ELLEN G. WHITE

IMPI ENKULU KÁKHULU

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Wonke Amalungelo Agodliwe. Ayikho ingxenye yale ncwadi okumele igaywe kabusha noma idluliselwe nganoma iyiphi indlela noma nganoma iyiphi indlela ngaphandle kwemvume ebhaliwe evela kumbhali, ngaphandle kwalapho kucashunwe khona izingcaphuno ezimfushane eziqukethwe ezihlokweni ezibucayi kanye nezibuyekezo. Sicela ubhekise yonke imibuzo efanelekile kumshicileli.

Wonke Amalungelo Agodliwe. Ayikho ingxenye yale ncwadi engenziwa kabusha noma idluliselwe nganoma iyiphi indlela noma nganoma iyiphi indlela, ngogesi noma ngomshini, okuhlanganisa ukwenza amakhophi, ukurekhoda, noma ngokugcinwa kolwazi kanye nohlelo lokubuyisa ulwazi - ngaphandle kombuyekezi noma umcwaningi ongase acaphune izindima ezimfushane ukuze zinyatheliswe. kumamagazini, kumajenali noma kumamagazini...

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Ukuvuma

Le ncwadi inikezelwe kuNkulunkulu.

Isandulelo

Lenkonzo Inkampani Yokushicilela Yamazwe Ngamazwe yeTestamente Elisha [New Covenant Publications International Ltd.] uhlangabezana nomfundi nohlelo lukaNkulunkulu oluhlanganisa izulu nomhlaba futhi iqinisa ubunjalo baphakade bomthetho wothando. Ilogo, i-Umphongolo Wesivumelwano, imelela ubuhlobo obuseduze phakathi kukaKristu uJesu nabantu bakhe kanye nokubaluleka komthetho kaNkulunkulu. Njengoba kulotshiwe: ““Kepha yilesi esiyisivumelwano engizakusenza nendlu ka-Israyeli emva kwalezo zinsuku,” usho uJehova: “ngiyakufaka umthetho wami ezibilinini zabo, ngiwulobe ezinhliziyweni zabo, ngibe nguNkulunkulu wabo, bona babe ngabantu bami” (Ujeremiya 31:33; KumaHebetu 8:8-10). Impela, isivumelwano esisha sifakazela ngensindiso, ezalwe yimpi engapheli futhi yaqinisekiswa ngegazi…

Kakhulu, izinkulungwane zeminyaka, abantu abaningi bahlushwa ukuhlukunyezwa nokucindezelwa okungaqondakaliyo, okuhleliwe ukuze kuqedwe iqiniso. Ikakhulukazi eNkathini Yobumnyama, ukukhanya lokhu kwahlushwa kakhulu futhi kwafihlwa amasiko abantu kanye nobuwula obukhulu, ngenxa yokuthi izakhamizi zomhlaba zazidele ukuhlakanipha futhi zeqa isivumelwano. Ubhadane lokukhohlakala kanye nobubi obandayo kwadala ukonakala okukhulu nobuqili obubi obungamuntu, kangangokuthi ukuphila okuningi kwanikelwa, kungafuni ukunikela ngenkululeko yemicabango. Noma kunjalo, ulwazi olwalulahlekile lwavuselelwa.

Nokho, ngale ncwadi, umuntu uyaphinde athole ukubaluleka okungaphikiswa kwalo guquko oluqinile ngombono wabaAbaguquli nabanye abaholi abanesibindi. Ezindabeni zabo, umuntu angakwazi ukuqonda izimpi ezibhubhisa, izizathu ezisemandleni okulwa okumangalisayo nokungenelela okuvela kuNkulunkulu.

Isiqubulo sethu: “Mvuselelo lwezincwadi, Mvuselelo Ingqondo,” (Indlela Entsha Yokucabanga) sigcizelela uhlobo oluhlukile lwezincwadi, ezakhiwe enkathini ebucayi nomthelela wazo. Iphinde ibonise ngokuphuthuma isidingo sokuziphendukela kwemvelo komuntu siqu, ukuzalwa kabusha kanye nokuguqulwa. Njengoba umatshini wokushicilela kaGutenberg kanye nokuhumusha kwasakaza ukholo oluguquliwe, cishe eminyakeni engu-500 edlule, amaphephandaba edijithali kanye nabezindaba zenhlalo kuzokwazisa namuhla.

Okuqukethwe

Isahluko 1—Ukubhidlizwa Komuzi WaseJerusalema. 5
Isahluko 2—Ukuhlukunyezwa Kwebandla Eminyakeni Yamakhulu Akuqala 23
Isahluko 3—Isikhathi Sobunyama Kwezenkolo 31
Isahluko 4—Abantu Bohlanga LwamaWaldensi 41
Isahluko 5—Imbali kaJohn Wycliffe 55
Isahluko 6—Imbali kaHuss loJerome. 69
Isahluko 7—Ukwehlukana KukaLuther Lebandla LeRoma 87
Isahluko 8—ULuther Umiswa Phambi Kwedale Lephalamende. 95
Isahluko 9—UMvuseleli WaseSwitzerland. 116
Isahluko 10—Ukuqhubeka Komsebenzi WeMvuselelo Elizweni LaseGermany. 127
Isahluko 11—Ukuphikisa Kwababusi Elizweni LaseGermany. 137
Isahluko 12—Inguquko Kwezokholo Eyenzakala Elizweni LaseFrance. 149
Isahluko 13—Imvuselelo Emazweni AseNetherlands LaseScandinavia. 170
Isahluko 14—AbaVuseleli Abalandelayo Elizweni LaseNgilandi. 177
Isahluko 15—IBhayibhili Lomvukela Waselizweni LaseFrance. 194
Isahluko 16—Izihambi Ezafumana ilizwe LaseMelika. 213
Isahluko 17—Izibonakaliso Zokuza Kwakhe. 221
Isahluko 18—Umvuseleli Waselizweni LeMelika 235
Isahluko 19—Ukukhanya Phakathi Kobunyama 255
Isahluko 20—Imvuselelo Enkulu Kwezokholo. 264
Isahluko 21—Isilimukiso Esaphikwayo. 280
Isahluko 22—Ukugcwaliseka Kwamazwi Esiprofethi. 293
Isahluko 23—Liyini iThempeli? 307
Isahluko 24—Endaweni Engcwele Ngcwele 318
Isahluko 25—Umthetho kaNkulunkulu Awuguquki 325
Isahluko 26—Umsebenzi Wemvuselelo. 339
Isahluko 27—Imvuselelo Zensuku Zalamuhla. 347

Isahluko 28—Ukumelana Lemisebenzi Yethu Phambi Komthethwandaba..... 361
Isahluko 29—Imvelaphi Yesono..... 371
Isahluko 30—Ubutha Phakathi Komuntu LoSathane..... 381
Isahluko 31—Ukusebenza Kwemimoya Emibi..... 386
Isahluko 32—Imijibila KaSathane..... 392
Isahluko 33—Inkohliso Enkulu Yakuqala..... 402
Isahluko 34—Kambe Abafileyo Bayenelisa Ukukhuluma Lathi Na?..... 417
Isahluko 35—Ukuncindezelwa Kwelungelo Lomzwangedwa..... 426
Isahluko 36—Impi ephambi kwethu..... 442
Isahluko 37—IBhayibhili Yilo Isiviko Sethu..... 452
Isahluko 38—Isixwayiso Sokucina..... 460
Isahluko 39—Isikhathi sokuhlupheka..... 468
Isahluko 40—Ukukhululwa Kwabantu BakaNkulunkulu..... 486
Isahluko 41—Ukubhidlizwa komhlaba..... 500
Isahluko 42—Ukuphethwa Kwempikiswano..... 507

Isahluko I—Ukubhidlizwa Komuzi WaseJerusalema.

“Ngabe ubusazi, njalo wena, ngalolusuku izinto ezilokuthula kwakho; kodwa khathesi zifihlakele emehlweni akho. Ngoba ziyeza insuku, lapho izitha zakho zizakukugebhela khona umthangala, zikuzingelezele, zikuvimbele inxa zonke, zikulalise phansi enhlabathini, wena labantwana abaphakathi kwakho, azisoze zitshiye ilitshe elilodwa phezu kwelinye phakathi kwakho, ngoba ungasazanga isikhathi sokwethekelelwa kwakho.” Luka 19:42-44. {GC 17.1}IEP 17.1

Esiqongweni sentaba yaseOlivethi, uJesu wakhangela idolobho laseJerusalema. Phambi kwakhe kwakucaywe ukuthula lobuhle. Kwakuyisikhathi sePhasika, inzalo kaJakobe yayihlangene ivela kuzozonke indawo bonke belande ukujabulela umbuthano omkhulu wesizwe sonke sakoIsrayeli. Phakathi kwezivande, ezivinini, lasemaqaqeni aluhlaza kwakugcwele izihonqo zezihambi, njalo kwakubonakala izigodlo lemiduli emikhulu yesiviko sakoIsrayelil. Indodakazi yesizwe sakoIsrayeli yayibonakala ngokuziqhenya sengathi yayisithi, ngihleli njengendlovukazi njalo ngeke ngibone usizi, ilokuzibuka ngenxa yobuhle bayo njalo yayicabanga ukuthi iphephile ngaphansi kokuthandwa liZulu, njengasendulo lapho ichacho lesikhosini lalizwakala lisithi, “ubuhle besehlakalo, intokozo yomhlaba wonke yintaba yaseZiyoni; ... umuzi weNkosi enkulu.” Amahubo 48:2.

Phambi kwakhe kwakubonakala ngokugcweleyo izakhiwo ezinhle ezinkulu zethempeli. Insaba zelanga nxa lalitshona zazikhanyisa imiduli yalo eyayimhlophe njengonqwaqwane njalo yayikhazimula kusukela esangweni legolide, kusiya emphotshongweni lasesihlothini. “Ukupheleliswa kobuhle” lalimile njengegugu lombuso wakoJuda. Nguwuphi umntwana wakoIsrayeli owayengakhangela izakhiwo zethempeli ayekele ukugcwala intokozo lokuhlonipha! Kodwa uJesu wayeleminye imicabango ehlukileyo engqondweni yakhe. “Wathi esesondele, wawukhangela umuzi, njalo wawukhalela.” Luka 19:41.

Phakathi kokujabula komuntu wonke, lapho uJesu wayengena njengeNkosi emzini waseJerusalema, lapho ingatsha zelala zazizunguzwa khona, lalapho amazwi entokozo athi “hosanna” ayezwakala emaqaqeni, lapho inkulugwane zabantu zazimemeza zisithi uyiNkosi, uMsindisi womhlaba wafikelwa lusizi olwalungazwisiseki. Yena, owayeyiNdodana kaNkulunkulu, eyayithenjiswe isizwe sakoIsrayeli, ngamandla akhe owayenqobe ukufa njalo wabiza bonke ababethunjwe yikufa ukuthi baphume emathuneni, nguye khathesi owayesehlengezela inyembezi, hatshi ngenxa yosizi olujwayelekileyo, kodwa ngenxa yokudabuka okukhulu. {GC 17.2} IEP 17.2

Inyembezi zakhe zazingasizo zokuzikhalela yena, lobanje wayesazi lapho uhambo lwakhe olwaluzaphelela khona. Phambi kwakhe kwakulensimu yaseGetsemani, lapho ayezahlukumezeka khona. Isango lezimvu zomnikelo lalo lalibonakala phambi kwakhe, lapho okweminyaka eminengi ezazingeniswa khona, njalo ensukwini ezimbalwa laselizavulelwa yena futhi yikho lapho okwakumele "...alethwe ekuhlatshweni njengewundlu..." Isaya 53:7. Bucwadlanyana nje kwakukhona indawo yaseKhalivari, okwakuyindawo yokubethelwa. Yikho lapho okwakulendlela uJesu ayezayihamba njalo okwakuzabonakala khona umnyama owesabekayo lapho edela impilo yakhe njengomnikelo wesono. Kodwa, kwakungasiwo umcabango wazo zonke lezi izinto owaletha iyezi losizi kuye ngehola leli lenjabulo. Wakhala ngenxa yenkulungwane zezakhamizi zomuzi waseJerusalema owawuzabhujiswa, ngenxa yokuswela ulwazi njalo lokuvaleka kwamehlo kwabantu laba ayeze ukuzobabusisa lokubahlenga. {GC 18.1}IEP 18.1

Imbali yeminyaka edlula eyinkulungwane, yokubonakaliswa komusa kaNkulunkulu lendlela ayebavikela njalo ebanakekela ngayo, njengomzali wesizwe sakhe esikhethekileyo, yavuleka phambi kwamehlo kaJesu. Kwakukhona phambi kwakhe intaba yaseMoriya, lapho indodana yesithembiso, njengewundlu elifa lithule, iphezu kwelathi njengomnikelo, isenzo esasingumfuziselo womnikelo weNdodana kaNkulunkulu. Yikho lapho isivumelwano sesibusiso, lesithembiso sikaMesiya, esaqinisekiswa khona kuAbrahamu uyise wabo bonke abakholwayo (Genesisi 22:9, 16-18). Yikho lapho amalangabi omnikekelo owatshiswa nguDavida enyukela khona ezulwini esuka endaweni lapho u-Onani ayebhulela khona amabele, enelisa ukumisa inkemba yengilosi yokubhubhisa (1 Imilando 21) — lo kwakungumfanekiso ofaneleyo ukuveza umnikelo uMsindisi ayezawenza njalo lomsebenzi wakhe wokuncengela izoni. Umuzi waseJerusalema wawukhethiwe njalo wabusiswa nguNkulunkulu okwedlula umhlaba wonke. INkosi "yayilikhethile iZiyoni," njalo "yalithanda ukuba libe yindawo yayo yokuhlala" (Amahubo 132:13).

Ngalo umuzi, okweminyaka eminengi abaprofethi abangcwele babekhulumile amazwi abo okuxwayisa. Okweminyaka eminengi abapristi babethungamele inkonzo yokutshiswa kwempepha, amayezi entuthu leyi lemithandazo yabantu kwakwenyukele phambi kaNkulunkulu ngokulandelana kwamalanga. Okweminyaka eminengi igazi lezimvu zomhlatshelo lalinikelwa lapho, njalo lalimele iMvu kaNkulunkulu eyayizakuza. Yikho lapho uNkulunkulu ayebonise ubukhona bakhe khona ngeyezi lobukhosi bakhe phezu kwesihlalo somusa. Lapha yikho okwakuhleli khona inyawo zelele elabonwa nguJakhobe libambanisa umhlaba lezulu (Genesisi 28:12; Johane 1:51), lapho ingilosi zikaNkulunkulu ezabonakala zisehla zisenyuka, njalo livulela umhlaba indlela yokuya endaweni engcwele ngcwele. Ngabe uIsrayeli njengesizwe wayelandele imthetho yasezulwini wangahlamuki, idolobho laseJerusalema lalizahlala kokuphela, limele

abakhethiweyo bakaNkulunkulu (Jeremiya 17: 21-25). Kodwa imbali yabantu laba ababekhethekile igcwele ukuhlamuka lokuhlehlela emuva. Bawala umusa wasezulwini, bahlayaza amalungelo, njalo badlalisa lamathuba abo. {GC 18.2}IEP 18.2

Loba nje uIsrayeli “wayehlekisa ngezithunywa zikaNkulunkulu, bedelela amazwi akhe, beklolodela abaprofethi bakhe...” (2 Imilandu 36:16), uJehova wayelokhu eziveza phambi kwabo, njenge “Nkosi uNkulunkulu olesihawu lomusa, obekezelayo, njalo ogcwele ubuhle leqiniso” (Eksodusi 34:6); lanxa babengamanga ukuphika izixwayiso zakhe, yena waqhubeka ebancenga ngomusa wakhe. Ngothando olwedlula olukababa olozwelo endodaneni yakhe ayithandayo, iNkosi “yabathumela futhi futhi izithunywa zayo, ngoba yayilesihawu ebantwini bayo lendaweni yayo yokuhlala” (2 Imilandu 36:15,16). Nxa ukubakhuza, lokubancenga, lezixwayiso kwasekwehlule, wabathumela isipho esiligugu esivela ezulwini, wathulula izulu lonke ngalesiSipho esisodwa. {GC 19.1}IEP 19.1

INdodana kaNkulunkulu uqobo lwayo yathunyelwa ukuthi izoncenga umuzi lowu owawungelakho ukuzisola. KwakunguKristu uqobo lwakhe owayekhiphe uIsrayeli njengogatsha oluhle elizweni laseGibhithe (Amahubo 80:8). Isandla sakhe sasisuse izizwe ezingakholwayo phambi kwabo. Wayesihlanyelile “oqaqeni oluvundileyo.” Ngesandla sakhe sokunakekela njengomzali wayesibiyele. Waphinda wathumela izisebenzi zakhe ukuthi zisinakekele. “Ngabe yini ebingayenziwa esivinini sami engingayenzanga na?” wazibuza. Isaya 5:1-4. Loba nje wayekhangelele ukuthi “sizathela izithelo ezinhle, kodwa sathela izithelo zeganga”, khepha ngesifiso njalo lokwethemba ukuthi sasizathela weza yena uqobo esivinini sakhe, mhlawumbe kwakungenzeka siphephe singabhidlizwa. Wahlakula esivinini sakhe, wasilungisela kahle, wasigogosa efuna sithele. Kazange adinwe emizameni yakhe yokusindisa isivini ayezihlanyelele sona. {GC 19.2}IEP 19.2

Okweminyaka emithathu iNkosi yokukhanya lobukhosi yayingene yaphuma phakathi kwabantu bayo. Wahamba “phakathi kwabo esenza okuhle, esilisa bonke ababegqilazwe nguSathane,” “eduduza labo ababelenhliziyo ezidabukileyo, ekhulula labo ababebotshiwe, evuselela ukubona kwabangaboniyo, esenza abagogekileyo ukuthi bahambe, labangezwayo ukuthi bezwe, ehlanza ababelobulepheru, evusa abafileyo, njalo etshumayela ivangeli kwabampofu” (Imisebenzi 10:38; Luka 4:18; Mathewu 11:5). Kubo bonke abantu ezigabeni zonke zokuphila, ubizo lomusa lwezwakala lusithi: “Wozani kimi lina lonke elikhatheleyo lelisindwayo, mina ngizakuliphumuza” (Mathewu 11:28). {GC 20.1}IEP 20.1

Loba nje babembonga ngobubi yena ebenzele okuhle, ngenzondo ethandweni lwakhe (Amahubo 109:5), waqhubeka ngokuzimisela esenza umsebenzi wakhe womusa. Kazange afuqele khatshana bonke ababesiza bezodinga umusa wakhe. Wayeyisihambi esasingela khaya, ukuyangiswa lokuhlupheka okukhulu kwakuyisabelo sempilo yakhe yansukuzonke,

waphilela ukusuthisa indingeko zabantu lokwethula imithwalo yosizi lemikhosi ebantwini, lokubancenga ukuthi bamukele isipho sempilo. Amagagasi omusa, ayefuqelwe emuva yilabo ababelenhliziyo ezilukhuni, aphenduka ngesikhulu isiphepho sozwelo, lothando olungalinganisekiyo. Kodwa uIsrayeli wayesefulathele uMngane wakhe omkhulu onguye kuphela uMsizi wakhe. Bakuthatha lula ukuncenga kwakhe kothando, bayala ukwamukela izixwayiso zakhe, bahlekisana ngokukhuza kwakhe. {GC 20.2}IEP 20.2

Ihola lokwethemba lelokuxolelwa laselidlula ngesiqubu esikhulu. Inkezo yokuthukuthela kukaNkulunkulu eyayilokhe idluliselwa phambili yayisizagcwala. Iyezi elali lokhe liqubuka okweminyaka eminengi ngenxa yokuhlamuka lokungalaleli kwabo, ngalesi isikhathi laselimnyama ngobubi obabuzabehlela, laselizadubukela phezu kwabantu ababelecala; njalo lowo kuphela owayelamandla okubahlenga esehlakalweni lesi, basebedlale ngaye, bamhlukumeza, bamphika, njalo ngemva kwensuku ezimbalwa babezambethela esiphambanweni. Kusukela ngosuku lapho uKristu ayezalenga ngalo esiphambanweni saseKhalivari, ilungelo likaIsrayeli njengesizwe esikhethekileyo lesibusisiweyo phambi kukaNkulunkulu lalizaphela. Ukulahlekelwa ngumphefumulo loba owodwa kuletha usizi olwedlula khatshana injabulo yokuthola inzuzo lenotho yonke yomhlaba, kodwa uKrestu nxa wayebeka amehlo akhe phezu kwedolobho laseJerusalema, laselizweni lonke elaliphambi kwakhe, wabona umuzi, kanye lelizwe elalike laba ngelikhethekileyo liligugu phambi kukaNkulunkulu selilungele ukubhidlizwa. {GC 20.3}IEP 20.3

Abaprofethi babeke babubula ngenxa yokuhlamuka kukaIsrayeli, langendlela eyesabekayo izono zabo ezazijeziswe ngayo endulo. UJeremiya wafisa ukuthi ngabe amehlo akhe ayengumthombo wenyembezi, ukuze akhale emini lebusuku ekhalela labo ababebulewe ebantwini bakibo, ngoba abantwana beNkosi babethunjiwe bahanjiswa elizweni laseBhabhiloni (Jeremiya 9:1; 13:17). Lwalunjani-ke usizi lwalowo ilihlo lakhe lesiprofethi elalingabonanga kuphela iminyaka embalwa, kodwa izizukulwane ezinengi! Wayeyibonile ingilosi yokubhubhisa ilenkemba esandleni, eyayiphakanyiselwe ukubhubhisa umuzi lowu owawuke waba yindawo kaJehova yokuhlala okweminyaka eminengi. Kusukela esiqongweni sentaba yaseOlivethi, endaweni efananayo lapho okwakuzakuma khona uTitosi lebutho lakhe, wakhangela ngaphetsheya wabeka amehlo akhe ethempelini elingcwele njalo ngamehlo agcwele inyembezi, wabona imiduli izingelezelwe ngamabutho esitha. Wezwa izisindo zamabutho ahlomele impi. Wezwa amazwi abesifazane lawabantwana ababekhalela ukudla phakathi komuzi lo owawuzingelezelwe. Wabona indlu yakhe eyayinhle njalo ingcwele, lezindlu zamakhosi lemiphotshongo, kuphakathi kwamalangabi, lapho izakhiwo lezi ezazikade zime khona sekungamanxuwa kuphela. {GC 21.1}IEP 21.1

Wathi ekhangela ngelihlo lesiprofethi ensukwini ezazizakuza, wabona abantwana besivumelwano behlakazekile endaweni zonke njengomkhumbi obhewukileyo enkangala.

Ekujezisweni kwesikhatshana okwakuzayehlela abantu bakhe, wabona isiphuzo sakuqala sivela enkezweni yolaka okumele bayinathe ngitsho lensali yayo ekwahlulelweni kokucina ekupheleni komhlaba. Uzwelo olungcwele, lothando olulesihelo, lwezwakala emazwini lawa: “Hawu Jerusalema, Jerusalema, wena obulala abaprofethi, uphinde ukhande ngamatshe labo abathunyelwe kuwe, ngizazama kuze kube nini ukubuthela ndawonye abantwana bakho njengesikhukhukazi sibuthela amatsiyane aso ngaphansi kwamaphiko aso na! kodwa kalivumanga” (Mathewu 23:37). Hawu, lina lizwe elithandwe okwedlula wonke amazwe, ngabe belisazi isikhathi sokwethekelelwa kwenu, lezinto ezimele ukuletha ukuthula kini! Ngiyimisile ingilosi yokwahlulela, ngalibizela ekuthini liphenduke, kodwa ngeze. Akusonceku kuphela, labakhethiweyo njalo labaprofethi, elibaphikileyo njalo layala ukubamukela, kodwa yena oNgcwele kaIsrayeli uqobo lwakhe, uMsindisi wenu. Nxa lizabhujiswa, ukufa kwenu kuzabe kusezandleni zenu kuphela. “Kanti alivumi ukuza kimi ukuba libe lokuphila.” (Johane 5:40). {GC 21.2}IEP 21.2

UKrestu wabona eJerusalema umfuziselo womhlaba osewaba lukhuni ngenxa yokungakholwa lokuhlamuka, njalo ohamba ngesiqubu esikhulu usiyakwamukela ukujeziswa kwabangalunganga okuzalethwa nguNkulunkulu. Izililo zoluNtu olwaseluwile, nxa zazifuqa umphefumulo wakhe, zabangela ukuthi kuzwakale endebeni zakhe ukukhala kokudabuka lobuhlungu obukhulu. Wabona umphumela wesono phezu kwabantu nxa wayekhangela usizi, lenyembezi, kanye lokuchitheka kwegazi, inhliziyo yakhe yagcwala uzwelo olungalinganisekiyo ngenxa yalabo abahluphekileyo labadubekileyo emhlabeni, ngoba wayelesifiso sokubakhulula bonke. Kodwa ngitsho lesandla sakhe sasingeke simise amagagasi obubi obabuzakwehlela abantu ngoba babebalutshwana ababezakhetha uMthombo wokusizwa kwabo. Wayefisa ukuthululela umphefumulo wakhe wonke ekufeni ukuze alethe usindiso kibo, kodwa balutshwane ababezakuza kuye ukuba bathole ukuphila. {GC 22.1}IEP 22.1

Umhlonitshwa wasezulwini wahlengezela inyembezi! INdodana kaSimakade yayikhathazekile emoyeni wayo okwabangela ukuthi ikhothamise ikhanda ngokudabuka okukhulu! Isehlakalo lesi sagcwalisa izulu lonke ngokumangala okukhulu. Ngaso lesi sehlakalo sichazelwa sobala ukujula kobubi besono, sibona ubunzima bomsebenzi, ngitsho lakuNkulunkulu wokuhlenga abantu abonileyo ngoba efisa ukuthi bangamukeli umvuzo wokwephula umthetho wakhe. UJesu nxa wayekhangela isizukulwane sokucina, wabona umhlaba uphakathi kwenkohliso efana laleyi eyabangela ukubhujiswa kweJerusalema. Isono esikhulu esenziwa yisizwe sakoJuda sasingesokuphika uKrestu, njalo isono esikhulu samaKresu ensuku zokucina sizakuba yikuphika umthetho kaNkulunkulu oyinsika yombuso wakhe ezulwini lasemhlabeni. Imithetho kaJehova ensukwini zokucina izadelelwa njalo ilulazwe. Izigidi zabantu ezigqilazwe yisono, izigqili zikaSathane, ezimiselwe ukufa kwesibili, zizakwala ukulalela amazwi eqiniso ngosuku

lokwethekelelwa kwazo. Bheka ubuphofu obesabekayo, lokukhohliswa okumangalisayo! {GC 22.2}IEP 22.2

Sekusele amalanga amabili ukuthi usuku lwePhasika lufike, uJesu esephume ethempelini okokucina, esevezile ububi bokuzenzisa kwabathungameli bombuso wamaJuda, wasuka njalo labafundi bakhe wayahlala emehlweni wentaba yase Olivethi etshanini, wakhangela umuzi waseJerusalema. Waphinda njalo wakhangela imiduli, lemiphotshongo kanye lezigodlo. Wabuya futhi wakhangela ithempeli ebuhleni balo, lingumqhele wobuhle phezu kwentaba engcwele. {GC 23.1}IEP 23.1

Eminyakeni eyinkulungwane eyayedlule, umlobi wencwadi yaMahubo wayelobe ngobukhulu bothando lukaNkulunkulu owalubonisa ngokwenza ukuthi indlu leyi engcwele ibe yindawo yakhe yokuhlala: “Umisile isihonqo sakhe eSalema, lendlu yakhe eZiyone.” Amahubo 76:2. “Wakhetha isizwe sakoJuda, lentaba yaseZiyoni ayithandayo, wakha indlu yakhe engcwele njengendawo ephakemeyo...” (Amahubo 78:68,69). Ithempeli lakuqala lakhiwa ngesikhathi sokuphumelela kombuso wakoIsrayeli. Ingcebo enengi yokwakha yayibuthwe yiNkosi uDavida, lemigomo yokwakhiwa kwalo yayenziwe ngenhlakanipho evela ezulwini. (1 Imilandu 28:12,19). USolomoni umbusi owayekhaliphe ukwedlula bonke ababusi bakoIsrayeli, nguye owayekhethwe ukuthi aqedise umsebenzi lowu. Ithempeli leli lalilihle okwedlula zonke izakhiwo ezazike zakhiwa emhlabeni. Loba kunjalo iNkosi yayitshilo ngomprofethi uHagayi ngethempeli lesibili ukuthi: “Inkazimulo yalindlu yokucina izakuba nkulu kuleyakuqala...” “Ngizakunyikinya izizwe zonke, njalo lesifiso sezizwe zonke sizakuza, njalo ngizagcwalisa indlu le ngenkazimulo, kutsho iNkosi yamabandla.” Hagayi 2:9, 7. {GC 23.2}IEP 23.2

Ngemva kokubhidlizwa kwethempeli lakuqala nguNebukadineza, elesibili labuya lakhiwa eminyakeni engamakhulu amahlanu ngaphambi kokuzalwa kukaKrestu, lakhiwa ngabantu ababephume ekuthunjweni okweminyaka eminengi eBhabhiloni ababebuyele elizweni lakibo elaselingamanxuwa. Kwakukhona phakathi kwabo abadala ababebonile inkazimulo yethempeli lakuqala elalakhiwe yinkosi uSolomoni, bakhala nxa kwasekwakhiwe isisekelo sethempeli lesibili, ngoba besithi ngeke lifane lelakuqala. Imizwa eyabakhona phakathi kwabo ichazwa ngumprofethi:IEP 23.3

“Ngubani osekhona phakathi kwenu owabona lindlu ebuhleni bayo bakuqala na? Kambe liyibona njani khathesi na? Kayiseyize emehlweni enu na? (Hagayi 2:3; Ezra 3:12). Yikho lapho okwaphuma isithembiso sokuthi inkazimulo yaleli thempeli yayizakuba nkulu okwedlula eyethempeli lakuqala. {GC 23.3}IEP 23.4

Noma kunjalo, ithempeli lesibili lalingeke lifinyelele kwelakuqala ngobuhle besakhiwo salo, futhi alizange libe lezibonakaliso ezivela ezulwini ngesikhathi livulwa njengethempeli lakuqala. Akuzange kubonakale iyezi lobukhosi bukaNkulunkulu phakathi kwalo. Akuzange kubonakale umlilo owehla uvela ezulwini ukuthi uzotshisa umhlatshelo

elathini lalo. Ubukhosi bukaNkulunkulu abuzange busahlala phakathi kwamakherubi endaweni engcwele-ngcwele, esihlalweni somusa njalo lomtshokotsho wesivumelano, lamatshe emithetho yakhe ayengeke esatholakala phakathi kwalo. Lalingekho njalo ilizwi elivela ezulwini elaliphendula imibuzo yabapristi mayelana lentando kaJehova. {GC24.1}IEP 24.1

Okweminyaka eminengi abantu besizwe sakoJuda babezamile ukudinga ukuthi isithembiso sikaNkulunkulu kuHagayi sasigcwaliseke njani, kodwa ubumina lokungakholwa kwabo kwabavala amehlo behluleka ukuzwisisa umutsho wamazwi lawa ayekhulunywe ngumprofethi. Ithempeli lesibili lalingahlonitshwanga ngeyezi lenkazimulo kaJehova, kodwa ngobukhona bophilayo lowo kuye okwakulokuphelela kobuNkulunkulu, owayenguNkulunkulu uqobo lwakhe enyameni. Lowo owayeyisifiso sezizwe zonke, wayezile ethempelini lakhe ngokweqiniso lapho iNdoda yaseNazaretha eyafundisa khona njalo yasilisa abantu ethempelini. Ngobukhona bukaKrestu kuphela, ithempeli lesibili lenelisa ukudlula elakuqala ngenkazimulo. Kodwa isizwe sakoIsrayeli sasixotshele ngaphandle isipho saso esasivela ezulwini. Nxa uMsindisi owayelokuzithoba wayesephumile ngokokucina ethempelini, ubukhosi basezulwini basebusukile kokuphela ethempelini. Lokhu kwagcwalisa amazwi kaKristu athi: “Khangelani indlu yenu isele ilunxuwa.” Mathewu 23:38. {GC 24.2}IEP 24.2

Abafundi bakhe behlelwa yikumangala lokwesaba nxa babesizwa uKrestu esithi ithempeli lalizabhidlizwa, bafisa ukuzwisisa amazwi akhe ngokugcweleyo. Inotho, lemisebenzi, lobungcitshi balabo ababesakha, okweminyaka edlula amatshumi amane kwakusetshenziswe ethempelini leli ekwakhiweni kwalo, lalilihle kakhulu. UHerodi laye wayesebenzise inotho yaseRoma kanye lengcebo yamaJuda njalo lombusi womhlaba wonke wayelinothisile ngezipho zakhe. Amatshe amahle amakhulu ayethethwe edolobheni laseRoma asetshenziswa ukuthi abe yingxenye yokwakha lesisakhiwo, ubuhle balo benza ukuthi abafundi batsho amazwi alandelayo kuJesu, “Mfundisi khangela umhlobo wamatshe njalo lezakhiwo ezilapha” (Marko 13:1). {GC 24.3}IEP 24.3

Nxa wayebaphendula uJesu wakhuluma amazwi amangalisayo wathi, “Ngiqinisile ngithi kini: akuyikusala lapha ilitshe elilodwa phezu kwelinye elingayi kulahlelwa phansi” (Mathewu 24:2). {GC 25.1}IEP 25.1

Ngokudilizwa kweJerusalema, abafundi bakhe babecabanga ukuthi lokhu kwakusitsho ukuza kukaJesu, lapho ayezajezisa abantu besizwe samaJuda ababengelakho ukuzisola, njalo akhulule isizwe sabo ejogweni lababusi baseRoma. INkosi yayibazisile ukuthi izabuya njalo okwesibili. Ngakhoke nxa babesizwa izehlakalo zokujeziswa komuzi waseJerusalema, bacabanga ukuthi kwakuzaba yiso lesosikhathi sokuza kwakhe kwesibili, ngalesisozatho, nxa basebehleli loMsindisi entabeni yase Olivethi, babuza bathi, “Sitshele

ukuthi lezizinto zizayenzakala nini? Njalo Isibonakaliso sokuza kwakho lesokuphela komhlaba sizakuba yini?" (Mathewu 24:3). {GC 25.2}IEP 25.2

Ngenxa yesineke sakhe, uJesu wabafihlela abafundi bakhe ngekusasa yabo. Ngoba nxa kwakungenzeka ukuthi bazwisise ngokugcweleyo izinto lezi ezimbili, ezazigoqela ukuhlupheka lokufa koMsindisi, njalo lokubhidlizwa komuzi wabo kanye lethempeli, babezagcwala ukwesaba njalo losizi. UKrestu waqala ukubendlalela izehlakalo ezazizakuza kungakafiki ukuphela kwesikhathi. Amazwi akhe awazange azwisiseke ngokupheleleyo ngaleso sikhathi, kodwa ingcazelo yawo yayizakwambulelwa abantu bakhe nxa izixwayiso ezaziphakathi sezidingeka. Amazwi esiprofethi awakhulumayo ayelengcazelo ezimbili, lanxa ayekhomba ukubhidlizwa komuzi waseJerusalema, ayechaza njalo insizi zosuku olwesabekayo lokuphela kwesikhathi. {GC 25.3}IEP 25.3

UJesu wachazela abafundi ababemlalele ukujeziswa okwakuzakwehlela isizwe sakoIsrayeli esasesihlamukile, ikakhulu isijeziso sokwahlulela esasizabehlela ngenxa yecala labo lokuphika njalo lokubethela esiphambanweni uMsindisi. Izibonakaliso ezisobala zazizabonakala lungakafiki lolosuku. Ihola leli elesabekayo lalizakuza bengalilindelanga njalo ngokuphangisa. UMsindisi waxwayisa abafundi bakhe wathi: "Ngakho nxa libona amanyala encithakalo akhulunywa nguDanyeli umprofethi, emi endaweni engcwele-ofundayo kaqedisise, labo abaseJudiya kababalekele ezintabeni" (Mathewu 24:15,16, Luka 21:20,21).

Nxa izimiso zezithixo zamaRoma zasezimisiwe emhlabathini ongcwele, owawugoqela ibanga elikhulu ngaphandle komduli womuzi waseJerusalema, abalandeli bakaKrestu kwakumele bathole ukuphepha ngokubalekela enkangala. Nxa isibonakaliso esasithenjisiwe sasesibonakele, labo ababalekayo kwakumele bengachithi isikhathi. Endaweni zonke ezaziseJudiya, laseJerusalema, isibonakaliso sokubaleka kwakumele sinanzelelwe. Lowo owayezatholwa yilesi sikhathi ephezu kwendlu, kwakungamelanga angene endlini, loba acabange ukuyathatha ingcebo yakhe eligugu kakhulu eyayiphakathi. Labo ababesebenza emasimini kumbe esivinini kwakungamelanga bazame ukuyathatha amajazi ababewakhululile ngenxa yokutshisa kwelanga. Kwakungamelanga bachithe isikhathi ngitsho lomzuzwana nje, funa labo babhidlizwe. {GC 26.1}IEP 26.1

Ngaphansi kombuso kaHerodi, idolobho laseJerusalema lalingayenziwanga laba lihle kuphela, kodwa ngenxa yokwakhiwa kwemiphotshongo, lemiduli, lendawo ezivikelekileyo, lokhu kwenza ukuthi livikeleke kakhulu, abantu baqala ukucabanga ukuthi lalingekho ibutho elalingenelisa ukungena kilo. Nxa wayengabakhona umuntu owayengatshumayela ukuthi lalizabhidlizwa ngendlela uNowa ayetshumayele ngayo endulo, lowo muntu kwakuzathiwa uyahlanya futhi usenga lezimithiyo efuna ukwethusa abantu. Kodwa uKrestu wayetshilo ukuthi," Izulu lomhlaba kuzakwedlula, kodwa amazwi ami kawayikudlula" (Mathewu 24:35). Ngenxa yezono zabo, ulaka lwaseluwulindele

umuzi waseJerusalema, njalo ngenxa yokungakholwa kwabo ukubhidlizwa kwabo kwakungeke kwaphutha. {GC 26.2}IEP 26.2

INkosi yayikhulumile ngomprofethi uMika yathi: “Zwanini lokhu ngiyalincenga lina zinhloko zendlu kaJakobe, lani makhosana endlu kaIsrayeli elinengwa yikulunga, lihlanekele bonke ubuqotho, elakha iZiyoni ngegazi, leJerusalema ngobubi. Inhloko zalo zahlulelela imali, abapristi balo bafundisela ukuqhatshwa, abaprofethi balo bavumisela imali, kanti bathembela eNkosini besithi: INkosi kayikho phakathi kwethu na? Ngakhoke kasiyikwehlelwa ngokubi” (Mika 3:9-11). {GC 27.1}IEP 27.1

Amazwi lawa ayechaza ngokweqiniso ububi babantu ababehlala emzini waseJerusalema. Loba nje babesithi bagcina umthetho kaNkulunkulu ngokupheleleyo kodwa ngezenzo zabo babesephula yonke imfundiso yawo. Babezonda uKrestu ngoba ukulunga lobungcwele bakhe babuveza ububi babo, njalo babeka icala kuye bamenza imbangela yenkathazo zabo ezazibehlele ngenxa yokona kwabo. Loba babesazi ukuthi wayengela sici, basebesenzile isinqumo sokuthi ukubulawa kwakhe kwakufanele kwenziwe, ukwenzela ukuthi isizwe sonke siphephe. “Uma simyekela kanjalo,” batsho abathungameli besizwe samaJuda; “bonke abantu bazakukholwa kuye; njalo amaRoma azakuza athathe indawo lesizwe sethu” (Johane 11:48). Ngokubulala kwabo uKrestu, bazitshela ukuthi babezaphinda njalo babeyisizwe esiqinileyo, esilabantu ababambeneyo. Banakana ngale indlela, bavumelana lecebo elalilethwe ngumpristi omkhulu, elokuthi kwakuzabangcono ukuthi kufe umuntu oyedwa kulokuthi isizwe sonke sitshabalale. {GC 27.2}IEP 27.2

Ngokwenza njalo ababusi besizwe sakoJuda babeyakhe “Iziyone ngegazi, leJerusalema ngobubi” (Mika 3:10). Ngokunjalo, nxa babebulala uMsindisi wabo ngesizatho sokuthi wayebakhuzile ngenxa yezono zabo, ukuzenza abantu abangcwele kwabangela ukuthi bazibone njengabakhethekileyo bakaNkulunkulu njalo bakhangelela ukuthi iNkosi yayizabakhulula ezitheni zabo. “Ngokunjalo”; waqhubeka umprofethi,” ngenxa yenu iZiyone lizalinywa njengensimu, leJerusalema libe lunxiwa oludilikileyo, lentaba yethempeli ibenjengendawo eziphakemeyo zasegangeni.” Mica 3:12. {GC 27.3}IEP 27.3

Ngemva kweminyaka engamatshumi amane uJesu etshilo lokho okwakuzakwehlela umuzi waseJerusalema, iNkosi yaphuza ukuletha ukwahlulela kwayo phezu komuzi lowu kanye lasesizweni sonke sakoIsrayeli. Kwaba yisimanga ukubekezela kukaNkulunkulu ebantwini ababephike ivangeli lakhe njalo ababengababulali beNdodana yakhe. Indaba yesihlahla esasingatheli yayimele indlela uNkulunkulu ayephathe ngayo isizwe sakoJuda. Ilizwi laliphumile lathi, “...sigamule, yindaba sisona umhlabathi na?” (Luka 13:7), kodwa umusa ongcwele wawusiyekelile futhi okwesikhatshana. Babebanengi phakathi kwamaJuda ababelokhu bengakaqedisisi isimo kanye lomsebenzi kaKrestu. Njalo

abantwana babelokhe bengakakholisi amathuba kumbe babengakazuzi ukukhanya abazali babo ababekuphikile. Ngokutshumayela kwabafundi lalabo ababephila labo, uNkulunkulu wayezayenza ukuthi ukukhanya kukhazimule kibo, babezavunyelwa ukuthi babone indlela isiprofethi esasigcwaliseke ngayo, hatshi kuphela ekuzalweni lempilweni kaKrestu, kodwa lasekufeni njalo lekuvukeni kwakhe. Abantwana babengabekwanga icala ngenxa yezono zabazali babo, kodwa nxa basebelolwazi ngokukhanya konke okwakunikwe abazali babo, abantwana labo baphika ukukhanya okungezelelweyo ababekunikiwe, babalengxenye ezonweni zabazali babo, bagcwalisa inkezo yabo yobubi. {GC 28.1}IEP 28.1

Ukubekezela kukaNkulunkulu akubonisa edolobheni laseJerusalema kwabenza ukuthi baqine ngobuqholo babo bengelakuzisola. Ngenxa yenzondo lochuku abalutshengisa abafundi bakaJesu, baphika ithuba labo lomusa lokucina. Lokhu kwabangela ukuthi uNkulunkulu uthango lwakhe lamandla akhe ekubavikeleni ebubini bukaSathane lezingilosi zakhe,wasidela isizwe sasala singaphansi kwamandla omthungameli esasimkhethile. Abantwana babo babephike umusa kaKrestu, oyiwo owawuzabanika amandla okunqoba imizwa yabo emibi, manje basebethunganyelwa yimizwa emibi. USathane wavusa imizwa emibi okwesabekayo ebantwini. Abantu basebesangene, sebelahlekelwe yikuqedisisa, basebethunganyelwa yimizwa elamandla kakhulu, lolaka olungela mkhawulo. Bagcwala uchuku olufana lolukaSathane. Emulini lasezweni, phakathi kwabakhulu labancane, ezigabeni zempilo ngokutshiyana kwazo, kwaba lokungathembani, umhawu, inzondo, ukulwa, ukuhlamuka lokubulalana. Kwakungasela indawo ephephileyo. Abangane lezihlobo babethengisana.

Abazali babulala abantwana babo, labantwana abazali babo. Ababusi besizwe babengaselawo amandla okuzibusa bona bodwa. Imizwa enganqandwanga yabenza ukuthi bagcwale uchuku. AmaJuda ayevumile ukwamukela ubufakazi bamanga bakhetha ukubulala iNdodana kaNkulunkulu eyayingelacala. Manje ubufakazi bamanga benza ukuthi impilo zabo zingabi lokuphepha. Ngokwenza kwabo kwasekukudala besithi: “Yenza oNgcwele kaIsrayeli asuke phambi kwethu” (Isaya 30:11). Manje isifiso sabo sasesigcwalisekile. Ukwesaba uNkulunkulu kwakungasabahluphi. USathane wayesengumkhokheli welizwe, njalo ababusi abakhulu kwezokubuswa kwelizwe labathungameli bebandla basebengaphansi kwesandla sakhe. {GC 28.2}IEP 28.2

Abaphathi bamaqembu aphikisanayo ezikhathini ezitshiyeneyo babebambana benze uchuku kulabo ababebazonda, bebathathela impahla yabo baphinde njalo bajikelane babulalane bengatshengisi umusa. Ubungcwele lokucoleka kwethempeli babengasabunaki ukuthi kubathibe ukwenzela ububi phakathi kwalo. Labo ababeze ukuzokhonza phakathi kwalo babebulawa phambi kwelathi, njalo ithempeli laselingcoliswe yizidumbu zalabo ababebulawa. Ngenxa yobumpumputhe lokuxhwala kwemicabango yabo, labo ababesenza ububi lobu, babezitshaya izifuba besithi abala kwesaba kokuthi umuzi waseJerusalema uzabhidlizwa ngoba kwakungumuzi kaNkulunkulu. Ukwenzela ukuthi baqinise amandla

abo okubusa, bathenga abaprofethi bamanga, ukuthi banike isigijimi sokuthi abantu kwakufanele balindele ukukhululwa okuvela kuNkulunkulu, laloba amabutho eRoma ngamaqembu awo inani labo elalibiza inkulungwane eziyisithupha kusiyaphezulu ngeqembu ngeqembu ayesegqagqele ithempeli. Kwazekwaba sekucineni, inengi labantu lalilokhe likholwa ukuthi uNkulunkulu wayezangenela anqobe izitha zabo. Kodwa uIsrayeli kwasekukudala eqhubeka ngokuphika ukuvikelwa kwakhe kwasezulwini, njalo manje wayengaselakho ukuvikeleka. Usizi lwawembesa umuzi waseJerusalema! Waqhekezeka Phakathi ngokuhlamukelana, imigwaqo yawo yayigeleza igazi izizalwane zawo zibulalana, ngaphandle komuzi amabutho esitha ayesewise imiduli njalo abulala lamabutho ayelinde umuzi. {GC 29.1}IEP 29.1

Wonke amazwi ayekhulunywe nguJesu ngokubhidlizwa komuzi waseJerusalema agcwaliseka ngokuphelela kwawo. AmaJuda abona ukuqiniseka kwamazwi akhe athi: “Ngesilinganiso elisisebenzisayo nxa lisahlulela, lizakwahlulelwa ngaso lani...” (Mathewu 7:2). {GC 29.2}IEP 29.2

Izibonakaliso lezimpawu zabonakala ezaziveza ukubhidlizwa lokufa okwesabekayo okwasokusondele. Phakathi kobusuku ukukhanya okungajwayelekanga kwabonakala phezu kwethempeli laphezu kwelathi. Emayezini nxa ilanga lalitshona kwakubonakala imifanekiso yenqola lamabutho empi ehlangana elungiselela impi. Abapristi ababesebenza ethempelini ebusuku babesethuswa yimisindo engazwisisekiyo, lokuzamazama komhlaba, njalo kwezwakala amazwi amanengi ememeza esithi: “asiphumeni kule indawo.” Isango elikhulu elalisempumalanga, elalinzima kakhulu okokuthi kwakunzima ukuthi livalwe ngamadoda angamatshumi amabili, njalo linxitshwe ngensimbi ezinkulu kakhulu ezazigejelwe ematsheni, lavuleka phakathi kobusuku, kungela sandla esibonakalayo. (Milman, The history of the Jews, book 13). {GC 29.3}IEP 29.3

Okweminyaka eyisikhombisa kwakulendoda eyaqhubeka isehla isenyuka emigwaqweni yaseJerusalema, itshumayela ngokubhidlizwa okwakuzakwehlela umuzi lowu. Emini lebusuku wayememeza amazwi athi; “Ilizwi elivela empumalanga! Ilizwi elivela entshonalanga! Ilizwi elivela emagumbini amane omhlaba! Ilizwi elimelane lomuzi waseJerusalema lethempeli! Ilizwi elimelane lomyeni kanye lomlobokazi! Ilizwi elimelane labantu bonke!” (Milman, The history of the Jews, book 13). Isidalwa lesi esasingajwayelekanga sabotshwa njalo satshaywa, kodwa akukho lokukodwa ukukhonona okwaphuma emlonyeni wakhe. Nxa wayethethiswa ehlukunyezwa waphendula kuphela ngokuthi: “Maye, maye, kuwe Jerusalema!” “maye, kubobonke abahlala kulomuzi!”. Ukukhala kwakhe akuzange kume waze wabulawa kulempi ayekade exwayisa ngayo. {GC 30.1}IEP 30.1

Akekho loyedwa umKrestu owabhubhayo ekubhidlizweni komuzi waseJerusalema. UJesu wayebanikile abafundi bakhe isixwayiso mayelana lesiga lesi, bonke

abawakholwayo amazwi akhe babehleli belindele ukubona isibonakaliso esasithenjisiwe. UJesu wayekhulume wathi, “Nxa libona iJerusalema lihanqwe yizimpi,” “yazini ukuthi sekusondele ukuchitheka kwalo. Ngakhoke abaseJudiya kababalekele ezintabeni, labaphakathi kwalo baphume, abasemaphandleni bangangeni kulo.” Luka 21:20,22.

Nxa amabutho aseRoma ngaphansi kukaCestius ayesegombolozele umuzi waseJerusalema, kungekho isizatho esisobala, babonakala besuka ngesikhathi lapho isimo sasibonisa ukuthi basebezahlasela njalo banqobe. Amabutho ayephakathi eJerusalema ayeselungiselela ukubeka phansi izikhali bavume ukunqotshwa, ngesikhathi lapho omkhulu webutho laseRoma owakhetha ukubuyela emuva kungelasizatho. Kodwa isandla somusa sikaNkulunkulu yiso esasihola izehlakalo ngenxa yabantwana bakhe ababethembekile. Isibonakaliso esasiphiwe amaKrestu wonke ayelindile sasesifikile, manje basebenikwe ithuba bonke ababezakhetha ukulisebenzisa ukuthi balalele isixwayiso soMsindisi. Izehlakalo zasezihlelwe ngendlela yokuthi kwakungeke kube khona umJuda kumbe umRoma owayezanqabela ukubaleka kwamaKrestu.

Ngemva kokuhlehlela emuva kukaCestius, amabutho amaJuda, aphuma eJerusalema axotshanisa ibutho lakhe, kwathi nxa wonke amabutho esephakathi kokulwa egangeni, amaKrestu athola ithuba lokuphuma edolobheni laseJerusalema. Ngalesi isikhathi lasemaphandleni kwasekususiwe izitha ezazingavimbela ukubaleka kwabo. Ngesikhathi sokuhanqwa ngamabutho, amaJuda wonke ayehlangene emkhosini wamadokodo eJerusalema, ngenxa yalokhu amaKrestu endaweni zonke enelisa ukubaleka engahlutshwanga. Ngokuphangisa babalekela endaweni yokuphepha edolobheni lasePella, endaweni yasePerea, phetsheya komfula uJodane. {GC 30.2}IEP 30.2

Amabutho esizwe sakoJuda, axotshanisa ibutho likaCestius bahlasela ngolaka olukhulu bonke ababesemuva baze baphosa bababulala bonke. Kwakungemva kobunzima obukhulu lapho ibutho leRoma elenelisa khona ukuphunyuka. Ibutho lakoJuda laphenduka lilahlekelwe ngamabutho amalutshwana kakhulu, babuyela eJerusalema benqobile lakho konke ababekuthumbile. Kodwa ukunqoba kwabo lokhu okungatsho lutho kwabalethela ububi kuphela. Kwabenza ukuthi baqholozele ababusi baseRoma okuyibo ababebusa phezu kwabo, okwabangela ukuthi isililo esingakhulumekiyo sifike masinyane esizweni esasizabhidlizwa. {GC 31.1}IEP 31.1

Zaba zimbi kakhulu inhlupho ezehlela umuzi waseJerusalema, ngemva kokuphenduka kwebutho laseRoma okwesibili selikhokhelwa nguTitosi. Idolobho laseJerusalema laligcwele abantu ngesikhathi sephasika, lapho izigidi zenzalo kaJuda zazibuthene phakathi kwemiduli yalo. Iziphala zabo zokudla, ezazidalelwe ukugcina ukudla okwesikhathi eside nxa kwakugcinwe kahle, zazibhidlizwe ngesikhathi belwisana bona bodwa ngenxa yomona, manje ububi bendlala basebubehlele. Ibhakede lengqoloyi laselithengiswa ngentengo ephezulu kakhulu. Indlala yabambi kangako okwabangela

ukuthi amadoda athambise amabhanti abo esikhumba, izicathulo zabo zesikhumba, kanye lezikhumba zamahawu awo bedle. Inengi labantu lalinyenya liphume ebusuku lisiyadinga izithelo zeganga ezazikhula ngaphandle kwedolobho, abanye babebanjwa ngamabutho esitha babulawe kabuhlungu, njalo labo ababelenhlanhla yokuphunyuka ngaphandle babefika bethathelwe lokhu ababekutholile. Uchuku olukhulu lwalusenziwa yilabo ababebusa, babebamba abantu ngamandla ukuthi balethe konke ukudla okuncane ababekufihlile. Njalo lokhu kwakusenziwa ngabantu ababelambile labo, hatshi abantu ababefuna ukubeka eziphaleni zabo. {GC 31.2}IEP 31.2

Inkulungwane zabantu zatshabalala ngenxa yendlala njalo lemikhuhlane. Uthando ebantwini lwalungasekho. Amadoda ayetshontshela abafazi babo, labafazi labo babesenza ngokufanayo. Abantwana babebonakala behluthuna ukudla emlonyeni yabazali babo abasebegugile. Umbuzo womprofethi wokuthi, “Kambe owesifazana angamkhohlwa umntanakhe omunyawo na?” wathola impendulo phakathi kwemiduli yomuzi owasewulahliwe: “Izandla zabesifazana abalesihawu sezipheke abantwana babo, babe yikudla kwabo ekubhujisweni kwendodakazi yabantu bami.” Isaya 49:15; Izililo 4:10. Kwagcwaliseka amazwi esiprofethi ayephiwe eminyakeni eyinkulungwane lamakhulu amane athi, “Owesifazana obuthakathaka lototoziweyo phakathi kwenu obengelasibindi sokunyathela phansi, ngoba ebuthakathaka kakhulu, njalo etotoziwe sibili, uzaba lelihlo elibi endodeni yakhe ethandekayo, lendodana yakhe, lendodakazi yakhe, kanye labantwana azakubazala; ngoba uzakubadla ensitha ekusweleni kwakhe, ekuvinjelweni lasekuhluphekeni lapho izitha zenu zizalihlupha khona.” Duteronomi 28:56,57. {GC 32.1}IEP 32.1

Abathungameli bebutho laseRoma babezama ukwethusela amaJuda belenjongo yokuthi babezadela babeke izikhali phansi bavume ukuthi sebenqotshiwe. Izibotshwa lezo ezazisilwa nxa zazibanjwa zazihlukunyezwa, zitshaywa njalo zibethelwa eziphambanweni ezaziphanyekwe phambi komduli womuzi. Amakhulu abantu ayebulawa nsuku zonke ngale indlela, baqhubeka ngaloluchuku okhunjini lwesifula sikaJehoshafathi laseKalivari, iziphambano zazimisiwe zinengi okokuthi kwakungela ndawo yokuhamba phakathi kwazo. Sagcwaliseka kabuhlungu isiqalekiso ababesitshilo phambi kaPhilathu esokuthi, “ Igazi lakhe kalibe phezu kwethu laphezu kwabantwana bethu.” Mathewu 27:25. {GC 32.2}IEP 32.2

UTitosi wayelesifiso sokuqeda uchuku lolu, njalo wayefisa ukuthi idolobho laseJerusalema liphephe lingabhidlizwa. Wafikelwa yikwesaba nxa wayebona izidumbu zabantu ababebulewe ngaphandle komuzi zizinqumbi ezindongeni. Njengomuntu owayegcwele ukumangala wakhangela phansi emi phezu kwentaba yaseOlivethi wabona ithempeli elaliligugu, wanika ilizwi emabuthweni akhe elokuthi kungabi lelilodwa ilitshe lethempeli elizathintwa. Engakaqali ukuthumba indawo leyi, wancenga ababusi bamaJuda ukuthi bengamenzi ukuthi angcolise indawo engcwele ngegazi. Wabatshela ukuthi nxa

babengaphumela phandle balwele kweyinye indawo, wayengekho umRoma owayezaphambanisa ubungcwele bethempeli. UJosefasi ngokwakhe owayengumJuda ngokuzalwa laye wabancenga ngendlela elamandla kakhulu ukuthi badele, ukuze bazisindise bona, kanye ledolobho labo njalo lendawo yabo yokukhonza. Kodwa ukuncenga kwakhe kwaphendulwa ngeziqalekiso ezibuhlungu. Bamjikijela ngemitshoko, yena owayengumuntu wokucina ukubancenga lokubamela. AmaJuda ayekwalile ukuncenga kweNdodana kaNkulunkulu, ngalesi isikhathi konke ukuncenga kwabenza ukuthi babelenkani eyabangela ukuthi baqholoze ngamandla kwaze kwaba sekucineni. Isifiso sikaTitusi sokuhlenga ithempeli sabayize, ngesizatho sokuthi kwakukhona omkhulu kulaye owayetshilo ukuthi akula litshe lelilodwa elalizasala limi phezu kwelinye. {GC 33.1}IEP 33.1

Inkani eyayibangelwa yibuphofu bababusi bamaJuda, lamacala enyanyekayo ayesenziwa phakathi komuzi lowu owasewugonjolozelwe, kwabangela ukuthi amabutho amaRoma agcwale ulaka olwesabekayo, ekucineni uTitusi wakhetha ukuhlasela ithempeli njengesiphepho. Wanquma ukuthi nxa kwakusenzeka, ithempeli lingabhidlizwa. Kodwa kakho owalalela amazwi wakhe. Nxa wayesephumile ukuthi ayephumula esihonqweni sakhe ebusuku, amabutho amaJuda aphuma ethempelini, aqala ukuhlasela amabutho akhe ayengaphandle. Ekulweni kwabo omunye waphosela umlilo ethempelini imiduli yahle yabamba umlilo kwagcwala amalangabi. UTitusi wabuya egijima, elandelwa ngabakhulu bebutho lakhe lamaqembu ebutho lakhe, wanika ilizwi lokuthi amabutho akhe acitshe umlilo lowu kodwa kakho owamlalelayo. Ngenxa yentukuthelo amabutho akhe ajikela izikhuni zomlilo ezindlini ezazibambene lethempeli, njalo basebenzisa inkemba ukubulala bonke ababethole indawo yokucatsha khona. Igazi lageleza lehla ethempelini njengamanzi. Inkulungwane zezinkulungwane zamaJuda zabulawa. Phezu komsindo wempi kwezwakala amazwi athi: “Ikhabhodi!”-inkazimulo isisukile. {GC 33.2}IEP 33.2

“Kwabanzima kuTitosi ukuthi anqande intukuthelo yamabutho akhe; wangena labathungameli bebutho lakhe wahlolisisa phakathi kwethempeli. Bamangaliswa yibuhle ababubona phakathi, njengoba amalangabi ayengakangeni endaweni engcwele, wenza imizamo yokucina yokuyihlenga, wasukuma njalo watshela ibutho lakhe ukuthi bawucitshe ungakangeni phakathi. Umkhulu webutho kanye lalabo ayesebenza labo bazama ukuthi amabutho akhe amlalele ngenkani kodwa konke ukumhlonipha ababelakho kwakhulelwa yinzondo yabo yamaJuda, lokutshisa kwempi. Amabutho abona yonke into ebazungezileyo ikhanyiswe ligolide elalibonakala ngobunkanyankanya ngenxa yokukhanya komlilo, bacabanga ukuthi ingcebo ezingela kubalwa zazigcinwe ethempelini. Omunye wamabutho wajikela isibani sakhe somlilo emdulini phakathi laphakathi kwezibambo zomnyango engabonwa muntu, isakhiwo sonke sahle sabamba umlilo. Intuthu yagcwala indlu yonke okwabangela ukuthi bonke baphume bebaleka batshiya ithempeli lisitsha. {GC 34.1}IEP 34.1

“Nxa kwakuqeda amathe ebantwini ababevele endaweni yamaRoma, kwakunjani kunzalo yamaJuda na? Intaba yonke umuzi owawakhiwe kuyo yavutha ngamalangabi kwangathi kwakuqubuka umlilo ngaphansi komhlaba. Izakhiwo zazisiwa zilandelana zitshabalaliswa ngamalangabi. Uphahla lwezigodo lwalungathi lwenziwe ngamaphepha, intungo lezisekelo zatsha zawela phansi, kwabonakala umlilo lentuthu yemiphotshongo yamasango isiya phezulu. Amaqaqa ayeseduzane lomuzi waseJerusalema abonakala egcwele abantu ababebukele ngokwesaba isiga lesi esasiphambi kwabo, imiduli lendawo eziphakemeyo zalomuzi zaziminyene ngobuso babantu, abanye babelokumangala lobuhlungu bangaphakathi njalo abanye babejabulele ukuthi amaJuda ayesethola ukujeziswa kwawo. Ukumemeza kwamabutho amaRoma egijima esiyale lale, kwasekuhlangene lokulwa kwabahlamuki ababebhubha emlilweni, kwakuhlangene lokubhonga komlilo obhubhisayo lemidumo yezigodo ezazisiwa. Intaba zaziphendula njalo ziphendukisa imisindo emikhulu lamazwi okukhala wobuhlungu, emidulini yonke kwakuzwakala imikhosi lokukhala. Abantu ababesifa ngendlala, babezama ukusebenzisa amandla abo okucina bekhala ukukhala kobuhlungu obungalinganisekiyo. {GC 34.2}IEP 34.2

“Ukubulawa phakathi kwemiduli kwakusesabeka ukwedlula lokhu okwakubonakala nxa wawukhangele ungaphandle. Amadoda labafazi, abadala labancane, abahlamuki labapristi, labo ababesilwa lalabo ababezincengela umusa, bonke babeganyulwa kungelakubandlulula. Inani lalabo ababulawayo lalisedlula labo ababebulala. Amabutho ayehamba eseqa inqumbi zezidumbu ukuze baqhubeke ngomsebenzi wokutshabalalisa wonke umuntu.”- (Milman, The History of the Jews, book 16). {GC 35.1}IEP 35.1

Ngemva kokubhidlizwa kwethempeli, idolobho lonke lawela ezandleni zamaRoma ngesikhatshana. Abaphathi bamaJuda bafulathela indawo zabo zokucatsha ababethi ngeke zingenelwe yisitha, uTitusi wabathola bebodwa. Wabakhangela ngokumangala, watsho ukuthi iNkosi yayibanikele ezandleni zakhe, ngoba kwakungekho isikhali sokulwa esasingehlula indawo lezi ezazivikelekile. Idolobho kanye lethempeli labhidlizwa kwaze kwayafika ensikeni yalo, kwathi lapho indlu engcwele eyayikhona “kwakulinyiwe sengathi kusensimini.” (Jeremiya 26:18). Ekugonjolozelweni lasekubulaweni okwalandelayo, inani labantu elidlula isigidi labulawa, labo abasindayo bathwalwa njengabathunjiweyo bayathengiswa njengezigqili, njalo bahudulelwa eRoma besiyakuba ngumbukiso wokunqoba kombusi wabo, bafika bajikelwa ezinyamazaneni endaweni zokuzilibazisa, abanye babeyekelwa njengabantu abangelalo ikhaya babhudula umhlaba wonke. {GC 35.2}IEP 35.2

AmaJuda ayezithezele olulenkume, azigcwalisela inkezo yolaka lukaNkulunkulu. Ekubhujisweni okwabehlelayo njengesizwe, lasezililweni ezalandelayo ekudangaleni kwabo, basebevuna lokho ababekuhlanyelile ngezandla zabo. Umprofethi uthi: “Maye Israyeli, uzibulele ngokwakho;” “...ngoba uwiswe yibubi bakho.” Hoseya 13:9, 14:1.

Kujwayelekile ukuthi ukuhlupheka kwabo kuvezwe sengathi bajeziswa ngenxa yokuthanda kukaNkulunkulu. Yiyo indlela uSathane afuna ukufihla ngayo imisebenzi yakhe emibi. Ngokwenza kwabo inkani besala umusa lothando lukaNkulunkulu, amaJuda ayesebangele ukuthi ukuvikela okuvela kuNkulunkulu kususwe kibo, njalo ngokwenza lokhu uSathane wayesevunyelwe ukuthi ababuse ngokwentando yakhe. Uchuku olwesabekayo olwenziwa ekubhidlizweni kweJerusalema, luveza amandla kaSathane phezu kwalabo abavuma ukuthi ababuse. {GC 36.1}IEP 36.1

Ngeke sikwazi ukuthi uKrestu kumele simbonge kangakanani ngokusivikela akwenzayo njalo langenxa yokuthula esikukholisayo. Yisandla somusa kaNkulunkulu esibamba imimoya engabangela ukuthi uluNtu lungabi ngaphansi kokubusa kukaSathane ngokugcweleyo. Labo abangalaleliyo labangabongiyo balesizatho esikhulu sokubonga umusa kaNkulunkulu obanzi obamba amandla kaSathane amabi kakhulu. Kodwa nxa abantu beseqa umngcele wokubekezela kwezulu, isandla lesi esivikelayo siyasuswa. UNkulunkulu kami njengomahluleli omele ukujezisa abantu ngenxa yezono zabo, kodwa uyayekela bonke abaphika umusa wakhe ukuthi bavune lokhu abakuhlanyelileyo. Zonke insaba zokukhanya eziphiweyo, lokuxwayisa konke okululaziweyo loba okungalalelwanga, imizwa yonke engalunganga ekholisiweyo, lakho konke ukwephulwa kwemithetho kaNkulunkulu yintanga ehlanyeliweyo eletha izithelo ngesikhathi sokuvuna. UMoya kaNkulunkulu nxa ulokhe uphikwa njalo njalo, ekucineni uyasuswa kulowo okhetha impilo yokona, kusale kungasela mandla okunqanda imizwa emibi yomphefumulo, njalo kungasela kuvikelwa ebubini lasebutheni bukaSathane. Ukubhidlizwa kweJerusalema kuyisixwayiso esesabekayo kanti njalo esicolekileyo kubo bonke abadlala ngamathuba omusa ongcwele njalo bephika ukuncenga lozwelo lwasezulwini. Akuzake kube khona ubufakazi obucacileyo bendlela uNkulunkulu azonda ngayo isono lalokho okuzakwehlela labo abazatholakala belecala okwedlula lokhu. {GC 36.2}IEP 36.2

Amazwi esiprofethi akhulunywa nguMsindisi mayelana lokwethekelelwa ngezahlulelo komuzi waseJerusalema azagcwaliseka ngokwesibili lapho lokho okwenzakala emuzini waseJerusalema kuzabonakala njengesithunzana nje salokho okuzayo. Ekwahlulelweni komuzi okhethekileyo, singakhangela sibone ukwahlulelwa komhlaba ophike umusa kaNkulunkulu wacholela phansi umthetho wakhe. Imnyama kakhulu imbali yokuhlupheka kwabantu umhlaba oyibonileyo eyenzeka eminyakeni eyadlulayo. Inhliziyo iyadangala lenqondo iyakhathala nxa sicabanga ngakho. Waba mubi kakhulu umphumela wokuphika amandla asezulwini. Kodwa isehlakalo esimnyama kakhulu silethiwe ngesikhathi kuvezwa okuzayo. Imibhalo yasendulo, lokuhlamuka lomvukela, lezimpi lengxabano, “ukulwa kwamabutho...ngomsindo odidekileyo, lezigqoko ezigiqwe egazini” (Isaya 9:5), konke lokhu kuyini nxa kuqathaniswa lezehlakalo ezesabekayo ezizayenzakala ngalolo suku lapho uMoya kaNkulunkulu ozasuswa khona

ebantwini ababi, lapho angayikubamba khona imizwa emibi yoluntu, lolaka lukaSathane. Umhlaba ngokokuqala uzabona umphumela wokuba ngaphansi kokubusa kukaSathane. {GC 37.1}IEP 37.1

Kodwa ngalolo suku, ngokufana lalokho okwenzeka ngesikhathi sokubhidlizwa kweJerusalema, abantu bakaNkulunkulu bazakhululwa, “bonke abazatholakala belotshiwe kwabaphilayo” (Isaya 4:3). UKristu watsho ukuthi uzabuya okwesibili ezobuthela bonke abathembekileyo kuye: “lapho ke izizwe zomhlaba zizakulila ngaye, (Isambulo 1;7) zibone iNdodana yomuntu isiza emayezini ezulu ngamandla lenkazimulo enkulu. Izakuthuma izingilosi zayo ngomsindo omkhulu wophondo, ziqoqele ndawonye abakhethiweyo bayo emagumbini amane, kusukela emkhawulweni owodwa wezulu kusiya komunye” (Mathewu 24:30,31). Kuzathi bonke abangalamukelanga ivangeli “babhujiswe ngomoya ozaphuma emlonyeni wakhe lenkazimulo yokuza kwakhe” (2 Thesalonika 2:8). NjengoIsrayeli wasendulo ababi bayazibhubhisa, bawa ngenxa yezono zabo. Ngokukhetha impilo yesono, bazikhiphile entandweni kaNkulunkulu, imvelo yabo yonakele kangaka ngobubi, okubangela ukuthi ukubonakala kwenkazimulo yakhe, kibo kube ngumlilo oqothulayo. (Amahebheru 12;29). {GC 37.2}IEP 37.2

Kumele abantu banenzelele hlezi banganaki isifundo esitholakala emazwini kaKrestu. Nxa wayexwayisa abafundi bakhe ngokubhidlizwa kweJerusalema, njalo ebanika isibonakaliso sokuza kokuchithwa, esenzela ukuthi benelise ukubaleka, ngokufanayo uwuxwayisile umhlaba ngosuku lokubhujiswa kokucina, wanika njalo izibonakaliso zokusondela kwalo, ukuze bonke abathandayo babalekele ulaka oluzayo. UJesu uthi: “Kuzakuba khona isibonakaliso elangeni lasenyangeni lasezinkanyezini, lasemhlabeni usizi luzakwehlela izizwe...” (Luka 21:25; Mathewu 24:29; Marko 13:24-26; Isambulo 6:12-17). Labo ababona izibokaliso lezi zokuza kwakhe kumele “bazi ukuthi sekusondele, futhi sekusemnyango” (Mathewu 24:33). “Hlalani lilindile” yiwo amazwi akhe wokuxwayisa (Marko 13:35). Bonke abalalelayo isixwayiso lesi abasoze batshiywe ebunyameni, ukuthi lolosuku lubathole bengalulindelanga. Kodwa kulabo abangasoke balinde, “usuku lweNkosi luza njengesela ebusuku” (1 Thesalonika 5:2-5). {GC 38.1}IEP 38.1

Umhlaba kawuzimiselanga ukulalela izixwayiso ezesikhathi salamuhla, njengalokhu amaJuda engazange elalele ukuxwayisa koMsindisi ngalokhu okwakuzayehlela umuzi weJerusalema. Usuku lukaNkulunkulu luzakuza ababi bengalulindelanga. Nxa impilo iqhubeka ngendlela zayo ezingela kuphela, nxa abantu betshiseka ngokuzithokozisa, ngamabhizimisi, ngokwenza imali, ngokuyale lale, nxa abaphathi bamabandla bephakamisa ukwanda kolwazi lempumelelo yomhlaba, labantu sebedonselwe ekuphepheni kwamanga, lapho ke, njengesela phakathi kobusuku lingena endaweni engalindwanga, ngokunjalo ke, ukubhujiswa kuzayehlela ababi, “njalo abasoke baphunyuke” (1 Thesalonika 5:2-5). {GC 38.2}IEP 38.2

Isahluko 2—Ukuhlukunyezwa Kwebandla Eminyakeni Yamakhulu Akuqala

Nxa uJesu wayesechazele abafundi bakhe lokho okwakuzakwehlela umuzi waseJerusalema, njalo lezibonakaliso zokuza kwakhe kwesibili, waveza njalo lokho okwakuzayehlela abalandeli bakhe, kusukela lapho ayezasuswa khona kibo, kusiya lapho ayezakuza khona ngamandla lobukhosi esezobakhulula. Nxa wayemi phezu kwentaba yaseOlivethi uMsindisi wabona isiphepho esasesizakwehlela ibandla labafundi bakhe, wathi ekhangelisisa ngokujulileyo esikhathini esasizakuza, ilihlo lakhe labona amagagasi esiphepho esabekayo ayezayehlela abafundi bakhe ezikhathini zobunyama lokuhlukunyezwa ezaziseduze. Ngamazwi amalutshwana ayelomutsho owesabekayo, waveza indlela ababusi balumhlaba ababephatha ngayo ibandla likaNkulunkulu (Mathewu 24:9,21,22). Abalandeli bakaKristu kwakumele bahambe endleleni efanayo yokuyangiswa, lokuphikwa, lokuhlupheka uMsindisi wabo ayeyihambile. Ubutha obehlela uMsindisi womhlaba, babuzabonakaliswa kibo bonke ababezakholwa kuye. {GC 39.1}IEP 39.1

Imbali yebandla lakuqala yafakaza ukugcwaliseka kwamazwi woMsindisi. Amandla alumhlaba lawasegehena amisana loKrestu owayephila esimeni sabalandeli bakhe. Labo ababekhonza izithixo, bananzelela ukuthi nxa kwakungenzeka ukuthi ivangeli linqobe, amathempeli abo lamalathi ayezatshabalaliswa, ngakho basebenzisa amandlla abo wonke ukubhidliza inkolo yesiKrestu. Baqala ukubasela amalangabi okuhlukunyezwa. Bonke ababelandela inkolo yesiKrestu bathathelwa inotho yonke njalo baxotshwa emizini yabo. Badlula “ebunzimeni obukhulu kanye lezinhluphekweni” (Amaheberu 10:32). “Bamukela ukuvivinywa bokwenziwa inhlekisa, batshaywa, babotshwa ngamaketane, bafakwa entolongweni” (Amahebheru 11:36). Abantu abanengi banika ubufakazi bokukholwa kwabo ngegazi labo. Abakhulu lezigqili, abacebi labayanga, abaqeqetshileyo labangalalwazi, ngokufanayo babulawa kungela musa. {GC 39.2}IEP 39.2

Lokhu kuhlutshwa, okwaqala ngaphansi kokubusa kukaNero ngesikhathi sokubulawa kukaPawuli, kwaqhubeka ngesilinganiso esitshiyeneyo okwamakhulu eminyaka. AmaKrestu ayebekwa amacala okuzibumbela ayesabekayo, njalo kwakuthiwa yibo ababebangela izinhlupho ezinkulu, ezazigoqela indlala, lemikhuhlane, lokuzamazama komhlaba. Isabelo sabo sasiyinzondo lokungathenjwa, abaqambi bamanga babehlala belindele ukubathengisa bengelacala, besenzela ukuthola inzuzo. Babegwetshwa njengabahlamuki esizweni, lezitha zokholo, njengezibungu ezihluphayo esigabeni. Abanengi babejikelwa ezinyamazaneni zeganga kumbe betshiswe bephila endaweni zokuzilibazisa. Abanye babo babethelwa eziphambanweni, abanye begqokiswa izikhumba zezinyamazana bejikelwe lapho okwakulezinja khona ukuze zibadabu-dabule abantu

bebukele. Ukujeziswa kwabo kwakusiba yindlela enkulu yokuzithokozisa lapho umphakathi owawubuthana khona uzobukela. Abantu abanengi babebuthana bezojabulela ukubona ubuhlungu balabo ababebulawa, njalo ukukhala kwabo kosizi kwakuhlangabezwa yikuhleka lokuqakeza. {GC 40.1}IEP 40.1

Kuzo zonke indawo ababedinga khona ukuphepha, abalandeli bakaKrestu babezingelwa njengezinyamazana zeganga. Baphoqeleka ukuthi bathole ukuphepha endaweni ezicatshileyo. "...Bazula enkangala lasezintabeni, emilindini lasezimbalwini zomhlaba" (Amahebheru 11:37,38). Amangcwaba ayengaphansi komhlabathi, aba zindawo zokuphepha kuzinkulungwane zabalandeli bakaKrestu. Ngaphansi kwamaqaqa ayengaphandle kwedolobho laseRoma, kwasegugejiwe imbalu emhlabathini lasemadwaleni, imbalu zakhona zazihamba ibanga elikhulu zisiyathutshela ngaphandle kwemiduli yedolobho leli. Embhalwini lezi ezazingaphansi komhlabathi, abalandeli bakaKrestu babengcwaba abafileyo njalo kwakuyiyo indawo yokucatsha lapho basebecatshangelwa lanxa basebehlukunyezwa ngokomthetho welizwe. Nxa umnikazi wempilo esevusa labo abalwe impi enhle, banengi abafela uKrestu, abazavuswa bephuma kuzolezi imbalu ezimnyama. {GC 40.2}IEP 40.2

Ngaphansi kokuhlukunyezwa okwesabekayo kakhulu, labo abakhetha ukufakazela uJesu benelisa ukugcina ukholo lwabo luhlambulukile. Loba nje basebethathelwe yonke inhlalakahle, bevalelwe lapho okwakungakhanyi ilanga khona, besakha imizi yabo endaweni ezimnyama kodwa ezazihlaleka ngaphansi komhlabathi, kabazange bakhonone. Ngamazwi okukholwa, lokubekezela njalo lethemba baduduzana njalo baqinisana okwabangela ukuthi bamelane lakho konke ukuhlupheka losizi. Ukulahlekelwa kwabo yizibusiso zonke zomhlaba akubangelanga ukuthi balahle ukholo lwabo olwalukuKrestu. Inhlupho lokuhlukunyezwa lokhu, kwaba yindlela eyabasondeza eduze lomvuzo njalo lokuphumula kwabo. {GC41.1}IEP 41.1

Njengenceku zikaNkulunkulu endulo abanengi " bahlukunyezwa, bangamukeli ukukhululwa, ukuze bazuze uvuko olungcono" (Amaheberu 11:35). Bonke bakhumbula amazwi eNkosi yabo, wokuthi nxa behlukunyezwa ngenxa kaKrestu, kwakumele bathokoze, ngoba umvuzo wabo wawuzaba mkhulu ezulwini; ngoba ngokufanayo abaprofethi bahlukunyezwa phambi kwabo. Bajabuliswa yikuthi babetholakele befanele ukuhluphekela iqiniso, njalo ingoma zokunqoba zazisenyuka phakathi kwamalangabi omlilo. Nxa babekhangele phezulu ngokukholwa, babona uKrestu lengilosi zakhe, bekhangele phansi ngokulangazelela okukhulu, besamukela ukuqina kokholo lwabo. Ilizwi lezakubo livela esihlalweni sikaNkulunkulu lisithi: " Thembeka kuze kube sekufeni, ngizakunika umqhele wokuphila" (Isambulo 2:10). {GC 41.2}IEP 41.2

Yaba yize imizamo kaSathane yokubhidliza ibandla likaKrestu ngodlame. Impikiswano enkulu lapho abafundi bakaJesu abanikela khona impilo zabo, ayizange

iphele nxa labo ababephethe ivangeli ngokwethembeka babesifa endaweni zabo, kodwa ekuhlulweni kwabo benelisa ukunqoba. Inceku zikaNkulunkulu zabulawa, kodwa umsebenzi wakhe waqhubekela phambili ngamandla. Ivangeli laqhubeka ligcwala indawo zonke, lalabo ababelikholwa njalo belandela imfundiso yalo baqhubeka besanda ngokufanayo. Ivangeli langena endaweni ezazingangeneki ngitsho lasenzikini yaseRoma. Omunye umKrestu nxa wayephikisana lababusi bezizweni ababefuqela phambili ukuhlutshwa kwamaKrestu, wathi: “ Lingasihlupha, lisizwise ubuhlungu, lisikhathaze... Ukukhohlakala kwenu kuhlola ubuthakathaka bethu, kodwa uchuku lwenu alusizi ngalutho.” Kodwa kuyikumema okuqinileyo kokuphendula abanye ukuba bamukele inkolo yesiKrestu. “ Nxa lisibulala ngesilinganiso esikhulu, yikho lapho sisanda ngamandla; igazi lomKrestu liyinhlanyelo yesiKrestu” (Tertullian, Apology, paragraph 50). {GC 41.3}IEP 41.3

Izinkulungwane zabantu zabotshwa zaphinda zabulawa, kodwa abanengi babephakama bethatha indawo zabo. Labo ababulawelwa ukholo lwabo, bagcinwa kuKrestu babalwa njengabanqobi. Basebeyilwile impi enhle, sebelindele umqhele wenkazimulo mhla uJesu esiza. Inhlupheko ababedlula kuzo zabangela ukuthi amaKrestu amanyane njalo zabasondeza eduze koMsindisi wabo. Isibonelo sempilo yabo lobufakazi bokufa kwabo kwaqhubeka kufakazela iqiniso, okwabangela ukuthi lezisebenzi zikaSathane ezazingacatshangelwa zazitshiya umsebenzi wakhe zikhethe ukulandela uJesu. {GC 42.1}IEP 42.1

USathane wabumba amaqhinga okuthi aphumelele ekulwisaneni lohulumende wasezulwini ngokuhlanyela uphawu lwakhe ebandleni lesiKrestu. Wanakana ukuthi nxa kwakungenzeka abalandeli bakaKrestu badukiswe, njalo bangamthokozisi uNkulunkulu, amandla lesiphephelo sabo ayezasuswa, kubelula ukuthi abanqobe. {GC 42.2}IEP 42.2

Umhlamuki omkhulu wazama ukuthola ngobuqili lokhu ayehluleke ukukuthola ngodlame. Ukuhlukunyezwa kwabantu kwaphela, endaweni yakho kwalethwa indonsela embi eyenotho lokuphakanyiswa kwasemhlabeni. Abakhonzi bezithixo bathunganyelwa ukuthi bamukele ingxenye yenkolo yesiKrestu, ngesikhathi esifanayo bephika amanye amaqiniso amqoka. Baphumisela amazwi wokuthi babesamukela uJesu njengeNdodana kaNkulunkulu, njalo lokuthi babekholelwa ekufeni lasekuvukeni kwakhe, kodwa babengatshiyanga izono zabo njalo abasibonanga isidingo sokuphenduka lesokuguqula inhliziyo zabo. Ngemva kokutshiya izinto ezithile ekuphendukeni kwabo, baletha umbono wokuthi amaKrestu lawo kwakumele aguqule njalo ayekethise imfundiso ezithile ukuze bonke abantu bebambane ekukholweni kuKrestu. {GC 42.3}IEP 42.3

Khathesi ibandla laselisesimeni esesabekayo. Intolongo, lokulinyazwa, lomlilo njalo lenkemba kwakuyizibusiso nxa kwakuqathaniswa lalokhu. Amanye amaKrestu akhetha ukuma ngesibindi, atsho ukuthi babengeke behlise izinga lokukholwa kwabo. Abanye

babevumelana lokuthi kutshiywe loba kulolongwe ingxenye yokholo lwesiKrestu, kumanyanwe lalabo abasebelesimo sobuKrestu njalo baletha isizatho sokuthi kwakungenzeka leyi kube yiyo indlela yokuthi baphendulwe ngokugcweleyo. Lesi kwakuyisikhathi sokububula okujulileyo kubalandeli bakaKrestu ababethembekile. Ngaphansi kwejazi lesiKrestu samanga, uSathane wayesethole indlela yokungena ebandleni, esenzela ukuthi alethe inkohlakalo enkolweni yabo njalo asuse amehlo abo elizwini leqiniso. {GC 42.4}IEP 42.4

Inengi lamaKrestu lavuma ukwehlisa umgomo weqiniso, njalo babumba ubudlelwano phakathi kwenkolo yesiKrestu lenkolo yezithixo. Loba nje labo ababekhonza izithombe basebesithi baphendukile, njalo basebengamalunga ebandla, kodwa baqhubeka bebambelele ezithixweni zabo, batshintsha kuphela izithombe zabo zaba yimfanekiso kaJesu, lekaMaria kanye labangcwele abafileyo. Umvubela omubi wemfundiso yezithixo, owasewulethwe ebandleni, waqhubeka ngomsebenzi wawo olomthelela oyingozi. Imfundiso ezingezwakaliyo, lemikhuba yobunyama, lemikhosi yezithixo yangeniswa enkolweni njalo lasekukhonzeni. Nxa abalandeli bakaKrestu basebebambane lezikhonzi zezithixo, inkolo yesiKrestu yagcwala inkohlakalo, ibandla lalahlekelwa yikuhlambuluka kanye lamandla alo. Babekhona kodwa abanye abangazange bavume ukukhohliswa. Baqhubeka belandela uMlobi weqiniso njalo bekhonza uNkulunkulu kuphela. {GC 43.1}IEP 43.1

Kuzo zonke izikhathi kuhlala kulamaqembu amabili phakathi kwalabo abathi bakhonza uKrestu. Elinye iqembu ngelalabo abazimisela ukufunda impilo kaKrestu ngokuzidela, njalo benze imizamo yokuqondisa amaphutha abo belandela umzekeliso wakhe, kuthi elinye iqembu liyenza imizamo yonke yokuphika amaqiniso aveza sobala amaphutha abo. Lasekuqaleni lapho ibandla elalibonakala khona sengathi laliqinile, akutsho ukuthi lalibunjwe ngamalunga aleqiniso, amsulwa njalo laqotho kuphela. UMsindisi wethu wasifundisa ukuthi labo abakhetha ukwenza isono akumelanga bamukelwe ebandleni; kodwa yena wazihlanganisa labantu ababelezimo ezingaqondanga, wabanika imfundiso yakhe lomzekeliso wempilo yakhe, esenzela ukuthi bathole ithuba lokunanzelela amaphutha abo besebewalungisa. Phakathi kwabafundi abalitshumi lambili kwakulomthengisi. UJudasi wemukelwa, kungayisikho ukuthi wayelamaphutha esimeni sakhe, kodwa wemukelwa lanxa wayelawo. Wahlanganiswa labafundi, ukwenzela ukuthi, ngenxa yemfundiso njalo lomzekeliso kaKrestu, afunde lokhu okwakugoqela isimo somKrestu, njalo ngaleyo ndlela abone amaphutha akhe, aphenduke, ngokuncediswa ngumusa wezulu, ahlambulule umphefumulo wakhe ngokulandela iqiniso. Kodwa uJudasi kahambanga ekukhanyeni ayekunikiwe ngomusa ongaka. Ngenxa yokuthanda isono wanxusela empilweni yakhe izilingo zikaSathane. Imikhuba yenhliziyo yakhe emibi yaba lamandla wokumbusa. Wavumela ingqondo yakhe ukuthi ilawulwe ngamandla obunyama, wabalenzondo nxa amaphutha akhe ayeqondiswa, ngokunjalo wadonselwa ukuthi ayenze

isono esesabekayo sokuthengisa iNkosi yakhe. Benza ngokufanayo bonke abakhetha ukuthanda isono ngaphansi kwesembatho sokulunga, njalo bazonda labo abaphambanisa ukuthula kwabo ngenxa yokwahlulela indlela yabo yesono. Nxa bethola ithuba labo, njengoJudasi bazakuthengisa labo, ababaqondisayo ngoba bebathanda njalo bengafuni ukuthi balahlwe. {GC 43.2}IEP 43.2

Abafundi bahlangana labantu ebandleni ababezibiza ngokuthi babelungile bona befukamela isono ensitha. UAnania loSafira benza umsebenzi wabakhohlisi, benza sengathi banikele konke kuNkulunkulu, bona begodlile eyinye ingxenye ngenxa yomhawu. UMoya oyiNgcwele wavezela abafundi iqiniso ngabazenzisi laba, njalo isijeziso sikaNkulunkulu sasusa lokhu okwakungcolisa ibandla. Isenzo lesi lobufakazi bukaMoya kaKristu ohlolisisayo ebandleni, saletha ukwesaba kubazenzisi labo bonke ababesenza ububi. Kwakungekho lula ukuthi babambane okwesikhathi eside lalabo ngokwezenzo langamazwi, ababengabameli bakaKrestu ngaso sonke isikhathi, kwathi lapho inhlupho lokuhlukunyezwa kufika kubalandeli bakhe, labo kuphela ababezimisela ukudela konke ngenxa yeqiniso basala befisa ukuba ngabafundi bakhe. Ngaleso sizatho nxa ukuhlukunyezwa kwakulokhe kuqhubeka, ibandla lalo laqhubeka lihlambulukile. Kodwa ngemva kokuphela kokuhlukunyezwa, umphumela wakhona waba yikuthi kwangezelelwa amalunga ebandleni ayengaphendukanga ngokweqiniso, kwavulwa indlela yokuthi uSathane angene afake impande kulo. {GC 44.1}IEP 44.1

Kodwa akulakubambana phakathi kweNkosi yokukhanya lenkosi yobunyama, njalo ngeke kube lokubambana phakathi kwabalandeli babo. Nxa amaKrestu ayesevumile ukubambana lalabo ababephenduke kancane ekukhonzeni izithixo, bangena endleleni eyaseyibadonsela khatshana kakhulu leqiniso. USathane waziqhenya ngokuthi wayeseyenelisile ukudukisa iqula elikhulu kangaka labalandeli bakaKrestu. Wehlisela amandla akhe ngokupheleleyo phezu kwequla leli wabenza ukuthi bahlukumeze labo ababesele bebambelele eqinisweni likaNkulunkulu. Abakho ababekwazi ukuphikisa ukukholwa kwesiKrestu kweqiniso okwedlula labo ababekade bengamaKrestu, njalo amaKrestu lawa ayesekhethe ukuhlehlela emuva, ngemva kokubambana labazalwane babo ababekholelwa ezithixweni, benza yonke imizamo yokutshabalalisa zonke imfundiso zikaKrestu ezimqoka. {GC 45.1}IEP 45.1

Kwakudinga ukuzimisela okukhulu kulabo ababezakuma isibindi bamelane lenkohliso lamanyala ayefihlwe ngaphansi kwemfundiso zobunyama ezasezilethwa ebandleni. IBhayibhili alizange lamukelwe njengensika yokukholwa. Imfundiso yokuthi abantu kwakumele bakhululeke kwezenkolo, yayisamukelwa njengemfundiso yamanga, njalo labo ababetshumayela ngayo babezondwa njalo bethathelwa amalungelo abo njengabantu abaphambanisa ukuthula emphakathini. {GC 45.2}IEP 45.2

Ngemva kokulwisana okukhulu, labo abalutshwana ababethembekile, bakhetha ukuthi baqume bonke ubudlelwano phakathi kwabo lebandla leli elaselihlehlele emuva, nxa lalikhetha ukuqhubeka lisala ukuzehlukanisa lemfundiso zamanga njalo lokukhonza izithixo. Babona ukuthi ukwehlukana lalo kwakuyiyo indlela eqondileyo njalo edingekayo, nxa babefuna ukulandela ilizwi likaNkulunkulu. Bazimisela ukuthi babengeke bavumele imfundiso yamanga eyayingabangela ukuthi balahlekelwe yikukholwa kwabo, futhi batshiye umzekeliso owawuzafaka ukholo lwabantwababo kanye labazukulu babo engozini. Ukuthi bathole ukuthula lokubambana babezimisele ukwenza isivumelwano esasihambelana lokwesaba kwabo uNkulunkulu, kodwa bananzelela ukuthi ukuthula kwakuzabe kuthengwe ngentengo enkulu kakhulu nxa kwakungabangela ukuthi balahle iqiniso. Nxa ukubambana kwakuzatholakala ngokwehlisa isisindo seqiniso lobungcwele, bazimisela ukuthi nxa kunjalo kungcono ukuba kubekhona ukwehlukana, ngitsho lempi uqobo lwayo. {GC 45.3}IEP 45.3

Bekuzaba kuhle ebandleni njalo lasemhlabeni ngabe amaqiniso lawa akhethwa ukulandelwa ngabantu laba, ebengavuselelwa enhliziyweni zalabo abazibiza ngokuthi bangabantwana bakaNkulunkulu. Kulokunganaki okwethusayo mayelana lemfundiso eziyinsika yenkolo yesiKrestu. Kulomcabango okhulayo wokuthi imfundiso lezi aziqakathekanga. Lokhu kuqinisa izandla zenceku zikaSathane, okubangela ukuthi imfundiso zamanga lenkohliso ezimbi ezabangela ukuthi amakholwa asendulo afake impilo zawo engozini ngenxa yokuziveza njalo lokuziphika, lamuhla ziyamukelwa zinkulungwane zalabo abazibiza ngokuthi bangabalandeli bakaKrestu. {GC 46.1}IEP 46.1

AmaKrestu akuqala eqiniso ayengabantu abakhethekileyo. Ukuhlambuluka kwendlela ababeziphatha ngayo lokholo lwabo olwalunganyikinyeki, kwakuphambanisa nsuku zonke ukuthula empilweni yezoni ababeyakhelene lazo. Loba nje babebalutshwana, bengelanotho, lezikhundla, kumbe izihlalo zesikhosini, babeletha ukuthuthumela kulabo ababephila impilo yesono nxa imfundiso yabo yayifinyelela endaweni zonke. Ngalesisizatho, babezondwa yilabo abenza okubi, ngendlela uAbela ayezondwa ngayo nguKayini owayengalaso isimo sikaNkulunkulu kuye. Ngesizatho esifanayo esabangela ukuthi uKayini abulale uAbela, labo ababezama ukulahla ukukhuza kukaMoya oNgcwele babulala abantu bakaNkulunkulu. Kwakuyisizatho esifanayo esenza ukuthi amaJuda aphike njalo abethele uJesu esiphambanweni, ngoba ukulunga kwakhe kwakukhuza izimo zabo zobumina lempilo yobumenemene. Kusukela esikhathini sikaJesu kuzofika lamuhla, abalandeli bakhe beqiniso bavusa inzondo yalabo abenza okubi labathanda impilo yesono. {GC 46.2}IEP 46.2

Kwenzeka njani ukuthi ivangeli libizwe ngokuthi lingumlayezo wokuthula na? Nxa uIsaya wayeloba ngokuzalwa kukaMesiya, wamnika ibizo lokuthi, “INkosi yokuthula.” Nxa ingilosi zazitshela abelusi ukuthi uJesu wayesezelwe, zahlabela phezu kwamagceke aseBetlehema zathi: “Udumo kalube kuNkulunkulu kweliphezulu, lokuthula emhlabeni,

lentokozo ebantwini.” Luka 2:14. Kubonakala sengathi kulokuphikisana phakathi kwezitsho zesiprofethi lamazwi akhulunywa nguKrestu: “...Angizanga ukuletha ukuthula kodwa inkemba.” Mathewu 10:34.

Kodwa nxa sizwisisa kahle, sizananzelela ukuthi imigca leyi iyavumelana kahle. Ivangeli lingumbiko wokuthula. UbuKrestu buyimfundiso, edalwe ngendlela yokuthi nxa bungamukelwa njalo bulandelwe, buletha ukuthula, lokubambana, kanye lentokozo emhlabeni wonke. Inkolo kaKrestu ibizabumba ubudlelwano obuqotho kulabo abamukela imfundiso yayo. Kwakuyinjongo kaKrestu yokubuyisa abantu kuNkulunkulu, ngokwenza njalo babuyisane omunye komunye. Kodwa inengi labantu emhlabeni lingaphansi kokubusa kukaSathane, oyisitha esikhulu sikaKrestu. Ivangeli liletha imfundiso zempilo eziphikisana lezenzo kanye lenkanuko zabo, njalo bayaphakama behlamuke nxa besizwa imfundiso leyi. Bayakuzonda ukuhlambuluka kwevangeli okuveza njalo kwahlulele izono zabo, njalo bayahlukumeza babulale labo ababatshumayela amazwi angcwele njalo alungileyo. Kungenxa yalesi sizatho ukuthi libizwe njengenkemba, ngoba iqiniso eliphakemeyo elimunyethwe livangeli, liletha ukusolwa, lenzondo njalo lokulwa, yikho libizwa ngokuthi liyinkemba. {GC 46.3}IEP 46.3

Isandla esingazwisisekiyo esivumela ukuthi abalungileyo bahlupheke njalo babulawe ngabantu ababi, sesibeyimbangela yokudideka kwabanengi abalokholo oluncane. Abanye bakulungele ukulahla ithemba labo kuNkulunkulu, ngoba uvumela ababi ukuthi baphumelele, ngaleso isikhathi abalungileyo behlukunyezwa ngaphansi kochuku lwamandla abo. “Kungani”, kuyabuzwa, lowo olungileyo olomusa, lamandla angapheliyo evumela amacala anje lokuhlukunyezwa na? Lowu ngumbuzo ongadingi thina. UNkulunkulu usinikile ubufakazi obaneleyo obuveza uthando lwakhe, njalo akumelanga sithandabuze ubuhle bakhe ngoba singazwisisi ukusebenza kwesandla sakhe. UMsindisi wakhuluma lawamazwi kubafundi bakhe nxa wayebona ukuthi ukuthandabuza kwakuzahlukumeza imphefumulo yabo ngezinsuku zobunyama: “Khumbulani ilizwi engalitsho kini elokuthi: Inceku kayinkulu kulenkosi yayo. Uba bengizingele mina, bazakulizingela lani, uba belizwa ilizwi lami, bazakulizwa ilizwi lenu.” Johane 15:20. UJesu wahluphekela thina okwedlula yonke indlela abalandeli bakhe abangahlutshwa ngayo ngaphansi kochuku lwabantu ababi. Labo ababizelwa ukuba badlule ekuhlukunyezweni lasekufeleni iqiniso, balandela amanyathelo eNdodana kaNkulunkulu ethandekayo. {GC 47.1}IEP 47.1

“INkosi ayilibali ukusigcwalisa isithembiso sayo...” 2 Petro 3:9. UNkulunkulu kabakhohlwa njalo kabadeli abantwana bakhe, kodwa uyavumela ukuthi ababi baveze izimo zabo, ukwenzela ukuthi kungabikhona ofisa ukwenza intando yakhe ozadukiswa yibo. Ngokunjalo abalungileyo bayafakwa emlilweni obuhlungu, ukwenzela ukuthi labo bahlanjululwe, ukuze umzekeliso wabo ubonise abanye ubukhona bokukholwa

lobuNkulunkulu, njalo langenxa yokuthi ukuhamba kwabo ngokuphelela kuyindlela yokwahlulela ababi labangakholwayo. {GC 48.1}IEP 48.1

UNkulunkulu uyavumela ababi ukuthi baphumelele lokuthi baveze ubutha babo kuye, ukwenzela ukuthi nxa sebegcwalisile inkezo yabo yobubi, bonke abantu babone ukulunga kokwahlulela kwakhe njalo lomusa wakhe ekubhujisweni kwabo. Usuku lokuphindisela luyeza masinyane, lapho bonke abephule umthetho wakhe njalo bahlukumeza abantu bakhe abazathola khona umvuzo wezenzo zabo ofaneleyo; lapho zonke izenzo zochuku kumbe ukuphathwa kabi kwabathembekileyo bakaNkulunkulu kuzajeziswa sengathi bekwenziwe kuKrestu uqobo lwakhe. {GC 48.2}IEP 48.2

Kukhona omunye umbuzo oqakathekileyo okumele ubesendebeni zamabandla onke lamuhla. Umpostoli uPawuli uthi, “Yebo bonke abathanda ukuhamba ngobuqotho kuKresu Jesu bazahlutshwa.” 2 Timothi 3:12. Yindaba ke, kubonakala sengathi ukuhlukunyezwa akufiki? Isizatho sinye kuphela, kungenxa yokuthi ibandla selamukela imfundiso lemikhuba yemhlabeni ngakho alisavusi impikiswano yomhlaba. Inkolo ephakathi kwethu lamhlanje ayisiyo eqotho njalo lemsulwa eyasungulwa libandla likaKrestu labafundi bakhe. Kungenxa yomoya wokuhlanganyela lesono, ngesizatho sokuthi amaqiniso elizwi likaNkulunkulu awasalandelwa, njalo ngokuba sekulokulunga okuncane kangaka ebandleni, yikho inkolo yamaKrestu ibonakala sengathi ithandwa ngumhlaba. Akubekhona ukuvuselelwa kokholo lamandla ebandla lakuqala, umoya wokuhlukumeza uzavuswa, lemlilo yokuhlukumeza izavuselelwa. {GC 48.3}IEP 48.3

Isahluko 3—Isikhathi Sobunyama Kwezenkolo

Encwadini yakhe yesibili kwabaseThesalonika, umpostoli uPhawuli waveza ukuhlehlela emuva okwakuzakuza ebandleni kuphethe ngokusungulwa kombuso wabopapa. Wachaza ukuthi usuku lokuza kukaKrestu lwalungeke lufike, "...kungakaveli ukuhlamuka kuqala, kwambulwe oMubi, indodana yokulahlwa, omelana lakho konke okubizwa ngokuthi nguNkulunkulu, loba okukhonzwayo aze ahlale ethempelini likaNkulunkulu azenze uNkulunkulu ezibiza ngokuthi unguNkulunkulu." 2 Thesalonika 2:3.4. Nxa eqhubeka exwayisa abazalwane bakhe uthi "ngoba amandla afihlakeleyo obubi asesebenza." 2 Thesalonika 2:7. Lasesikhathini ayephila kiso, wananzelela ukuthi kwasekukhona imfundiso zamanga ezazinyonyobela ebandleni njalo ezazizabangela ukusungulwa kokubusa kwabopapa. {GC 49.1}IEP 49.1

Kancane kancane, ngokunyenya okufihlakeleyo, kodwa ngokuhamba kwesikhathi obaleni imfundiso leyi yangena ebandleni yakhula ngamandla yathola indlela yokulawula ingqondo zabantu, " amandla afihlakeleyo obubi" aqhubeka ngomsebenzi wawo wokudukisa lowokuhlambaza. Ngesikhatshana kungekho onanzelelayo imikhuba yesihedeni yangena ebandleni lesiKrestu. Umoya wokwehlisa izinga lokulunga ngenxa yokufuna ukwamukelwa emhlabeni, wamiswa okwesikhatshana ngesikhathi sokuhlukunyezwa lokubulawa kwabantu ngaphansi kombuso walabo ababekhonza izithixo.

Kodwa nxa ukuhlukunyezwa kwasekuphelile, lemfundiso yamaKrestu isingene ezigodlweni lasezindlini zababusi, konke ukuzehlisa kukaKrestu lokwabafundi bakhe kwabekwa eceleni endaweni yakho kwangena ukuziphakamisa lokuzibonakalisa kwabapristi lababusi bezithixo, njalo lapho okwakulemithetho kaNkulunkulu khona kwafakwa imfundiso lamasiko abantu. Lokho okwakubonakale sengathi kwakuyikuphenduka kukaConstantine, ekuqaleni kweminyaka engamakhulu amane ngemva kokuzalwa kukaKrestu (4th century), kwaletha intokozo enkulu, okwabangela ukuthi umhlaba wembhathe ingubo yokulunga, ungene uzihwedela ebandleni. Ngalesi isikhathi umsebenzi wenkohlakalo waqhubeka ngesiqubu esimangalisayo. Ukukhonzwa kwezithixo, lobanje kwakubonakala sengathi kwasekutshabalele, kwaqala ukuphumelela. Umoya wokukhonzwa kwezithixo yiwo owaqala ukulawula ibandla. Imfundiso lenkonzo zezithixo kwangeniswa enkolweni lekukhonzeni kwalabo ababezibiza ngokuthi ngabalandeli bakaKrestu. {GC 49.2}IEP 49.2

Lokhu kwehliswa kwezinga phakathi kwenkolo yezithixo leyesiKrestu, kwabangela ukubunjwa " kwendoda yobubi" eyayichazwe emazwini esiprofethi njengalowo omelana njalo loziphakamisayo ngokuzibeka phezu kukaNkulunkulu. Inhlanganiso enkulu yenkolo yamanga ingumphumela yamandla kaSathane, njalo iyibufakazi bemizamo yakhe

yokuzikhweza esihlalweni ukuba abuse umhlaba ngokwentando yakhe. {GC 50.1}IEP 50.1

USathane wake imizamo yokuthi uJesu ehlise izinga lokukholwa kwakhe. Weza eNdodaneni kaNkulunkulu enkangala yokulingwa, wambonisa imibuso yonke lenkazimulo yayo, wamthembisa ukumnika yona nxa wayezavuma ukumkhothamela yena inkosi yobumnyama. UJesu wamnika amazwi alukhuni umlingi okwamenza ukuthi amtshiye ahambe. Kodwa uSathane uyaphumelela kakhulu lamuhla ngokuletha izilingo ezifananayo ebantwini. Ngenxa yokufuna ukuhlonitshwa lenzuzo yomhlaba, ibandla leli lazithola selifuna ukuxhaswa lokuthandwa ngabakhulu bomhlaba, ngokwenzenjalo lamphika uKrestu, ibandla lathunganyelelwa ukuthi lilandele ummeli kaSathane ongumbhishopi waseRoma. {GC 50.2}IEP 50.2

Kungeyinye yemfundiso enkulu ebandleni laseRoma eyokuthi upapa uyinhloko ebonakalayo yebandla lonke likaKrestu, njalo lokuthi wanikwa amandla aphakemeyo phezu kwamabhishopi labafundisi emhlabeni wonke jikelele. Phezu kwalokhu upapa wazinika amabizo kaNkulunkulu. Ulokubizwa ngokuthi “iNkosi uNkulunkulu uPapa”, njalo abuye atsho ukuthi yena kayenzi amaphutha ayenziwa ngabantu njalo abuye afune ukuthi abantu bonke bamkhonze. Amazwi afananayo asetshenziswa nguSathane enkangala yokulingwa, akhulunywa nguSathane lamhlanje esebenzisa ibandla laseRoma, njalo inengi labantu lilungele ukumnika inhlonipho leyi. {GC 50.3}IEP 50.3

Kodwa bonke abesabayo njalo labakhonza uNkulunkulu bamelana lokuzikhukhumeza lokhu okubonisa ukudelela ngitsho lezulu ngokwalo ngendlela efanana laleyo uKrestu ayisebenzisa ukumelana lesitha esiyingcitshi yokudukisa engamazwi athi, “Uzakukhonza iNkosi uNkulunkulu wakho, uhloniphe yena yedwa.” Luka 4:8. UNkulunkulu kanikanga ngitsho lombono owodwa elizwini lakhe mayelana lokuthi kukhona umuntu ambeke njengenhloko yebandla lakhe emhlabeni. Imfundiso yokuphakamisa upapa iphikisana mathupha lalokho okulotshwe eBhayibhilini. Upapa ngeke abelamandla phezu kwebandla likaKrestu ngaphandle kokuthi azinike yena ngokusebenzisa udlame. {GC 51.1}IEP 51.1

Laba abakhonza ebandleni leRoma bahlezi besola amabandla emvuselelo besithi bangabahlamuki ngoba bazihlukanisa lebandla labo leqiniso. Kodwa lokhu kusolwa kumele kusetshenziswe kibo ngoba kuyibo abaphuma emfundisweni yeqiniso. Yibo ababeka phansi uphawu lukaKrestu baphuma “ekukholweni okwanikwa abangcwele ekuqaleni.” Juda 3. {GC 51.2}IEP 51.2

USathane wayekwazi sobala ukuthi uMbhalo oNgcwele uzanika abantu amandla okunanzelela ukudukisa kwakhe njalo lawokumelana lamandla akhe. Kwakungenxa yokusebenzisa umbhalo okwenza ukuthi ngitsho loMsindisi amelane lokuhlasela kwakhe. Kuzo zonke izilingo uKrestu wasebenzisa ihawu leqiniso elaphakade elingamazwi athi,

“Kulotshiwe.” Kukho konke okwakukhulunywa nguSathane wamphikisa esebenzisa amandla elizwi. Ukwenzela ukuthi uSathane ayenelise ukwehlula abantu, njalo aqinise amandla kapapa, wabona kufanele ukuthi bahlale bengayazi imibhalo. Wayesazi ukuthi iBhayibhili lalizaphakamisa uNkulunkulu njalo libeke umuntu ofayo endaweni yakhe emfaneleyo, ngenxa yalokho, amaqiniso alo angcwele kwakumele afihlwe njalo ancindezelwe. Umcabango lowu wathathwa wasetshenziswa libandla laseRoma. Okwamakhulu eminyaka iBhayibhili lasuswa ebantwini kwenziwa icala ukulidlulisela kwabanye. Abantu babengavunyelwa ukulibala lokubalalo ezindlini zabo njalo abapristi labanye abathungameli bebandla ababehamba ngokungaqondi benza imizamo yokuchasisa imfundiso yalo ngendlela yokuthi livumelane lokuzenzisa kwabo. Ngale indlela upapa wamukelwa njengomeli kaNkulunkulu emhlabeni, waba lamandla phezu kwebandla kanye lesizwe. {GC 51.3}IEP 51.3

Ugwalo oluveza sobala amanga akhe selususiwe, uSathane waqala ukwenza intando yakhe emhlabeni. Amazwi esiprofethi ayetshilo ukuthi umbuso wobupapa “uzanakana ukuguqula izikhathi lemithetho.” Daniyeli 7:25. Kazange aphuze ukuzama ukuwenza umsebenzi lowu. Ngenxa yokufuna ukuthi banike labo ababengene ebandleni besuka ekukhonzeni izithixo indlela yokuqhubeka bekhonza izithixo zabo, njalo langenxa yokufisa ukuthi bamukelwe njengabantu abamukele isiKrestu, ukuhlonipha okukhulu lokukhonza izithombe kanye labangcwele asebafayo, kwangeniswa ebandleni kancane kancane. Ekucineni kwabekwa umthetho owawukuvumela konke lokhu (Second Council of Nice, AD 787). Ukuqedisa umsebenzi wokuphambanisa isiKrestu, ibandla leRoma laqala ukukhipha emthethweni kaNkulunkulu umthetho wesibili oxwayisa ukuthi abantu bengakhonzi izithombe, basebequma umthetho wokucina kwelitshumi phakathi laphakathi ukwenzela ukuthi leyabo imithetho ihlale ilitshumi njengaleyi etholakala eBhayibhilini. {GC 51.4}IEP 51.4

Umoya wokuvumela labo abakhonza izithixo ukuthi bangene ebandleni, wavula indlela yokwamukela ezinye imfundiso ezabangela ukuthi amandla ezulu aphikwe. USathane wasebenzisa abathungameli bebandla, wenza imizamo yokuguqula umthetho wesine wabeka eceleni iSabatha, usuku uNkulunkulu ayelubusisile (Genesisi 2:2,3) endaweni yalo wafaka usuku lwangeSonto okwakulusuku lokukhonza ilanga. Utshintsho lolu aluzange lwenziwe mgceke ekuqaliseni. Emnyakeni yakuqala iSabatha leqiniso laligcinwa ngamaKrestu wonke. Babengayekethisi nxa kwakusiza ekuhlonipheni uNkulunkulu, njalo babekholwa ukuthi umthetho wakhe kawuguquki ngakho bayifukamela imfundiso yawo bayigodla. Kodwa ngobukhulu ubuqili uSathane wasebenzisa izithunywa zakhe ukuthi zilethe injongo yakhe ebandleni. Ukwenzela ukuthi abantu balwamukele usuku lweSonto, lwenziwa ukuthi lube lusuku lapho okwakusenziwa khona imidlalo njalo lokuthokozela ukuvuka kukaJesu. Inkonzo zaqala ukwenziwa

ngalolusuku lanxa lwaluthathwa njengosuku lokuzithokozisa, ngesikhathi esifanayo usuku lweSabatha lwalulokhe luhlonitshwa njengosuku olungcwele. {GC 52.1} IEP 52.1

Nxa wayelungiselela umsebenzi ayezawenza ensukwini ezazizakuza, uSathane wayesebenzise amaJuda ngaphambi kokuza kukaKrestu ukuthi afake imithetho enzima kakhulu phezu komthetho weSabatha okwabangela ukuthi ukugcinwa kosuku lweSabatha kube ngumthwalo onzima njalo lobuhlungu. Esekwenzile lokhu waletha imfundiso yokuthi usuku lolu lwalulisiko lwamaJuda kuphela hatshi umthetho kaNkulunkulu. Nxa amaKrestu ayeqhubeka ethokoza ekugcineni kwabo usuku lwangeSonto, ukwenzela ukuthi babonise inzondo yabo yenkolo yamaJuda, wenza ukuthi usuku lweSabatha lube lusuku lokuzila, losuku losizi njalo lolokudangala. {GC 52.2} IEP 52.2

Ngemva kweminyaka engamakhulu amane ezelwe uKrestu, umbusi uConstantine wabeka umthetho owenza ukuthi usuku lwangeSonto lube ngumkhosi wabantu bonke embusweni wamaRoma. Usuku lokukhonzwa kwelanga olwaluhlonitshwa ngabakhonza izithixo, khathesi lwaseluhlonitshwa ngamaKrestu, leyi kwakuyindlela yakhe yokubambanisa injongo ezazingahambisani lezabantu ayebabusa. Watshelwa ukuthi akwenze lokhu ngabathungameli bebandla, ababefuqwa ngumoya wokufuna amandla okubusa, bananzelela ukuthi nxa lolusuku lwalusamukelwa ngamaKrestu lalabo ababekhonza izithixo, kwakuzakwenza ukuthi amandla lenkazimulo yebandla iphakame. Lanxa amaKrestu ayemesaba uNkulunkulu ayesethunganyelwe ukuthi agcine usuku lwangeSonto ngcwele, baqhubeka bebambelele eSabatheni leqiniso njengosuku olungcwele lweNkosi, beligcina njengokulotshiweyo emlayweni wesine. {GC 53.1}IEP 53.1

Umlingi omkhulu wayengakawuqedi umsebenzi wakhe. Wayezimisele ukwenza ukuthi inkolo yamaKrestu ibengaphansi kophawu lwakhe esebenzisa umeli wakhe upapa olokuziphakamisa njalo ozibiza ngokuthi ungumeli kaKrestu emhlabeni. Ngokusebenzisa abantu ababesuka enkolweni yezithixo njalo bengaphendukanga ngokupheleleyo, labathungameli bebandla ababefuna ukuphumelela kwezomhlaba, lamalunga ebandla ayethanda umhlaba, wenelisa ukufeza injongo yakhe. Imihlangano emikhulu, yenziwa kanengi lapho okwakuhlangana endaweni eyodwa abathungameli bebandla ababephuma ezizweni zonke. Emhlanganweni leyi, iSabatha lalinyathezelwa phansi kancane kancane, ngakolunye uhlangothi usuku lwangeSonto lwaluphakanyiswa. Ngokunjalo usuku lokukhonzwa kwezithixo lwaphakanyiswa lwabekwa njengosuku olungcwele, usuku lweSabatha lwenziwa isiko lamaJuda, njalo kwabekwa isiqalekiso phezu kwalabo ababegcina usuku lwesikhombisa ngcwele. {GC 53.2}IEP 53.2

Umhlamuki omkhulu wayesenelisile ukuzikhukhumeza “phezu kwakho konke okuthiwa nguNkulunkulu, loba okhonzwayo.” 2 Thesalonika 2:4. Wayeseguqulile umlayo owodwa ochazela abantu ngokucacileyo uNkulunkulu weqiniso njalo lophilayo.

Emlayweni wesine, uNkulunkulu uvezwa njengoMdali wezulu lomhlaba, ngokunjalo uyahlukaniswa labonkulunkulu bamanga. Kwakuyindlela yesikhumbuzo somsebenzi wokudala okwabangela ukuthi usuku lwesikhombisa lungcweliswe njengosuku lokuphumula alwaluyenzelwe abantu bonke. Lwenzelwa ukuthi uNkulunkulu ahlale engqondweni zabantu njengoMdali ofanele ukukhonzwa lokuhlonitshwa. USathane uyazama ukuthi abantu bangathembeki kuNkulunkulu, lokuthi bangahloniphi imilayo yakhe, ngakhoke usebenzisa wonke amandla akhe ukususa umlayo owodwa oveza uNkulunkulu njengoMdali. {GC 53.3}IEP 53.3

Amabandla emvuselelo lamuhla afundisa ukuthi ukuvuka kukaJesu ethuneni ngeSonto, kwenza ukuthi usuku lolu lube liSabatha lamaKrestu. Kodwa abukho ubufakazi lobu eBhayibhilini. UJesu labafundi bakhe abazange baluphakamise usuku lolu. Ukukhonza ngosuku lwangeSonto kwasungulwa ngaphansi "kwamandla wobubi afihlakeleyo" 2 Thesalonika 2:7, ayeseqalile ukusebenza ngesikhathi umpostoli uPhawuli esaphila. INkosi yamukela ngaphi njalo nini umntwana lowu wabopapa? Yisiphi isizatho esibambekayo esingaphiwa esisekela utshintsho lolu olungekho eMbhalweni na? {GC 54.1}IEP 54.1

Ngomnyaka wekhulu lesithupha, umbuso wobupapa wasewuqinile kakhulu. Isihlalo sawo sokubusa sasisedolobheni elikhulu laseRoma, njalo ubhishopi weRoma wayesenikwe isikhundla sokuba yinhloko yebandla lonke. Inkolo yezithixo yayisinike inkolo yobupapa isikhundla eyayikade ilaso phezu kwabantu bonke. Umgobho wawusunike isilo "amandla lesihlalo sawo, legunya elikhulu." Isambulo 13:2. Kwasekuqala isikhathi seminyaka eyinkulungwane lamakhulu amabili lamatshumi ayisithupha (1260 days) sochuku lombuso wobupapa esilotshwe encwadini yesiprofethi kaDanyeli lekaSambulo. (Danyeli 7:25, Isambulo 13:5-7.) AmaKrestu abanjwa ngamandla ukuthi akhethe phakathi kokulahla ukholo lwabo balandele ukukhonzwa kwabopapa lokuvalelwa emajele, kumbe ukutshiswa ngomlilo, loba ukuqunywa amakhanda. Lokhu kwagcwalisa amazwi kaJesu athi: "Lizakunikelwa, ngabazali, labafowenu, lezihlobo zenu, labangane benu, abanye benu bazakwenza ukuthi libulawe. Lizakuzondwa ngabantu bonke ngenxa yebizo lami." Luka 21:16,17. Ukuhlukunyezwa kwehlela abathembekileyo ngolaka olwalungakaze lubonakale, njalo umhlaba waphenduka waba yindawo yempi enkulu. Okwamakhulu eminyaka ibandla likaNkulunkulu lathola ukuphepha endaweni ezisitheleyo lezifihlakeleyo. Umprofethi ukuchaza ngalawa amazwi: "Owesifazane wabalekela enkangala, lapho okwakulendawo ayeyilungiselwe nguNkulunkulu, ukuba ondliwe khona insuku eziyinkulungwane lamakhulu amabili lamatshumi ayisithupha." Isambulo 12:6. {GC 54.2}IEP 54.2

Ukuthola isihlalo sombuso okwenziwa libandla leRoma kwasungula isikhathi sobunyama. Nxa amandla alo ayelokhe ekhula, umnyama lawo wawulokhe ukhula. Ukholo lwasuswa kuKrestu oyinsika yeqiniso, lwabekwa kupapa weRoma. Kulokuthi abantu

bathembele eNdodaneni kaNkulunkulu onguye othethelela izono zabo, bona baqala ukuya kupapa, lakubapristi, lakubathungameli bebandla upapa ayebanike amandla okuthethelela izono. Abantu bafundiswa ukuthi upapa wayengumeli wabo emhlabeni njalo lokuthi kakho ongayakuNkulunkulu ngaphandle kokudlula kuye, lokuthi wayemi esikhundleni sikaNkulunkulu ngalokho kwakufanele ahlonitshwe kungekho umbuzo. Ukuphambuka okuncane emfundisweni yakhe, kwakusiba yisizatho esifaneleyo sokujeziswa ngendlela ebuhlungu emzimbeni lasemphefumulweni yabo bonke ababetholakele belecala. Ngokwenza njalo, ingqondo zabantu zasuswa kuNkulunkulu zaya ebantwini benyama abalamaphutha lolunya, phezu kwalokho, zaqondiswa kuSathane ngokwakhe owayesebenza ngezinceku zakhe ayezinike amandla. Isono safihlwa ngaphansi kwengubo yobungcwele. Nxa iMbhalo yaseyincindezelwe, njalo sekulomuntu owayezikhukhumeza, kumele sikhangele kuphela sibone inkohlakalo lenkohliso yokuzinothisa, lobuqili njalo lokungaziphathi kahle. Ngenxa yokuphakanyiswa kwemithetho lamasiko oluntu, kwabonakala inkohlakalo ehlala isibakhona engumphumela wokususa umthetho kaNkulunkulu ebantwini. {GC 55.1}IEP 55.1

Lezo kwakuzinsuku ezaziyingozi ebandleni likaKrestu. Labo ababekholwa ngokweqiniso basala beyingcosana. Loba iqiniso lalilokhe lilabafakazi, kwezinye izikhathi kwakubonakala sengathi amanga ayezanqoba, njalo imfundiso yeqiniso itshabalaliswe emhlabeni. Ivangeli lalingasabonakali, kodwa indlela ezitshiyeneyo zokukhonza zanda emhlabeni, njalo abantu bathwaliswa nzima ngemithetho eyayincindezela. {GC 55.2}IEP 55.2

Kabafundiswanga kuphela ukuthi babone upapa njengommeli wabo, kodwa bafundiswa lokuthi bathembele emisebenzini yabo emihle njengenhlawulo yezono zabo. Ukuvakatshela ezindaweni ezikhatshana ezazibizwa ngokuthi zindawo ezingcwele, lokwenza izenzo ezinhle, lokukhozwa kwezithombe, lokwakhiwa kwamabandla, lamalathi, lokubhadala imali enengi ebandleni, zonke lezi izenzo lezinye ezifananayo zalethwa njengendlela yokujabulisa uNkulunkulu lokususa ulaka lwakhe, njalo kwenziwa sengathi uNkulunkulu ufana lomuntu, umane athukutheliswe yizinto ezingekho emthethweni wakhe, loba odinga izipho zabantu ukuze axole. {GC 55.3}IEP 55.3

Loba kwakunjalo ububi lendonsela yebandla kwaqhubeka kukhula, ngitsho lakubaphathi bebandla. Ekupheleni kweminyaka engamakhulu ayisitshiyangalombili uKrestu ezelwe (8th century), opapa baqala ukufundisa abantu ukuthi kusukela ekuqaleni kwebandla lesiKrestu babevele belamandla alingana lalawa abasebezinike wona. Ukuqinisa amazwi lawa kwakumele kubelendlela yokuwanika amandla, njalo icebo lalethwa ngokuphangisa livela kuyise wamanga. Imibhalo eyayilotshwe endulo yatshintshwa yenziwa yafakaza lawomanga. Imithetho okwakuthiwa yayibekwe emihlanganweni yasendulo eyayingazange yaziwe ngumuntu yavunjululwa, eyayiqinisa ukuthi upapa wayelamandla ookubusa umhlaba wonke kusukela endulo. Ngenxa yokuthi

ibandla laselilahle njalo laphika iqiniso, lakwamukela ukukhohliswa lokhu njengeqiniso. {GC 56.1}IEP 56.1

Abantu abalutshwana ababesakhela phezu kweqiniso (1 Corinte 3:10) baqala ukuphiceka njalo baphelelwa nxa imfundiso zamanga zazivalela ukuhamba komsebenzi wabo. Njengabakhi bomduli waseJerusalema ngezinsuku zikaNehemiya, abanengi basebezimisele ukuthi: “Amandla abathwali asephelile, kanti izibi zisenengi, sesisehluleka ukwakha.” Nehemiya 4:10. Sebediniwe yikulwisana lokuhlukunyezwa, lobuqili, lesono, lakho konke uSathane ayekuletha phezu kwabo ngoba efuna ukuphambanisa ukuqhubeka komsebenzi wokuhambisa ivangeli, abanye ababengabakhi abathembekileyo baphela umoya, njalo ngokufuna ukuthula lokuvikela inotho kanye lempilo zabo, bafulathela insika yeqiniso. Abanye, ababengaphelanga uthando ngenxa yokuphikiswa yizitha zabo bakhuluma lawamazwi bathi: “Lingabesabi, khumbulani iNkosi enkulu leyesabekayo...” Nehemiya 4:14. Baqhubeka ngomsebenzi wabo, omunye lomunye elenkemba eceleni kwakhe. (Efesu 6:17). {GC 56.2}IEP 56.2

Umoya ofananayo wokuzonda lokuphikisa iqiniso, lokhe uthungamela izitha zikaNkulunkulu kusukela endulo. Ngalesosizatho ukuqaphela lokwethembeka okufananayo lokhe kudingeka encekwini zakhe lamuhla. Amazwi kaKrestu kubalandeli bakhe bakuqala alokhe efana lakubalandeli bakhe kuze kuyefika ekupheleni kwesikhathi: “Lokhu engikutsho kini, ngikutsho kubo bonke, ngithi: lindani.” (Marko 13:37). {GC 56.3}IEP 56.3

Ubunyama babubonakala sengathi babulokhe bukhula ngamandla. Ukukhonzwa kwezithombe kwanda kwaze kwabayinjwayelo. Amakhandlela ayetshiswa phambi kwezithombe, lemikhuleko yayisenziwa kizo. Wonke amasiko ayisinengiso ayesenziwa. Ingqondo zabantu zasezikhokhelwa ngamasiko okwabangela ukuthi kubonakale sengathi basebelahlekelwe ngamandla wokuzicabangela. Nxa abapristi lababhishopi basebezithandela impilo yokuzijabulisa lezinto zomhlaba, izimilo zabo seziyehle kakhulu, kwakusobala ukuthi abalandeli babo ababekhangelele kibo, babezafunyanwa sebecwila ekungazini njalo lasebubini. {GC 57.1}IEP 57.1

Elinye inyathelo lokuzibumbela, lathathwa ngomnyaka wamakhulu alitshumi lanye lapho uPapa uGregory Vll owahambisa khona ilizwi lokuthi ibandla laseRoma lalimsulwa njalo lalingelasici. Phakathi kwamazwi awakhulumayo, watsho futhi ukuthi ibandla leRoma aliphambanisi, njalo lalingeke futhi liphambanise, ngokoMbhalo. Kodwa kwakungekho ubufakazi balokhu ayekutsho eBhayibhilini. Wabuya wathi wayelawo amandla wokususa ababusi esikhundleni, njalo waphinda watsho ukuthi sasingekho isigwebo ayezasibeka esasizaphikiswa kumbe sethulwe ngababusi kodwa kwakusemandleni akhe ukutshintsha izinqumo zabanye. {GC 57.2}IEP 57.2

Isibonelo sesenzo sochuku esenziwa ngulowo owayesithi kenzi okubi lamaphutha sabonakala endleleni aphatha ngayo umongameli welizwe lamaJelimana (Germany) uHenry lV (wesine). Ngesinqumo sakhe sokuphikisa amandla kapapa, umongameli lowu wathola umbiko wokuthi wayesesusiwe esihlalweni njalo wakhitshwa lasebandleni. Ngenxa yokwesaba ukuthi wayezalahlwa, njalo langokwesaba ukuthi amalunga edale lephalamende ayesezamhlamukela ngemva kokuxwayiswa ngupapa ukuthi bayenze njalo, uHenry wakubona kufanele ukuthi ayekhumisana umlotha lomthungameli waseRoma. Wahamba lomkakhe lesisebenzi sakhe esithembekileyo, badabula izintaba ngesikhathi sebusika kugodola kakhulu, ezama ukuthi ayezehlisa phambi kwakhe. Ekufikeni kwakhe esigodlweni lapho uGregory ayesuka khona, wathathwa, yedwa wahlukaniswa lebutho lakhe, wamiswa phandle komuzi, phakathi komqando omkhulu, wakhitshwa izembatho, lezicathulo, wagqokiswa izigqoko eziyangisayo, walinda ukuthi upapa amnike imvumo yokuthi angene azombona. Wayekelwa phandle engadlanga ezilile njalo evuma izono zakhe okwamalanga amathathu, upapa wang'khona emxolela. Loba nje wayesemxolele upapa wamazisa ukuthi kwakumele amelele ukuthi aze amtshele ukuthi sengathatha isikhundla sakhe aqalise ukubusa futhi. UGregory waqala ukuzitshaya isifuba ngoba esithi wayelamandla wokuqeda ukuziphakamisa kwamakhosi. {GC 57.3}IEP 57.3

Khepha umehluko ongakanani phakathi kokuziphakamisa kukapapa lokuzehlisa njalo lokulunga kukaKrestu, oziveza njengalowo oma emnyango aqoqode, amelele ukungena enhliziyweni ukuba alethe ukuthethelelwa lokuthula, owafundisa abafundi bakhe ukuthi: "Lalowo othanda ukuba ngowokuqala phakathi kwenu kabe yinceku yenu." Mathewu 20:27. {GC 58.1}IEP 58.1

Iminyaka eyalandelayo yabuya lemfundiso zamanga ezinengi ezangeniswa ebandleni zivela eRoma. Lasendulo kungakasungulwa isihlalo sabo papa, imfundiso zenkolo yezithixo zazifundiswa ezikolo njalo lokhu kwabangela ukuthi zitshiye umthelela omubi ebandleni. Inengi labantu ababesithi basebephendukile, baqhubeka bebambelele emfundisweni zabo zesihedeni, njalo abaqhubekanga bezifunda bona bodwa, kodwa bakhuthaza abanye ukuthi bazifunde labo ukwenzela ukuthi babelendonsela kubahedeni. Amaphutha amanengi angena enkolweni yesiKrestu ngale indlela. Eyinye imfundiso yamanga eyayihamba phambili ngeyokukholelwa ukuthi kukhona ukuphila ngemva kwethuna lokuthi abafileyo bayezwa. Imfundiso leyi yaba yinsika eyasetshenziswa libandla laseRoma ukuthi benze abantu bakholwe kwabafileyo okwakucatshangelwa ukuthi babebalelwa kwabangcwele njalo leyokukhonzwa kukaMaria. Yikho futhi lapha okwalethwa imfundiso yokuthi abafileyo abangalunganga bazatshiswa egehena inaphakade. {GC 58.2} IEP 58.2

Indlela yaseyivuliwe njalo eyabangela ukuthi balethe eyinye futhi imfundiso yamanga, ibandla leRoma elayibiza njengendawo yokutshiswa kwemiphefumulo yalabo ababi bengakayi ezulwini, bayisebenzisa imfundiso leyi ukwethusa abantu abanengi

ababehlala belungele ukukholwa izinto ezingekhoyo. Bayichaza imfundiso leyi ngokuthi kwakukhona indawo yokutshiswa kwemiphefumulo yalabo abangafanelanga ukulahlwa okuphakade, okwakumele bajeziselwe izono zabo khona, njalo nxa sebehlanjululiwe ekungcoleni kwabo besebesamukelwa ezulwini. {GC 58.3}IEP 58.3

Kwadingeka njalo elinye iqhinga lamanga elalizayenza ukuthi upapa athole inzunzo ngokwesaba abasebekufake ebantwini. Baletha imfundiso yokuthengiswa kwentethelelo yesono. Bathembisa abantu ukuthi izono zazithethelelwa zonke, ezakudala, lezintsha, ngitsho lalezo ezazingakayenziwa, njalo lokukhululwa ebuhlungwini lasekujezisweni, kubo bonke ababexhasa upapa emsebenzini yakhe yokuqhelisa umbuso wakhe, lokujezisa izitha zakhe lokubulala bonke ababesala ukwamukela amandla akhe kwezenkolo. Abantu bafundiswa njalo ukuthi nxa benikela imali ebandleni babelakho ukuzikhulula esonweni, njalo benelise ukukhulula imphefumulo yezihlobo zabo esezafayo ezazisitsha emlilweni wegehena. Ngale indlela ibandla leRoma lathola umnotho omkhulu owenza ukuthi bayenelise ukuqhubeka ngempilo yabo yokuziphakamisa lokwenza okubi kodwa besithi bamele uMsindisi emhlabeni, yena owayephile impilo yokuzidela engelayo indawo yokufihla ikhanda emhlabeni. {GC 59.1}IEP 59.1

Inkonzo yesidlo etholakala eBhayibhilini yasuswa ebandleni, indawo yayo yathathwa yinkonzo yokunikela eyayilensika yayo ekukhonzweni kwezithombe. Abapristi ababengaphansi kapapa, benza ukuthi abantu bakholwe ukuthi babelawo amandla wokuguqula isinkwa sibe ngumzimba kaKrestu uqobo lwawo lenkezo ibeligazi likaJesu. (Cardinal Wiseman, The real Presence of the body and blood of our Lord Jesus Christ in the Blessed Eucharist, proved from scripture, lecture 8, sec 3, par 24.) Ngokuziphakamisa okukhulu, bazenza abantu ababelamandla wokudala uNkulunkulu, yena onguMdali wezinto zonke. AmaKrestu aphoqelelwa ngesjeziso sokufa ngendlela elochuku ukuthi amukele njalo akholwe limfundiso eyayimbi kangaka. Abantu abanengi abakhetha ukumelana lalemfundiso baphoselwa emalangabini babulawa. {GC 59.2}IEP 59.2

Ngemva kweminyaka ezinkulungwane ezilitshumi lantathu ezelwe uKrestu (13th century) kwalethwa isenzo esibi esedlula zonke ezaziqalwe ngupapa, yikho lapho okwabunjwa khona amaqembu embusweni webandla leRoma ayemiselwe ukutshabalalisa bonke ababefundisa imfundiso eyayiphikisana lebandla laseRoma. USathane wasebenzisa abathungameli bombuso wobupapa. Emihlanganweni esithakeleyo uSathane lengilosi zakhe, babethungamela ingqondo zabantu ababi, kodwa phakathi kwabo kwakulengilosi eyayingabonwa muntu eyayiloba phansi bonke ububi lemithetho eyayifakwa eyayilochuku olukhulu, njalo yayiloba imbali yezenzo ezimbi kakhulu ezazingeke zibonakale emehlweni abantu. “ Ibhabhiloni enkulu” “yayisidakiwe ngegazi labangcwele.” Igazi lezigidi zalabo ababebulawelwe ukholo lwabo lalibubula phambi kaNkulunkulu becela ukujeziswa kombuso lowu ohlamukileyo. {GC 59.3}IEP 59.3

Upapa wayesengumbusi ongalakuphikiswa njalo oncindezelayo owayesebusa umhlaba wonke. Amakhosi lababusi babekhothamela yonke imithetho kapapa. Ikusasa lomuntu wonke emhlabeni lasezulwini, laselibonakala sengathi laselingaphansi kwentando kapapa. Okwamakhulu eminyaka, imfundiso yeRoma yaseyamukelwe njalo yalandelwa ngumuntu wonke. Imikhuba yakhe yayisenziwa ngokuhlonipha, imikhosi yakhe ilandelwa ngabanengi. Abaphathi bebandla babehlonitshwa njalo benakekelwa kakhulu. Kusukela ngalesi isikhathi ibandla leRoma alikaze lithole ukuhlonitshwa, lamandla njalo lokuphakanyiswa okwedlula lokhu elakuthola ngalesi isikhathi. {GC 60.1}IEP 60.1

Kodwa “imini yombuso wobupapa yayi yibusuku bomhlaba wonke” — (J. A. Wylie, The History of Protestantism, b.1, ch 4.) Umbhalo oNgcwele wawungasazakali, hatshi ebantwini kuphela kodwa ngitsho lakubapristi. NjengabaFarisi basendulo, abathungameli bombuso wobupapa babezonda ukukhanya okwakudalelwe ukuveza izono zabo. Umlayo kaNkulunkulu, ongumgomo wokulunga, sebewususile, basebenzisa amandla abo bengasela mkhawulo, njalo benza ububi kungela okubavimbelayo. Ubugebenga, lobuqili, lobugovu lokudlaliswa komnotho kwanda elizweni. Abantu ebazange besabe ukwenza amacala lobubi ababengabenza ukuze bathole inotho lezikhundla. Izigodlo zabopapa labapristi zaba zindawo lapho ububi obesabekayo obabusenziwa khona. Abanye abathungameli bebandla benza amacala wokuhlamuka ayesabakayo kangaka abangela ukuthi abanye ababusi bomhlaba benze imizamo yokubakhipha ezikhundleni njenga bantu ababebabi kakhulu okwakungafanelanga ukuthi bamukelwe esigabeni. Okweminyaka eminengi indawo yaseEurope ayizange ithole intuthuko kwezemfundo, lezemisebenzi yezandla kanye lokuphumelela kwezempilo. Isikrestu sonke sagogeka kwezakoMoya lakwezengqondo. {GC 60.2}IEP 60.2

Isimo somhlaba ngaphansi kwamandla ebandla leRoma sagcwalisa ngendlela eyesabekayo amazwi omprofethi uHosiya athi: “Abantu bami bayabhubha, ngokuswela ukwazi, ngoba ukwalile ukwazi, lami ngizakwala, ungabi ngumpristi wami. Lokhu usuwukhohliwe umlayo kaNkulunkulu wakho, lami ngizakhohlwa abantwana bakho.” Hoseya 4:6. “Alikho iqiniso, lomusa lokumazi uNkulunkulu elizweni. Ngokufunga, lamanga, lokubulala, lokweba, lokufeba; baqhubeka ngokwenza okubi, legazi lithinta igazi.” Hoseya 4:1,2. Konke lokhu kwakungumphumela wokuphika ilizwi likaNkulunkulu. {GC 60.3}IEP 60.3

Isahluko 4—Abantu Bohlanga LwamaWaldensi

Phakathi kobunyama obabusemhlabeni wonke ngaphansi kwamandla kapapa, isibane seqiniso sasingeke sicitshwe kokuphela. Kuzo zonke izizukulwane ezadlula emhlabeni babekhona abantu abakhetha ukufakazela uNkulunkulu, babambelela eqinisweni lokuthi uKrestu nguye ongumeli phakathi kwabantu loNkulunkulu, njalo baphakamisa iBhayibhili kuphela njengomgomo wempilo, njalo bahlonipha baphinda bagcina usuku lweSabatha leqiniso. Akulamuntu ozaphinda azi umlandu umhlaba olawo ngalababantu. Bazakala njengabantu ababefundisa amanga, lenjongo zabo zenziwa sengathi ngezobubi, lezimo zabo zangcoliswa, lemibhalo yabo yancindezelwa njalo yatshabalaliswa. Loba kwakunjalo bema bebambelele eqinisweni, bema eqinisweni ngazo zonke izikhathi, bakhetha ukuthi iqiniso libe lilifa ababezalitshiyela izizukulwane ezazizalandela. {GC 61.1}IEP 61.1

Imbali yabantu bakaNkulunkulu ngesikhathi sobunyama esalandela ukubusa kwebandla leRoma, ilotshiwe ezulwini, kodwa ilendawo encane embalini yomhlaba. Ziyingcosana indawo lapho ongayilonda khona imbali yabo, ngaphandle kwalapho ababebekwa khona amacala yilabo ababebahlukumeza. Kwakungumthetho weRoma owokuthi kucitshwe bonke ubufakazi obabuveza ukuphikiswa kwemithetho njalo lemfundiso zabo. Konke ababekubona kuphikisana lemfundiso zabo, kungakhathalekile ukuthi kwakungumuntu kumbe kungokulotshiweyo, kwakudingwa njalo kutshabalaliswe. Ukuboniswa kokuthandabuza, kumbe imbuzo eyayiphathelene lamandla emithetho loba imfundiso kapapa, kwakuthathwa njengesizatho esifanele ukuthi umenzi agwetshelwe ukufa, kungakhathalekile ukuthi lowo muntu unothile loba ungumyanga, lokuthi uphakeme kumbe uphansi. Ibandla leRoma lenza yonke imizamo yokucitsha yonke imbali eyayiveza uchuku lwabo phezu kwalabo ababephikisa imfundiso yebandla. Emhlanganweni eyabizwa ngupapa kwafakwa umthetho wokuthi zonke ingwalo lencwadi lapho okwakulotshwe khona imbali leyi ziphoselwe emalangabini. Kungakabi lendlela bhalwa kwezingwalo, zazimbalwa ingwalo njalo zazisesimeni esasisenza ukuthi ukugcinwa kwazo kubenzima, ngaleso sizatho kwakulula ukuthi abathungameli beRoma bafeze injongo yabo. {GC 61.2}IEP 61.2

Alikho lelilodwa ibandla elalingaphansi kombuso weRoma elayekelwayo ukuthi likholise inkululeko yokulandela umzwangedwa. Nxa upapa wayesethole amandla wokubusa, wenza yonke imizamo yokuthi acobodise wonke amabandla ayengavumi imfundiso yakhe, njalo wonke amabandla ngokulandelana kwawo, azinikela ngaphansi kwamandla akhe. {GC 62.1}IEP 62.1

Elizweni laseNgilandi inkolo yesiKrestu yayikhule masinyane. Ivangeli elalamukelwe ngabantu baselizweni leli endulo lalingakangcoliswa ngamanga emfundiso yeRoma. Ukuhlukunyezwa okwakulethwe ngababusi ababekhonza izithixo eminyakeni eyayedlule okwakufike endaweni yabo, kwakuyisipho esisodwa umbuso weRoma owawusinike

amabandla aseNgilandi. AmaKrestu amanengi ayebalekele ukuhlukunyezwa okwakusenzeka eNgilandi, athola ukuphepha elizweni laseScotland, ngaleyo ndlela iqiniso lafinyelela elizweni laseIreland, njalo kuwo wonke amazwe lawa, lamukelwa ngentokozo enkulu. {GC 62.2}IEP 62.2

Nxa abantu bohlanga lwamaSaxon basebethumbe ilizwe laseNgilandi, imfundiso yokukhonzwa kwezithixo yaqala ukwanda. Abanqobi laba abazange bakuthande ukulaywa yizigqili zabo, njalo amaKrestu abona kungcono ukuthi babalekele ezintabeni lasezihotsheni. Loba kwakunjalo ukukhanya okwakusithele okwesikhatshana kwaqala ukubonakala. Elizweni laseScotland, ngemva kweminyaka elikhulu, ukukhanya lokhu kwakhula kwazekwayafika endaweni ezikhatshana. Elizweni laseIreland kweza amadoda afana labo Columba labanye ayesebenza labo, abaqoqa amakholwa wonke ayehlakazekile esihlengeni saseAyona, benza ukuthi lendawo ibeyisigodlo somsebenzi wabo wokuhambisa ivangeli. Phakathi kwabatshumayeli laba kwakulomunye owayegcina usuku lweSabatha, ngale indlela leliqiniso lalethwa ebantwini. Kwakhiwa isikolo endaweni yaseAyona, lapho abavangeli ababephuma khona, bengayi kuphela emazweni aseScotland, laseNgilandi, kodwa besiya ngitsho laseGermany, eSwitzerland kanye laseItaly. {GC 62.3}IEP 62.3

Kodwa ibandla laseRoma lalibeke ilihlo lalo elizweni laseNgilandi, kwakumele kwenziwe imizamo yonke yokuthi ilizwe leli lilethwe ngaphansi kombuso walo. Abavangeli bebandla leRoma baqala ngokuguqula abantu bohlanga lwamaSaxon ababekhonza izithixo. Abatshumayeli bebandla leRoma bamukelwa ngenjabulo enkulu yizikliwi lezi ezazigcwele ukuzikhukhumeza, kwaphenduka izinkulungwane zabantu zamukela imfundiso yeRoma. Nxa umsebenzi wabo wawuqhubeka abathungameli bebandla likapapa njalo lalabo abasebephendukile bahlangana lamaKrestu akuleli ilizwe ayekholwa ngokweqiniso. Umehluko omkhulu wabonakala phakathi kwenkolo lezi zombili. AmaKrestu lawa ayengabantu ababezehlisa, labalungileyo babebonisa isimo esivezwa liBhayibhili kanye lemfundiso yabo njalo langendlela ababeziphatha ngayo. Kodwa ngakolunye uhlangothi abavangeli beRoma babegcwele ukuziphakamisa, lokukholwa izinto zokuzibumbela, lokuziqakisa okufana lokukapapa. Isithunywa esiphakemeyo saseRoma salaya ukuthi amaKrestu wonke kwakumele amukele ukuthi upapa wayelamandla phezu komhlaba wonke. Abantu baseNgilandi baphendula ngokuzithoba besitsho ukuthi babelesifiso sokuthanda wonke umuntu, kodwa upapa wayengalalo ilungelo kumbe amandla wokubamkhulu ebandleni, njalo babezimisile ukumnika inhlonipho kuphela efanele ukunikwa bonke abalandeli bakaKrestu. Imizamo yokubenza ukuthi bakhonze upapa yenziwa kanengi, kodwa amakholwa lawa athobekileyo, ngenxa yokumangaliswa yikuzigqaja kwezithunywa zikapapa; anika impendulo yokuthi, babengalayo eyinye iNkosi efanele ukukhonzwa ngaphandle kukaKrestu. Lokhu kwabangela ukuthi umoya kapapa oweqiniso ubonakale.

Umthungameli weRoma wakhipha amazwi athi: “Nxa lingafuni ukwamukela abazalwane abalilethela ukuthula, lizakwamukela izitha ezizaletha impi, Nxa lingafuni ukubambana lathi ukuthi sibonise abohlanga lwamaSaxon impilo, lizamukela kibo uswazi lokufa.” — (J. H Merle D’ Aubigne, History of the Reformation of the Sixteenth Century, b. 17, ch. 2). Lokhu kwakungasikho ukwethusela kuphela. Basebenzisa impi lenkohliso phezu kwamakholwa lawa ayekholwa emfundisweni yeBhayibhili, kwaze kwachitheka amabandla aseNgilandi babanjwa ngamandla ukuthi bamukele amandla kapapa. {GC 62.4}IEP 62.4

Endaweni ezinengi ezazingakabi ngaphansi kombuso weRoma, kwaqhubeka kulamaqula amaKrestu ayekhonza ekhululekile bengakathintwa zimfundiso zamanga ezazilethwe ngupapa. Babephila labantu ababekhonza izithixo, njalo ngokuhamba kwesikhathi baphambaniswa ngamaphutha enkolo leyi, kodwa baqhubeka besebenzisa iBhayibhili njengensika yokukholwa kwabo njalo babelandela amaqiniso alo amanengi. AmaKrestu lawa ayekholwa ukuthi imilayo kaNkulunkulu yayimi kuze kube phakade njalo balandela iSabatha leqiniso elitholakala emlayweni wesine. Amabandla ayelandela inkolo leyi ayetholakala enkabeni yaseAfrica lakumaArmenians aseAsia. {GC 63.1}IEP 63.1

Kodwa kibo bonke abavimba ukungena kwamandla kapapa emabandleni abo, abantu ababebizwa ngokuthi ngamaWaldensi babehamba phambili. Endaweni lapho isihlalo sombuso kapapa esasikhona, imfundiso yakhe yamanga leyenkohliso yaphikwa ngokuzimisela okukhulu. Okweminyaka eminengi amabandla endaweni yasePiedmont aqhubeka ezimele wodwa, kodwa ekucineni isikhathi safika lapho ibandla leRoma elawenza ukuthi alikhothamele. Ngemva kokulwisana lochuku lwebandla, abathungameli bamabandla lawa bacina bevuma kancane kancane ukuba ngaphansi kwamandla kapapa ngoba kwakubonakala sengathi umhlaba wonke wawusumamukele. Lanxa kwakunjalo, kwakukhona abanye abayalayo ukuba ngaphansi kwamandla kapapa njalo lawabapristi bakhe. Bazimisela ukuthi babezathembeka phambi kaNkulunkulu njalo bagcine imfundiso yeqiniso engelakho ukuziphakamisa. Lokhu kwabangela ukuthi kube lokwehlukana. Labo ababelandela imfundiso yasendulo yeqiniso bafulathela indawo yakibo, basuka bayaphakamisa ibhakane leqiniso kwezinye izizwe, abanye baya endaweni ezisithakeleyo ezintabeni okuyikho lapho abenelisa khona ukuqhubeka bekhonza uNkulunkulu bekhululekile. {GC 64.1}IEP 64.1

Ukholo olwalufundiswa ngabantu bohlanga lwamaWaldensi okwamakhulu eminyaka, lwalwehlukene kakhulu lemfundiso yamanga eyayivela eRoma. Imfundiso yokholo lwabo yayigxile elizwini likaNkulunkulu, eliyinsika yeqiniso njalo lesiKrestu. Kodwa abantukazana laba, ababehleli endaweni zabo ezifihlakeleyo, bevalelwe phandle komhlaba wonke, njalo ababeqhubeka ngemisebenzi yabo yansuku zonke emasimini wabo laphakathi kwezifuyo zabo, babengazilethanga bona, emaqinisweni lawa ayephikisana lemfundiso yeRoma. Ukukholwa kwabo kwakungasiso isipho esitsha, kodwa kwakulilifa

ababelitshiyelwe ngabokhokho babo. Balwela ukholo lwebandla labapostoli, “ukholo olwaluke lwanikwa abangcwele” (Juda 3). “Ibandla elalisenkangala”, hatshi ababusi ababeziphakamisa ezigodlweni zomhlaba, leli kwakulibandla likaKrestu leqiniso, elalizavikela amagugu eqiniso uNkulunkulu ayewanike abantu bakhe ukwenzela ukuthi anikwe umhlaba wonke. {GC 64.2}IEP 64.2

Phakathi kwembangela ezazihamba phambili ezabangela ukwehlukana phakathi kwebandla leqiniso lebandla leRoma, kwakuyindlela iRoma eyayizonda ngayo iSabatha laseBhayibhilini. Njengoba kwakuveziwe esiprofethini ukuthi; “umbuso kapapa wanyathelela iqiniso enhlabathini.” Umlayo kaNkulunkulu wanyathezelwa ethulini kwaphakanyiswa amasiko lemithetho yabantu. Amabandla ayengaphansi kombuso weRoma abanjwa ngamandla ukuthi agcine ngcwele usuku lwangeSonto. Phakathi kokukhula kwemfundiso yamanga lokholo lwezinto ezingekhoyo, abantu abanengi, ngitsho labantu bakaNkulunkulu baqala ukudideka, okwabangela ukuthi inengi lamaKrestu eqiniso loba babegcina usuku lweSabatha kodwa bakhetha ukungasebenzi ngosuku lwangeSonto. Kodwa lokhu akuzange kusuthise abaphathi bebandla leRoma. Abafakanga kuphela umthetho wokuthi usuku lwangeSonto kwakumele luhlonitshwe, kodwa batsho ukuthi usuku lweSabatha kwakumele lwephulwe, njalo baqalekisa ngamazwi anzima labo ababelisibindi sokulunika inhlonipho. Indlela eyodwa yokuthi benelise ukugcina imilayo kaNkulunkulu bekhululekile njalo ngokuthula, yayingeyokubalekela lapho umbuso weRoma owawungeke ubafinyelele khona. {GC 65.1}IEP 65.1

Abantu bohlanga lwamaWaldensi kuzwekazi laseEurope yibo abaqala ukuthola uMbhalo oyiNgcwele. Eminyakeni eminengi kungakafiki iMvuselelo basebelalo iBhayibhili elalibhalwe ngolimi lwabo. Babelalo iqiniso elalingaxutshaniswanga, njalo lokhu kwabenza ukuthi bazondwe kakhulu njalo bahlukunyezwe. Bakuveza sobala ukuthi ibandla leRoma lalilibandla elihlamukileyo iBhabhiloni echazwa encwadini kaSambulo, njalo bafaka impilo zabo engozini bemelana lenkohlakalo yalo. Nxa babephakathi kokuhlukunyezwa abanye baxegisa ukholo lwabo. Kancane kancane balahla imfundiso yalo ekhethekileyo, kodwa abanye baqhubeka bebambelele eqinisweni. Phakathi kweminyaka yobunyama lokuhlamuka bakhona abantu bohlanga lwamaWaldensi abaphika amandla eRoma, bayala ukukhonza izithombe besitsho ukuthi kwakuyikukhonza izithixo, njalo babegcina iSabatha leqiniso. Ngaphansi kwesiphepho esesabekayo sokuphikiswa baqhubeka bebambelele ekholweni lwabo. Loba nje babegwazwa ngemikhonto, njalo betshaywa ngezikhuni ezilomlilo, bama benganyikinyeki bamela ilizwi likaNkulunkulu lokuhlonitshwa kwakhe. {GC 65.2}IEP 65.2

Ezikhathini zonke zonke ezindongeni zezintaba kwakuyindawo yokuphephela yalabo ababehlukunyezwa njalo bencindezelwa, abantu bohlanga lwamaWaldensi labo bathola khonapho indawo yokucatsha. Lapha isibane seqiniso sagcinwa sivutha phakathi

kwesikhathi lesi sobunyama. Kule indawo, okweminyaka eyinkulungwane, abafakazi beqiniso baqhubeka bebambelele evangelini elidala. {GC 65.3}IEP 65.3

UNkulunkulu wayenikile abantu bakhe ithabanekele elalimangalisa elalifanele ukugcina amaqiniso ababewagcinisiwe. Kulaba ababethembekile enkangala intaba zaziyisibonelo sobungcwele bukaJehova obungaguqukiyo. Bathungamela amehlo abantwana babo ebudeni bezintaba ezingaguqukiyo ezazibahanqile, babafundisa ngaye lowo ongaguqukiyo, njalo olizwi lakhe limi kokuphela njengentaba. UNkulunkulu wayedale intaba wazenza zabalamandla, asikho isandla ngaphandle kwesakhe esasingenelisa ukuzisusa endaweni zazo. Ngendlela efananayo wabeka umthetho wakhe, oyinsika yombuso wakhe ezulwini lasemhlabeni. Isandla somuntu singafinyelela abanye abantu sichithe impilo zabo, kodwa isandla esifanayo sasingeke senelise ukuquphula intaba siziphosele olwandle, ngendlela efanayo sasingeke sitshintshe umthetho kaJehova, kumbe sisuse isithembiso esisodwa asithembisa labo abenza intando yakhe. Ekugcineni kwabo umlayo wakhe, inceku zikaNkulunkulu kumele zime ziqine njengezintaba ezingaguqukiyo. {GC 66.1}IEP 66.1

Intaba ezazicecise indawo leyi lezifula ezaziphansi kwazo, zaziyibufakazi bamandla kaNkulunkulu, lesiqiniseko sesandla sakhe sokuvikela esingahlulekiyo. Izihambi lezi zafunda ukuthanda izibonelo ezingakhulumiyo eziveza ubukhona bukaJehova. Abazange bakhonone ngenxa yobunzima ababehlangana labo, njalo abazange babelesizungu phakathi kwezintaba ababehlala kizo. Babonga uNkulunkulu ngokuba wayebanike indawo yokuphepha phambi kolaka lochuku lwabantu. Bathokoza ngenxa yenkululeko yabo yokukhonza phambi kwakhe. Ezikhathini ezinengi nxa babexotshaniswa yizitha zabo, babethola ukuvikelwa phakathi kwamandla ezintaba. Phezu kwentaba eziphakemeyo babehlabela ingoma zokudumisa uNkulunkulu, njalo amabutho eRoma awazange ayenelise ukuthulisa ingoma zabo zokubonga. {GC 66.2}IEP 66.2

Abalandeli bakaKrestu babemsulwa, njalo belungile, babemlandela ngobuqotho bempilo zabo njalo lokuzimisela. Baqakathekisa imfundiso yeqiniso okwedlula imizi yabo, lomhlabathi, lezihlobo, kanye lempilo ngokwayo. Benza yonke imizamo ukuthi bayifundise labancane. Kusukela ebuntwaneni, abantu abatsha babefundiswa ngeBhayibhili njalo lokuthi bahloniphe imilayo kaNkulunkulu. AmaBhayibhili ayemalutshwana ngakho babegcina engqondweni konke okuseMbhalweni. Abanengi babesenelisa ukutsho ngamakhanda ingxenye ezinde zalokhu okulotshwe eTestamentini elitsha lelidala. Imicabango emayelana loNkulunkulu yayifananiswa lobuhle bendalo ababehlala kuyo lezibusiso ezithobekileyo zempilo yansuku zonke. Abantwana abancane bafunda ukukhangela kuNkulunkulu njengomuphi wobuhle, lezibusiso njalo lenduduzo. {GC 67.1}IEP 67.1

Abazali loba babebathanda abantwana futhi bebanakekela, kodwa babonisa inhlakanipho ngesinqumo sokuthi babengasoke bebajwayeze ukuthi bazenzele umathanda ekukhuleni kwabo. Phambi kwabo kwakulempilo yokuzinikela lobunzima, kwesinye isikhathi yayisiba ngeyokufela iqiniso. Babefundiswa kusukela ebuntwaneni ukumelana lobunzima, lokulalela, lokuzimela njalo lokwenelisa ukwenza izinqumo bebodwa. Bafundiswa ukuhleleka besesebancane, lokunanzelela amazwi aphuma emlonyeni abo, njalo lokuzwisisa inhlakanipho yokuzithulela lapho okalwakumele bathule khona. Ilizwi elilodwa elalikhulunywa ngokungananzeleli, lalingafaka engozini hayi kuphela lowo olikhulumileyo, kodwa izihlobo zakhe, ngoba izitha zabo zazihlala zizingela labo ababefundisa ukuthi abantu kwakumele bakhonze bekhululekile. {GC 67.2}IEP 67.2

Abantu bohlanga lwamaWaldensi basebedelile njalo batshiya inotho yabo yasemhlabeni ngenxa yeqiniso, njalo ngokubekezela okukhulu babesebenza nzima ukuze bathole ukudla. Wonke umhlabathi ezintabeni owawulimeka wawulungiswa kahle ukuze uvunde, lezihotsha lamaqaqa ayengavundanga enziwa ukuthi abelesivuno esasifaneleyo. Isiphatho esihle, loba ukulondoloza lokuzidela kwakuyingxenye yemfundo abantwana abayamukela njengelifa labo. Bafundiswa ukuthi uNkulunkulu wenza impilo ukuthi ibeyisifundo, njalo lokuthi indingeko zabo zazigcwaliswa kuphela ngokuzisebenzela, lokuqedisisa, lesineke, njalo lokukholwa. Ukufundiswa lokhu kwakunzima njalo kuqeda amandla, kodwa kwakusuthisa, okuyikho okudingwa ngumuntu esimeni sakhe sokuwa, yiso lesi isikolo uNkulunkulu asinike sona esokusifundisa njalo lokusikhulisa. Loba nje abantu abatsha babefundiswa ukusebenza nzima, abazali babo abazange bayekele izifundo ezazihlose ukuthuthukisa ingqondo. Bafundiswa ukuthi wonke amandla avela kuNkulunkulu, kumele akhuliswe njalo asetshenziswe emsebenzini wakhe. {GC 67.3}IEP 67.3

Amabandla abo, ngokuhlambuluka njalo langokuzehlisa kwawo, ayengumfanekiso webandla lesikhathi sabapostoli. Ngokuphika amandla kapapa, baphakamisa iBhayibhili ngegunya eliphakemeyo elingaguqukiyo. Abafundisi babo babengafani labapristi beRoma ababeziphakamisa, kodwa balandela isibonelo seNkosi yabo, eyeza “hayi ukuthi asetshenzelwe kodwa ukusebenzela abanye.” Belusa izimvu zikaNkulunkulu, baziholela emadlelweni aluhlaza, lasemanzini okuphila atholakala elizwini lakhe. Khatshana lezakhiwo lokuzigqaja kwabantu, abantu bakaNkulunkulu babebuthana, hatshi amathempelini lezakhiweni ezimangalisayo, kodwa ngaphansi kwemithunzi yezintaba, endongeni, kumbe ngaphansi kwamadwala ngezikhathi ezaziyingozi, bezokuzwa amazwi eqiniso ayevela encekwini zikaKrestu. Abafundisi babengatshumayeli kuphela ivangeli, kodwa babesethekelela abagulayo, bebuza njalo bephendula imibuzo ebantwaneni, beqondisa labo ababelahleka, njalo besebenzela ukuxazulula ingxabano lokuletha ukuthula phakathi kwabazalwane njalo lokuqinisa uthando omunye komunye. Ngezikhathi zokuthula babenakekelwa ngeminikelo yabazalwane, kodwa njengoPawuli

owayengumenzi wamatende, bonke babefundiswa umsebenzi othile owezandla, ukwenzela ukuthi benelise ukugcwalisa indingeko zabo nxa sekudingeka. {GC 68.1}IEP 68.1

Abantu abatsha bathola izixwayiso ezazivela kubafundisi babo. Loba nje babenikwa ulwazi kuzigaba ezitshiyeneyo zempilo, iBhayibhili lalimqoka ekufundeni kwabo. Ivangeli elisencwadini kaMathewu lekaJohane lalifundiswa injongo kuyikuthi libanjwe ngekhanda, lezinye incwadi ezitholakala eBhayibhilini. Babesetshenziswa njalo ukuthi bakopele iBhayibhili kwezinye ingwalo. Ezinye ingwalo ababeziloba zazimumethe iBhayibhili lonke, ezinye zazilengxenye ezitshiyeneyo, njalo kwakulamazwi ayechasisa amavesi athile eBhayibhilini ayelotshwe yilabo ababesenelisa ukuchaza imibhalo. Yiyo indlela ingcebo yeqiniso eyalethwa ngayo loba nje lalifihlwe okwesikhathi eside yilabo ababefisa ukuzinika isikhundla esedlula esikaNkulunkulu. {GC 68.2}IEP 68.2

Ngokubekezela okukhulu, langesineke, kwezinye izikhathi bephakathi kwembalu ezimnyama, bekhanyisa ngezibane, uMbhalo oNgcwele wabhalwa phansi, umugca ngomugca, Isahluko ngesahluko. Umsebenzi waqhubeka ngale indlela, intando kaNkulunkulu yakhazimula njengegolide elihlambulukileyo, ngaphansi kokuhlupheka okukhulu kwalabo ababephatheke emsebenzini lowu lakhazimula, labalamandla njalo lakhanya ilizwi likaNkulunkulu. Ingilosi ezivela ezulwini zazihlala zihanqe inceku lezi ezazithembekile. {GC 69.1}IEP 69.1

USathane wayesebenzise abapristi labopapa ukugqibela uMbhalo weqiniso ngaphansi kwezibi zemfundiso zamanga, kodwa ngendlela emangalisayo iBhayibhili lagcinwa lingaxutshaniswanga ngesikhathi lesi sobunyama kwezakomoya. Lalingelalo uphawu lomuntu kodwa olukaNkulunkulu. Abantu babengadinwanga ukwenza imizamo yabo yokuphambula amaqiniso eBhayibhili, njalo lokwenza sengathi kwakulamaqiniso aphikisanayo kilo, kodwa njengomkhumbi elwandle olugubhayo, ilizwi likaNkulunkulu liyehlula zonke iziphepho ezizama ukuligabhela. Njengomgodi wegolide ngaphansi komhlabathi, bonke abalifunayo kumele bazimisele ukuligebha, linjalo lalo ilizwi likaNkulunkulu, bonke abafuna ukuthola amaqiniso aligugu kumele bazimisele ukulihlolisisa lokulicubungula, ngokuzehlisa, njalo lokuthandaza ngazo zonke izikhathi. UNkulunkulu waletha iBhayibhili ukuthi libe lugwalo lwemfundo ebantwini bonke, kusukela ebuntwaneni, kusiya ebutsheni, lasekukhuleni kwabo, kumele lifundwe ngaso sonke isikhathi. Wanika ilizwi lakhe ukuba liveze isimo sakhe. Wonke amaqiniso amatsha ayindlela entsha yokuveza isimo somlobi wawo. Ukufundwa kweBhayibhili kuyindlela eyabekelwa ukuthi abantu benelise ukwakha ubudlelwane loMdali wabo njalo lokubanika ulwazi olucacileyo mayelana lentando yakhe. Liyindlela yokukhulumisana phakathi kukaNkulunkulu labantu. {GC 69.2}IEP 69.2

Loba nje amaWaldensi ayesazi ukuthi ukumesaba uNkulunkulu kwakuyikuqala kokuhlakanipha, babengalibalanga ukuthi kwakuqakathekile ukuthi bathintane lomhlaba, baphinde bazane labantu njalo baphile impilo yokusebenza, njalo leyokuvula ingqondo lemicabango. Abanye abantwana babesuka ezikolo zabo zasezintabeni bethunyelwa ezikolweni eziphezulu emadolobheni aseFrance kumbe eItaly, lapho okwakulendawo ebanzi yokufunda lokunanzelela edlula ezintabeni. Intsha leyi eyayithunyelwa endaweni lezi, yayihlangana lezilingo, lobubi, lezisebenzi zikaSathane ezazifundisa abantu amanga axutshaniswe leqiniso, okwakusenza ukuthi abantu bengananzeleli ukuthi bayadukiswa. Kodwa imfundiso ababeyithole kusukela ebuntwaneni babo yayenzelwe ukubalungiselela izehlakalo ezifana lalezi. {GC 69.3}IEP 69.3

Ezikolweni ababehamba kuzo kwakungamelanga batshele lobangubani imfihlo yalapho ababevela khona. Izembatho zabo zazithungwe ngendlela yokuthi babesenelisa ukufihla igugu labo, eliyingxenye yoMbhalo oNgcwele. Izithelo lezi zomsebenzi wezinyanga leminyaka, babehamba lazo ngazo zonke izikhathi, ukwenzela ukuthi nxa kwakuvuleka amathuba, batshumayeze labo ababezimisele ukuzwa iqiniso. Kusukela ezandleni zabazali babo, abantwana bamaWaldensi babefundiswa ukuthi benelise ukwenza umsebenzi lowu nxa basebehlangane lawo. Abantu abanengi baphenduka bahlanganyela labo enkolweni yeqiniso ezikolo eziphezulu, kodwa abaphathi bebandla labapristi benza ngeze imizamo yokudingisisa ukuthi imfundiso leyi ababeyizonda kangaka yayize lobani. {GC 70.1}IEP 70.1

Umoya kaKrestu ngumoya wokuhambisa ivangeli. Isithelo sokuqala senhliziyo eguqukileyo ngesokusebenzela ukuletha abanye kuMsindisi. Yiwo umoya ofanayo owawuhola amaKrestu ohlanga lwamaWaldensi. Bananzelela ukuthi uNkulunkulu wayefuna ukuthi benze okwedlula umsebenzi wokuvikela iqiniso lemfundiso eqotho emabandleni abo kuphela, kwakufanele babeyizibane ezikhanyayo kulabo ababehlangana labo ababesemnyameni, ngamandla kaNkulunkulu baqamule amajogwe obunyama ayefakwe libandla leRoma. Abafundisi babo babefundiswa ukuthi kwakufanele babengabavangeli, wonke umuntu owayefuna ukuba ngumfundisi kwakumele abengumvangeli kuqala. Omunye lomunye kwakudingeka ukuthi aqale asebenze okweminyaka emithathu endaweni lapho ivangeli elalingakafinyeleli khona engakathungameli ibandla ekhaya. Umsebenzi lowu owawudinga ukuzidela ekuqaleni, wawuyindlela enhle yokulungiselela abafundisi umsebenzi wobunzima owawuphambi kwabo. Abantu abatsha ababegcotshwa besiba ngabafundisi, babengaboni ikusasa elalilenotho yasemhlabeni phambi kwabo kodwa babenanzelela ubunzima obabuphambi kwabo njalo kwezinye izikhathi kwakusitsho ukufela iqiniso. Abavangeli babethunyelwa bebabili njengokufundisa kukaJesu nxa wayethumela abafundi bakhe. Wonke umuntu omutsha wayehamba lomuntu omdala owayeselesikhathi esenza umsebenzi lowu njalo kwakusemahlombe akhe ukuthi afundise intsha ayehamba layo umsebenzi wokuvangela.

Izisebenzi lezi zazingahlali zihamba ndawonye kodwa babehlangana ngezikhathi zomkhuleko beqinisana ekukholweni. {GC 70.2}IEP 70.2

Ukuveza sobala umsebenzi wabo kwakuzaletha ukwehlulwa, ngakhoke umsebenzi wabo wawuyimfihlo lapho ababehamba khona. Bonke abafundisi babelomsebenzi wezandla othile ababewazi, njalo lokhu kwabanika amathuba okuvangela ngaphansi kwemisebenzi ababeyenza. Ezikhathini ezinengi babesenza umsebenzi wokuthengisa. “Babethwala amalembu, lezigqoko, ezazingatholakali lula, njalo babesamukelwa njengabantu abathengisayo ngoba babengeke bamukelwe nxa babesiza njengabatshumayeli.” (Wylie, b.1, ch.7). Ngazo zonke izikhathi inhliziyo zabo zaziphakanyiselwa kuNkulunkulu becela ukuthi abanike inhlakanipho yokuveza iqiniso elalisedlula igolide lesiliva. Babehamba bethwele iBhayibhili endaweni efihlakeleyo, kwesinye isikhathi liphelele kumbe ingxenye yalo, nxa amathuba ayevuleka babefundisa abantu ababethenga lokhu ababekuthengisa. Ezikhathini ezinengi abantu babehlangana leqiniso ngale indlela, njalo babetshiya iMbhalo kulabo ababevula inhliziyo zabo. {GC 71.1} IEP 71.1

Umsebenzi wabavangeli laba wawuqalisa ezintabeni lasezihotsheni ababehlala kuzo, kodwa wawuphumela ngaphandle usiya endaweni ezikhatshana. Ngezembatho ezidabukileyo njalo lokuswela izicathulo njengoMsindisi wabo, badlula emadolobheni amakhulu njalo bangena endaweni ezazikhatshana kakhulu. Endaweni zonke babehlanyela inhlanyelo yeqiniso. Amabandla amila endleleni ababehamba kuzo, njalo legazi labameli beqiniso laba ngofakazi. Mhla uJesu ebuya kuzabasobala inani labantu elaphendulwa ngokusebenza kwenceku lezi. Ngendlela efihlakeleyo engananzelekiyo njalo ngokuthula, ilizwi likaNkulunkulu langena emizini yamaKrestu njalo lamukelwa ngenhliziyo ezimhlophe. {GC 71.2}IEP 71.2

Ebantwini bohlanga lwamaWaldensi ilizwi likaNkulunkulu laliphakeme okwedlula ugwalo nje oluchaza lokhu abantu okumele bakwenze phambi kweNkosi, kodwa laliveza ukuhlupheka kanye lenkazimulo eyayizakuza. Bakukholwa ukuthi ukuphela kwezinto zonke kwakungekho khatshana, bazimisela ngemithandazo langenyembezi ukwenza yonke imizamo yokutshumayeza wonke umuntu ngamaqiniso osindiso abasebewatholile. Babona icebo losindiso liveziwe sobala eBhayibhilini, njalo bathola induduzo, lethemba kanye lokuthula ekukholweni uJesu. Nxa ukukhanya lokhu kwakukhanyisa engqondweni zabo, kwaletha intokozo enhliziyweni zabo, bazimisela ukukhanyisela bonke ababengaphansi kwemfundiso yamanga eyayilethwe ngupapa. {GC 72.1}IEP 72.1

Bananzelela ukuthi ngaphansi kokuthunganyelwa ngupapa labapristi, inkulungwane zabantu zazizama ukuvuma izono ngokuzilimaza emzimbeni. Ngenxa yemfundiso yokuthi kwakumele bathembele emisebenzini yabo emihle yenyama, babehlala bekhangelele kibo ukuthi bathole usindiso, ingqondo zabo zazihlala zikhangele ububi benhliziyo zabo lolaka

lukaNkulunkulu kulokuthi bakhangele kuMsindisi womhlaba wonke. Ngale indlela abantu babeyizigqili ngaphansi kwemfundiso yeRoma. Inkulungwane zabantu zazidela imuli, zisiyadinga indlela zokuzidela, bezifaka ebuhlungwini, bezila ukudla, bethandaza ubusuku bonke, bezihlaba emzimbeni ngoba babefundisiwe ukuthi yiyo indlela izono ezazizasuswa ngayo empilweni zabo. Babesindwa yimicabango yesono, njalo bedliwa yikwesaba ukujezisa kukaNkulunkulu, abanengi baqhubeka bephila impilo yokuhlupheka, bazebayangena emathuneni bengatholanga ithemba lokuthethelelwa ababelidinga. {GC 72.2}IEP 72.2

AmaWaldensi ayefisa ukufinyelela abantu laba ababelangazelela isinkwa sokuphila, lokubavulela indaba zokuthula ezitholakala ezithembisweni zikaNkulunkulu, lokubakhomba kuKresu njengethemba labo elilodwa losindiso. Imfundiso yokuthi imisebenzi emihle yenyama iyamenza abe ngolungileyo umuntu ngemva kokwephula umthetho kaNkulunkulu yayakhiwe phezu kwemfundiso yamanga. Imizamo yokweyama emisebenzini yenyama yenza ukuthi abantu bakhohlwe uthando lukaKrestu lokuzidela kwakhe. UJesu wafa njengomnikelo wabantu ngoba izoni ngeke zamukelwe phambi kaBaba ngenxa yemisebenzi yazo. Imisebenzi emihle eyenziwa nguMsindisi owafayo njalo wabuya wavuka iyinsika yenkolo yesiKrestu. Ukweyama kwenhliziyo yomuntu kuKrestu, lokubambana laye kumele kujule, njengendlela inyawo ezibambene ngayo lomzimba kumbe njengogatsha esihlahleni. {GC 73.1}IEP 73.1

Imfundiso yabo papa labapristi yayibangele ukuthi abantu bakhangele isimo sikaNkulunkulu, lesikaKrestu, njengosoMdali olochuku, lobunyama njalo losabekayo. UMsindisi wavezwa phambi kwabantu sengathi wayengelasihawu ebantwini, ngalesosizatho bafundisa ukuthi kwakudingeka ukuthi abapristi bahlale bebancengela phambi kwakhe. Labo abasebethole ukukhanya enqondweni zabo bafisa ukuthi bathungamele abanye kuJesu owayenguMsindisi wabo olozwelo njalo lothando, owayehleli evule izandla, emelele ukwamukela bonke abavuma ubizo lwakhe, abasindwayo njalo labakhatheleyo. Balangazelela ukususa imigoqo eyayifakwe nguSathane eyayivimbela abantu ukuthi beze phambi kaNkulunkulu, bavume izono zabo njalo bathole ukuthethelelwa lokuthula emoyeni wabo. {GC 73.2}IEP 73.2

Abavangeli bamaWaldensi benza yonke imizamo yokuveza amaqiniso evangeli kulabo ababevula ingqondo zabo befuna ukwazi iqiniso. Ngokunanzelela okukhulu babekhipha iBhayibhili ezigqokweni zabo. Kwakuletha intokozo enkulu emoyeni wabo nxa babenika ithemba kulabo ababefundiswe ukukhangela uNkulunkulu ngelihlo lalowo ohlala efuna ukujezisa lokuphindisela. Ngokuqhaqhazela langokuhlengezela kwenyembezi, esikhathini esinengi eguqe ngamadolo, umvangeli wayevula phambi kwabazalwane bakhe izithembiso eziveza ithemba lezoni elilodwa. Ngale indlela ukukhanya kweqiniso kwangena engqondweni ezazigcwele ubunyama, iyezi lobunyama lasuswa kwangena ukukhanya kobungcwele enhliziyweni zabantu. Kwakuyinjwayelo

ukuthi imigca yeBhayibhili ifundwe iphindwa phindwa, sengathi lowo olaleleyo wayefuna ukuzwisisa ukuthi wayezwe kahle yini. Ikakhulu amazwi lawa ayephindwa kakhulu: “...legazi likaJesu iNdodana yakhe liyasihlambulula ezonweni zonke.” (1 Johane 1:7). “Njengokuba uMose waphakamisa inyoka enkangala, kunjaloke iNdodana yomuntu imele ukuphakanyiswa, ukuba ilowo lalowo okholwayo kiyo abe lokuphila okungapheliyo.” Johane 3: 14, 15. {GC 73.3}IEP 73.3

Abantu abanengi baqala ukuphuma phakathi kwenkohliso yemfundiso yebandla leRoma. Bananzelela ukuthi kwakuyize konke ukuncengelwa kwesoni okwakungenziwa ngumuntu loba yingilosi. Nxa ukukhanya kweqiniso kwakufika engqondweni zabo, babejabula besitsho amazwi athi: “UKrestu ungumpristi wami, igazi lakhe lingumnikelo wami, ilathi lakhe liyindawo yami yokuvuma izono.” Bazinikela ngokuphelela emsebenzini owenziwa nguJesu, bephinda amazwi athi, “Ngaphandle kokukholwa, kakwenzeki ukumthokozisa.” Amaheberu 11:6. “Ngoba alikho elinye ibizo, ngaphansi kwezulu elinikiweyo ebantwini, esingasiliswa ngalo.” Imisebenzi 4:12. {GC 74.1}IEP 74.1

Isiqiniseko sokubakhona koMsindisi olothando, sasibonakala sinzima ukwamukeleka ebantwini abanengi ngenxa yemfundiso ababeyitholile. Babesizwa sengathi basebeyethulwe imithwalo enzima nxa babelizwa iqiniso leli, ukukhanya okukhulu kwavulwa phambi kwabo, njalo babesizwa sengathi basebefinyelele ezulwini. Babeka izandla zabo kuJesu njalo babeka inyawo zabo zagxila eDwaleni eLinaphakade. Konke ukwesaba ukufa ababelakho kwasuswa. Basebesenelisa ukulangazelela intolongo lokutshaywa nxa kwakusitsho ukuthi lokhu kwakuzaletha udumo kuMsindisi wabo. {GC 74.2}IEP 74.2

Endaweni ezifihlakeleyo ilizwi likaNkulunkulu lalikhitshwa njalo lifundwe, kwezinye izikhathi phambi komuntu oyedwa, kwezinye izikhathi phambi kwequla labantu elalilangazelela ukukhanya njalo leqiniso. Ezikhathini ezinengi babesenza njalo ubusuku bonke. Kwakusiba kukhulu ukumangala kwabalaleli okwakubangela ukuthi lowo owayebafundisa engami ukubabalela baze bazwisise indaba zosindiso ezihlabusayo. Ezikhathini ezinengi kwakuzwakala amazwi afana lalawa: “Kambe uNkulunkulu uzawamukela na umnikelo wami? Uzangimomothekela na? Uzangithethelela yini?” Impendulo yayifundwa ethi: “Wozani kimi, lonke elikhatheleyo lelisindwayo, mina ngizaliphumuza.” Mathewu 11:28. {GC 74.3}IEP 74.3

Ukukholwa kwabambelela esithembisweni, kwezwakala impendulo yentokozo ethi: “ Akusadingakali ukuthi siyekhuleka ezithombeni, akusadingeki ukuthi sihambe uhambo olude sisiya endaweni okuthiwa zingcwele. Ngiyenelisa ukuza kuJesu nginje, ngilesono njalo ngingcolile, njalo kawuyali umkhuleko wokuzidela. ‘Izono zakho zithethelelwe’. Lezami, lezono zami zingathethelelwa!” {GC 75.1}IEP 75.1

Intokozo enkulu yayigcwala enhliziyweni, njalo ibizo likaJesu lalidunyiswa ngelizwi lokubonga. Bonke ababesizwa indaba lezi ezimnandi babebuyela emakhaya abo besiyakwabela abanye njengokuzwisisa kwabo, amaqiniso lawa abasebewazwile njalo lokuthi basebethole indlela yeqiniso leyokuphila. Kwakulamandla amangalisayo ayephuma emazwini woMbhalo oNgcwele, ayekhuluma manqamu lenhliziyo zabantu ababelangazelela ukuzwa iqiniso. Kwakulilizwi likaNkulunkulu, njalo lalilethe ukuqedisisa enhliziyweni zalabo ababelizwa. {GC 75.2}IEP 75.2

Inceku yeqiniso yayiqhubeka ngohambo lwayo, kodwa ukuzehlisa, lokuzimisela, njalo lokuziphatha kwakhe, kwakusala kuyisimanga lapho ayedlule khona. Ezikhathini ezinengi abalaleli bakhe, babengabuzi ukuthi wayesiyangaphi lokuthi wayevela ngaphi. Ekufikeni kwakhe babemangaliswa ngamazwi wakhe, kuthi ekucineni ngenxa yokujabulela amazwi ayebatshele wona, babecina bekhohlwa lokumbuza. Nxa babemcela ukuthi ahambe labo emzini yabo, impendulo yakhe yayisiba ngeyokuthi kwakumele avakatshele ezinye izimvu zomhlambi ezilahlekileyo. Kambe ngabe bekuyingilosi yezulu na? Babesala bezibuza. {GC 75.3}IEP 75.3

Ezikhathini ezinengi isithunywa seqiniso sasibonwa kanye kuphela. Wayeqhubeka ngohambo lwakhe esethekelela ezinye indawo, kwezinye izikhathi wayesiba sendaweni lapho ayephefumula khona umphefumulo wakhe wokucina entolongweni engaziwayo, kwezinye izikhathi amathambo akhe ayengofakazi endaweni lapho ayefakazele khona, iqiniso. Kodwa amazwi ayewatshiye emuva ayengeke atshabalaliswe. Ayesala esenza umsebenzi wawo enhliziyweni zabantu, umphumela wakhona obusisekileyo uzabonakala kuphela ngosuku lokwahlulela. {GC 75.4}IEP 75.4

Abavangeli bamaWaldensi babethumba umbuso kaSathane, okwabangela ukuthi amandla obunyama avuswe azame ezinye indlela zokulwisa iqiniso. Wonke amaqhinga wokuhambisa ivangeli ayekhangelwe nguSathane, wenza ukuthi inceku zakhe zibone ingozi yokwamukelwa kweqiniso. Abathungameli bakapapa babona ingozi enkulu eyayilethwa yizisebenzi zeqiniso embusweni wabo. Nxa ukukhanya kweqiniso kwakungavunyelwa ukuthi kufinyelele abantu kungavinjwanga, bananzelela ukuthi iyezi lemfundiso yamanga elalembese abantu lalizasuswa. Bananzelela ukuthi ingqondo zabantu zazizadonselwa kuNkulunkulu kuphela njalo ukukhanya kweqiniso ekucineni kwakuzatshabalalisa amandla weRoma. {GC 76.1}IEP 76.1

Ukubakhona kwabantu laba, ababebambelele enkolweni yebandla lasendulo, kwakuyibufakazi obabuhlala buveza ukuhlamuka kwebandla laseRoma, ngakhoke lokhu kwenza ukuthi abathungameli bebandla leRoma bebazonde kakhulu njalo bebahlukumeze. Lokwala kwabo ukuletha iMbhalo yonke kubaphathi beRoma, kwakulicala elikhulu ababengasoke balivumele ukuthi liqhubeke. Ibandla leRoma lazimisela ukuthi libatshabalalise ebusweni bomhlaba. Kwaqala impi enkulu ezintabeni bathumba imizi

yabantu bakaNkulunkulu. Ababulali babethunyelwa ukuthi bebazingele, njalo isenzo sokubulawa kukaAbela olungileyo esenziwa ngumfowabo uKhayini sasiphindwa nsukuzonke. {GC 76.2}IEP 76.2

Ezikhathini ezinengi amasimu abo avundileyo ayetshiywa efana lasenkangala, imizi yabo lezakhiwo zokukhonza zazibhidlizwa, indawo yabantu bakaNkulunkulu yayisala iyinkangala kubhidliziwe konke. Ngendlela inyamazana yeganga ebabukhali ngayo nxa ibona igazi, abathungameli bebandla leRoma labo babalolaka olukhulu nxa babebona ubuhlungu ababebenza ebantwini bakaNkulunkulu. Inengi lezisebenzi zikaNkulunkulu zazizingelwa njenge nyamazana ezintabeni lasezihotsheni lapho ababecatshe khona. {GC 76.3}IEP 76.3

Lalingekho icala ababengalibeka phezu kwabo ngoba izimilo zabo zazimsulwa phambi komlayo kaNkulunkulu. Lezitha zabo zazisitsho ukuthi babengabantu abalokuthula njalo abahamba ngokulunga. Icala labo elikhulu lalingelokuthi babesala ukukhonza uNkulunkulu ngokwentando kapapa. Ngenxa yaleli icala, wonke amaqhinga okuzwisa ubuhlungu, lawokwenza uchuku ayephuma engqondweni zabantu lasengilosini zikaSathane bawasebenzisa phezu kwabo. {GC 76.4}IEP 76.4

Nxa ibandla leRoma laselifuna ukubabulala bonke, upapa wabeka umthetho wokuthi abantu laba babengabahlamuki njalo kwakufanele ukuthi babanjwe futhi babulawe. Icala labo lalingasilo lokungathembeki, kumbe elokuphambanisa ukuthula emphakathini, kodwa babekwa icala lokuthi babebonisa isimo sokulunga lobungcwele ngoba befuna ukudukisa “izimvu ezazisemhlambini weqiniso.” Ngakhoke upapa wabeka umthetho wokuthi “abantu laba ababi abayisinengiso” nxa babesala ukudela ukholo lwabo, kwakufanele ukuthi bakhandwe njengenyoka ezilumayo.” (Wylie, b.16, ch.1). Kambe upapa lowu wayekucabanga ukuthi amazwi akhe uzawathola emlindele na? Wayesazi yini ukuthi alotshiwe encwadini zasezulwini, njalo uzahlangana lawo ekwahlulelweni na? “ Njengokuba likwenzile komunye walaba abafowethu abancinyane, likwenzile lakimi.” Mathewu 25:40. {GC 77.1}IEP 77.1

Umthetho lowu wanika wonke amalunga ebandla amandla wokuthi babulale iqula leli labahlamuki. Njengomvuzo wokubakhuthaza ukuthi benze umsebenzi lowu wochuku, kwabekwa umthetho wokuthi, “babengeke bajeziswe njalo bahlulelwe ngezenzo lezi, banikwa amandla okugcina inotho ababengabe beyithethe ngokungekho emthethweni, njalo bathenjiswa ukuthi izono zokubulala abantu laba zazithethelelwe. Abantu bonke banikwa amandla okuzithathela loba yini eyayingeyama Waldensi njalo bazigcinele yona ngokuthanda kwabo.” (Wylie, b.16, ch.1). Amazwi lawa ayabonisa sobala ukuthi ngubani owayengemuva kokufakwa kwawo. Yikuhwabha komgobho hatshi ilizwi likaKrestu, elizwakala lapha. {GC 77.2}IEP 77.2

Abathungameli bombuso kapapa abazange bafise ukulandela umthetho kaNkulunkulu, kodwa babeka umthetho wabo, njalo bazimisela ukuthi babezabamba ngamandla wonke umuntu ukuthi awulandele ngoba lokhu kwakuyikuthanda kweRoma. Basebenzisa uchuku olwesabakayo. Opapa labapristi abangalunganga benza umsebenzi uSathane ayebanike wona. Uzwelo lwalungasela ndawo enhliziyweni zabo. Umoya ofanayo owabethela uKrestu yiwo owabulala labafundi bakhe, umoya ofananayo owawukuNero nxa wayebulala abathembekileyo ngezinsuku zakhe, wawusemsebenzini uzama ukutshabalalisa bonke ababethandwa nguNkulunkulu. {GC 77.3}IEP 77.3

Ukuhlukunyezwa okwehlela abantu laba ababesesaba uNkulunkulu okweminyaka eminengi, bakwamukela ngokubekezela langokuzimisela okwaphakamisa uMsindisi wabo. Loba nje kwakulempi phambi kwabo, lokubulawa ngesihluku okwakuyisabelo sabo, baqhubeka bethumela abavangeli ukuthi bahambise iqiniso phambili. Babezingelwa bebulawa, kodwa igazi labo lalithelela inhlanyelo eyayihlanyeliwe, njalo yayikhula ithele izithelo. Ngale indlela amaWaldensi afakazela uNkulunkulu okwamakhulu eminyaka ngaphambi kokuzalwa kukaLuther. Ngemva kokuhlakazeka endaweni ezehlukeneyo, bahlanyela inhlanyelo yeMvuselelo eyamila ngesikhathi sika Wycliffe, yakhula ngesikhathi sikaLuther, njalo izaqhutshelwa phambili kuzekuyefika ekupheleni kwesikhathi, yilabo abafisa ukuhluphekela konke ngenxa “yelizwi likaNkulunkulu, lobufakazi bukaJesu Krestu.” Isambulo 1:9. {GC 78.1}IEP 78.1

Isahluko 5—Imbali kaJohn Wycliffe

Ngaphambi kokusungulwa komsebenzi weMvuselelo kwakulamaBhayibhili amalutshwana ezandleni zabantu ezikhathini ezitshiyeneyo, kodwa uNkulunkulu wayengavumanga ukuthi iLizwi lakhe litshabalaliswe kokuphela. Iqiniso loMbhalo wakhe lalingeke lifihlwe kokuphela. Wayelawo amandla okukhipha amaketane ayebophe ilizwi lokuphila, ngendlela efanana laleyo avula ngayo imnyango yensimbi ejele nxa wayekhulula inceku zakhe. Emazweni atshiyeneyo kuzwekazi laseEurope, uMoya kaNkulunkulu wafuqa abantu ukuthi bahlolisise ilizwi lakhe njengenotho efihliweyo. UMoya wabathungamela eMbhalweni oNgcwele, bafunda amazwi lawa ngokulangazelela okukhulu. Babezimisele ukwamukela ukukhanya kungakhathalekile ukuthi intengo yokwenza lokhu yayizaba yini kibo. Loba bengenelisanga ukuqedisisa zonke izinto kodwa banikwa amandla okuzwisisa amaqiniso amanengi ayegqitsheliwe okwesikhathi eside. Njengezithunywa zasezulwini baqhubeka, beqamula amaketane obunyama lawamasiko, betshumayeza labo ababegqilazwe okwesikhathi eside, ukuthi bavuke njalo bathole inkululeko. {GC 79.1}IEP 79.1

Ngaphandle kwaphakathi kwebandla lamaWaldensi, ilizwi likaNkulunkulu lalibotshelwe endimini ezazisaziwa ngabafundileyo kuphela, kodwa isikhathi sasesifikile esokuthi ilizwi likaNkulunkulu libhalwe ngendimi ezazizwisiswa ngabantu bonke endaweni ezitshiyeneyo. Umhlaba wasewudlulile ebunyameni bobusuku. Amahola obunyama ayesedlula, endaweni ezinengi kwasekubonakala insaba zokusa. {GC 79.2}IEP 79.2

Phakathi komnyaka ka 1300 lomnyaka ka1400, kwaphuma eNgilandi “indonsakusa yeMvuselelo.” UJohn Wycliffe wayengumsunguli weMvuselelo, hatshi elizweni laseNgilandi kuphela, kodwa kuyo yonke inkolo yesiKrestu. Amazwi okuphikisa ibandla leRoma elamvumela ukuthi awakhulume ngalo ekuqaliseni ayengasayikuthuliswa. Ukuphakama kwakhe kwasungula impi eyayizaphetha ngokukhululwa kwabantu, lamabandla kanye lezizwe. {GC 80.1}IEP 80.1

UWycliffe wazuza imfundo esikolo eyayidalelwe ukuvula umuntu ingqondo kuphela hatshi ukumnika ulwazi lokwenza umsebenzi othile, njalo kuye ukumesaba uNkulunkulu kwakuyikuqala kokuhlakanipha. Waphakanyiswa esikolo ngenxa yokulunga kwakhe kanye leziphiwo zakhe ezazigoqela ukukhalipha ezingwalweni. Ngenxa yokomela kwakhe iqiniso, wenza imizamo yonke yokuthi aqedisise zonke ingatsha zemfundo. Wayefundile ngengatsha ezazibalisa ukuphila lokuhlalisana kwabantu, iziqondiso zebandla, njalo lezemithetho, ikakhulu imithetho yelizwe lakibo. Emsebenzini wakhe awenzayo ngemva kokwamukela iqiniso, isisindo semfundiso ayithola ebutsheni bakhe sasibonakala. Ukujula kolwazi lwakhe kwezokuphila kwabantu, kwamnika amandla okuthi aveze wonke amaphutha ayekhona, lokufunda kwakhe ngemithetho yezizwe kwamenza ukuthi ayenelise

ukulwela inkululeko yelizwe njalo leyokholo. Loba nje wayesenelisa ukusebenzisa izikhali zelizwi likaNkulunkulu, kodwa wayesewafundile amaqhinga abezemfundo njalo lendlela ababesebenza ngayo. Ukukhalipha kwakhe lolwazi ayeselalo kwenza ukuthi ahlonitshwe ngabangane kanye layizitha zakhe. Bonke ababevumelana laye bananzelela ukuthi ukuhlakanipha kwakhe kwakusedlula wonke umuntu elizweni, njalo izitha zakhe zehluleka ukuphikisa umsebenzi wemvuselelo ngoba kwakungekho amaphutha ababengaphuma lawo phakathi kwalokho ayekufundisa. {GC 80.2}IEP 80.2

Nxa wayelokhe esesikolo, waqala ukufunda iBhayibhili. Ngalezonsuku iBhayibhili lalilotshwe kuphela ngolimi lwasendulo, abafundileyo kuphela yibo ababesenelisa ukufinyelela umthombo weqiniso, owawuvalelwe bonke abangafundanga. Ngokwenza njalo indlela yayilungisiwe ngaphambilini eyokuthi uWycliffe ayenze umsebenzi wakhe njengoMvuseleli. Amadoda aqeqetshileyo ayelifundile ilizwi likaNkulunkulu njalo athola iqiniso elikhulu mayelana lomusa wakhe ongathengiswayo. Ekufundiseni kwabo babeyenze ukuthi abanengi bathole ulwazi mayelana leqiniso leli njalo babethungamele abanye ukuthi baphenduke njalo balandele amazwi okuphila. {GC 80.3}IEP 80.3

Nxa uWycliffe wayesezwile ngelizwi likaNkulunkulu, walifunda walicubungula ngobunono obufana lalobu ayebusebenzisile nxa wayefunda izinto zasemhlabeni. Ngaphambi kwalokhu wayezwe emoyeni wakhe kulendingeko enkulu ayesehluleke ukuyisuthisa ngemfundo yakhe yasemhlabeni kanye langemfundiso yebandla. Elizwini likaNkulunkulu wathola lokhu ayehluleke ukukuthola esebenzisa imizamo yakhe. Wathola icebo losindiso liveziwe njalo wabona ukuthi uJesu nguye kuphela umeli wabantu. Wazinikela emsebenzini kaNkulunkulu njalo wazimisela ukuthi atshumayeze abanye ngamaqiniso lawa ayesewatholile. {GC 81.1}IEP 81.1

NjengabaVuseleli abeza ngemva kwakhe, uWycliffe kazange abone ekuqaleni ukuthi umsebenzi wakhe wawuzamthungamelela ngaphi. Kwakungasiyo injongo yakhe ukuthi azibeke njengomuntu owayehlamukela amandla eRoma. Kodwa ukuthanda kwakhe iqiniso kwabangela ukuthi azithole esilwa lemfundiso yamanga. Nxa wayeqhubeka enanzelela imfundiso yamanga eyayifundiswa ngupapa, wazithola esefundisa ngamandla iqiniso elitholakala eBhayibhilini. Wananzelela ukuthi ibandla leRoma lalilahle ilizwi likaNkulunkulu laphakamisa endaweni yalo amasiko abantu, wabeka icala phezu kwabapristi engelakho ukwesaba ngenxa yezenzo zabo zokulahla iBhayibhili, wabatshela ukuthi kwakumele iBhayibhili libiselwe ezandleni zabantu lokuthi amandla walo kwakumele abiselwe ebandleni. Wayelesipho sokutshumayela lokufundisa njalo impilo ayeyiphila yayihambelana lamaqiniso ayewatshumayela. Ulwazi lwakhe loMbhalo, lamandla okuchasisa kwakhe, lokuhlambuluka kwempilo yakhe, lesibindi sakhe, kwabangela ukuthi abantu bamthembe njalo bamncome. Abantu abanengi babengasuthiseki ngokholo lwabo ngoba babebona ububi obabugcwele ebandleni laseRoma, njalo bajabula kakhulu nxa babesizwa imfundiso kaWycliffe, kodwa abaphathi

bebandla bagcwala ulaka, nxa babenanzelela ukuthi uMvuseleli lowu wayeselendonsela edlula eyabo. {GC 81.2}IEP 81.2

UWycliffe wayelesipho sokunanzelela imfundiso zamanga, njalo walwisa ngesibindi esikhulu konke ukuncindezela okwakuvunyelwa libandla leRoma. Ngesikhathi lapho esebenza njengomfundisi esigodlweni senkosi, wathatha inyathela lokuphikisa imali eyayibhadalwa yisizwe sakibo eyayisiya kupapa, wabonisa ukuthi amandla upapa ayezinika wona ayephikisana lomcabango njalo lesambulelo. Izinto ezazifunwa ngupapa zazicunula abantu abanengi, okwabangela ukuthi imfundiso kaWycliffe yamukelwe ngababusi abanengi. Amakhosi lababusi babambana balwisana lemfundiso yokuthi upapa wayelamandla phezu kwesizwe sabo njalo bayala ukumthumela imali ayeyifuna. Ngale indlela amandla kapapa elizweni laseNgilandi axegiswa kakhulu. {GC 82.1}IEP 82.1

Eyinye yemfundiso ezimbi alwisana layo, ngeyabantu ababengaphansi kwebandla leRoma ababekhetha ukutshiya imisebenzi yabo bephile ngeminikelo yabantu balapho ababehlala khona. Abantu laba babegcwele elizweni laseNgilandi njalo babengumthwalo onzima emnothweni welizwe. Indonsela yabo yayizwakala endaweni zonke zelizwe. Impilo yabo yokungasebenzi yayingasongxaki kuphela emnothweni welizwe kodwa yayisenza abantu bebone sengathi ukusebenza kwakungaqakathekanga. Abantu abatsha labo babengasafuni ukusebenza. Inengi labo ngenxa yomzekeliso wabantu laba ababesithi basebenzela ibandla, lalikhetha impilo leyi bengatshelanga abazali babo njalo bengalayo lemvumo. Omunye wabathungameli bebandla leRoma nxa wayefundisa abantu abatsha ukuthi bakhethe umsebenzi lowu wokusebenzela ibandla wathi: “Loba uyihlo engalala emnyango ekhala ekuncenga, kumbe unyoko ekubonisa ukuthi wakuthwala esiswini sakhe aphinde akubonise lamabele akumunyisa ngawo, bona ukuthi uyabanyathela uhambe phezu kwabo, uqhubekele phambili usiyasebenzela uKrestu.” Ngamazwi amabi kangaka, ngendlela uLuther akuchaza ngayo, “ayesenza umuntu abeyinyamazana kulokuba yindoda esebenzela uKrestu”, inhliziyo zabantwana zaphendulwa ngale indlela bahlamukela abazali babo. — (Barnas Sears, The Life of Luther, pages 69, 70). Ngale indlela abathungameli bakapapa benza njengabafarisi basendulo, ngokwenza ukuthi umthetho kaNkulunkulu ungabi lamandla ngenxa yamasiko abo. Ngokwenza njalo imizi yadilika, abazali bathathelwa ubudlelwane phakathi kwabo lamadodana kanye lamadodakazi abo. {GC 82.2}IEP 82.2

Labantu abatsha ezikolweni badukiswa ngabathungameli bebandla ababebonisa abantu isimilo samanga, abafundi balingeka ukuthi bahlanganele enhlanganisweni zabo. Inengi labo lalinanzelela ngemva kwesikhathi ukuthi babeyenze iphutha ngoba basebehlukaniswe lemuli zabo, kodwa kwakusiba nzima ukuphuma nxa basebezihlanganise lenhlanganiso leyi. Abazali abanengi ngokwesaba indonsela yabaphathi laba, bakhetha ukungathumeli abantwana babo ezikolo eziphezulu. Inani

labantwana elalisiya ezikolweni eziphezulu lalisehla izikhathi zonke. Izikolo zazingasela bafundi njalo lolwazi elizweni lwehla kakhulu. {GC 83.1}IEP 83.1

Upapa wayenike abaphathi laba amandla okuthi abantu bevume izono zabo phambi kwabo njalo lawokuzithethelela. Lokhu kwaba yimbangela yobubi obalandelayo. Ngenxa yokuthanda imali, abaphathi laba babesebenzisana lezigebenga ezinkulu ezazihamba ziyekwenza ububi zithembe ukuthi zizathethelelwa kungabikhona ukujeziswa okwabangela ukuthi ububi bande elizweni. Abagulayo labaswelayo batshiywa ekuhluphekeni kwabo, ngoba izipho okwakumele zinikwe bona zaziphiwa abaphathi laba ababesethusela abantu bebatshela ukuthi babezakwehlelwa yibubi nxa bengalethanga iminikelo yabo kibo. Loba babeziveza njengabantu abaswelayo ngoba besithi batshiya konke ngesizatho sokuthi babefuna ukusebenzela uKrestu, kwasekusobala ukuthi abaphathi laba, babezithandela inotho ebuya ebantwini, isizwe sonke saqala ukuswela ngenxa yeminikelo eyayikhitshwa. Nxa babeqhubeka bephila impilo yenjabulo ngenxa yenotho abasebelayo, babethumela abantu abangelalwazi ukuthi bayefundisa abantu besenzela ukuthi bebadukise becabange ukuthi babengabantu abaswelayo abasebenzela uNkulunkulu. Loba kwakunjalo abaphathi laba baqhubeka bedukisa abantu bebafundisa ukuthi abantu bonke kwakumele bakhonze upapa, njalo banikele izipho zabo kubaphathi bebandla, njalo lokuthi ngokwenza konke lokhu babezangena ezulwini. {GC 83.2}IEP 83.2

Amadoda amanengi aqeqetshileyo ayezamile njalo ehluleka ukuveza imfundiso zamanga ezazifundiswa abantu, kodwa uWycliffe ngokunanzelela okukhulu, wabeka ihloka empandeni yobubi bonke, waveza ukuthi umbuso njalo lamandla ibandla elalizinika wona ayengaveli eBhayibhilini njalo kwakumele aqedwe. Abantu baqala ukukhulumisana ngodaba lolu esizweni sonke. Nxa abaphathi bebandla babeqhubeka befundisa abantu ukuthi kwakumele bathenge intethelelo, abantu abanengi basebeqala ukuzibuza ukuthi ngabe kwakumele bacele ukuthethelelwa kuNkulunkulu manqamu kumbe kupapa weRoma. Abantu abanengi baqala ukunanzelela ukuthi abaphathi laba babethanda imali njalo babengasuthiseki. Bathi bona: “ Abaphathi labapristi, bayasidla njengemvukuzane, uNkulunkulu kumele asikhulule, nxa kungenjalo abantu bazabhubha.”- (D’ Aubigne, b.17, ch.7). Nxa babezama ukuvala ububi babo, abaphathi laba babefundisa abantu ukuthi babelandela isibonelo sikaKrestu labafundi bakhe ngoba labo babephila ngeminikelo yabalandeli babo. Isizatho lesi senza ukuthi umsebenzi wabo ulimale, ngoba abantu abanengi baqala ukuzibalela ukuthi iBhayibhili lalifundisani, isiphetho esasingafunwa libandla leRoma. Ingqondo zabantu zathunganyelwa emthonjeni weqiniso ababeyenze imizamo yonke ukuthi ufihlwe. {GC 84.1}IEP 84.1

UWycliffe waqala ukubhala incwadi ezaziveza imfundiso zamanga ezazifundiswa ngabaphathi bebandla, hatshi ngoba wayefuna ukulwisana labo kodwa wayefuna ukudonsela inhliziyo zabantu eqinisweni elitholakala eBhayibhilini likaNkulunkulu

onguye umlobi walo. Wafundisa ukuthi amandla kapapa wokuthethelela lokukhipha abantu ebandleni ayelingana lawomuntu wonke ngoba kwakungekho umuntu olamandla okukwenza konke lokhu ngaphandle kukaNkulunkulu. Yayingekho indlela edlula leyi eyokukhulula abantu emandleni ayefakwe ngupapa phezu kwabantu, ayebangela ukuthi izigidi zabantu zibeyizigqili ngaphansi kwebandla leRoma. {GC 84.2}IEP 84.2

UWycliffe wakhethwa ukuthi amele ilizwe lakhe ekulweni lamandla eRoma ayephezu kwesizwe sakibo, waqeda iminyaka emibili elizweni laseNetherlands elwisana labameli bakapapa emihlanganweni. Lapha waqala ukukhulumisana lababusi basemazweni aseFrance, laseSpain njalo labaseItaly, njalo wenelisa ukubona izinto ezazisenzeka ensitha ayengeke azibone nxa wayeseNgilandi. Wafunda izinto ezinengi ezazizaxhasa umsebenzi wakhe. Ebamelini bakapapa wafunda injongo yababusi baseRoma ngokuphelela kwayo. Wabuyela elizweni lakibo waqhubeka ngemfundiso yakhe ngomfutho omkhulu, eveza ukuthi ukunxwanela, lokuziphakamisa, lokudukisa kwakungabonkulunkulu baseRoma. {GC 84.3}IEP 84.3

Kweyinye yezincwadi zakhe, nxa wayebhala ngopapa labaphathi bakhe wathi: “Bayakhipha elizweni lethu umnotho wabantu abaswelayo, bathathe njalo inkulungwane zemali ezandleni zamakhosi, besithi yiminikelo yokuhambisa ivangeli, khona okuyimfundiso yamanga, njalo benza wonke amaKrestu amukele njalo akhulise limfundiso yamanga. Njalo loba ilizwe lethu belilentaba zegolide, kungekho omunye umuntu olembayo ngaphandle kwezithunywa zikapapa, ngokuhamba kwesikhathi igolide kuzamele liphele, ngoba uhlala ethatha imali elizweni lethu, njalo uthumela kuphela iziqalekiso zikaNkulunkulu ngenxa yezenzo zakhe.” —John Lewis, History of the Life and Sufferings of J. Wycliffe, page. 37. {GC 85.1}IEP 85.1

Ngemva kokubuyela kwakhe eNgilandi, inkosi yamnika esinye isikhundla sokuba ngumkhulu wedolobho laseLutterworth. Lokhu kwakuyibufakazi bokuthi inkosi yayithakazelela amaqiniso ayewakhuluma. Indonsela kaWycliffe yayisiqala ukubumba indlela okwakubuswa ngayo kanye lenkolo yesizwe sonke. {GC 85.2}IEP 85.2

Izikhali zikapapa zaqala ukujikelwa kuye. Kwathunyelwa izincwadi eNgilandi, lasezikolweni eziphezulu, lasenkosini, lakubaphathi bebandla, zonke zisitsho ukuthi kwakumele bathathe amanyathelo aqinileyo okuthulisa umtshumayeli lowu owayesenza okuphambene lentando kapapa. (Augustus Neander, General History of the Christian Religion and Church, period 6, sec.2, pt.1, par.8). Incwadi lezi zingakafiki amabhishopi ngenxa yamadlabuzane abo babizela uWycliffe phambi kwenkantolo yabo. Kodwa ababusi abakhulu ababili bahamba laye enkantolo, njalo labantu ababekhonapho lababengaphandle benza ukuthi abehluleli besabe, okwabangela ukuthi bamkhulule okwesikhatshana wahamba ngokuthula. Ngemva kwesikhatshana inkosi uEdward III (Wesithathu) onguye abaphathi bebandla ababezame ukuthi bamenze aphendukele uWyclffe esikhathini

esasedlule wafa, kwabusa omunye walabo owayevikele uWycliffe endaweni yakhe. {GC 85.3}IEP 85.3

Kodwa ngemva kokufika kwezincwadi ezazivela kupapa eNgilandi, kwenziwa isinqumo sokuthi kwakumele kubotshwe wonke umuntu owayefundisa lokhu okwakuphambene lemfundiso yebandla leRoma. Isigwebo sakhona kwakuyikutshiswa kwabantu ababesenza lokhu. Kwabonakala sobala ukuthi ngesikhatshana uWycliffe wayezahlangana lochuku lweRoma. Kodwa lowo ofanayo endulo owathi, “Ungesabi...ngiyisihlangu sakho” (Genesis 15:1), waphinda njalo welula isandla sakhe wavikela inceku yakhe. Ukufa kwafika hatshi kuMvuseleli kodwa kupapa lowu owayefake umthetho lowu. UGregory XI (Wetshumi lanye) wafa, njalo bonke abaphathi ababebuthene bemele ukugwetshwa kukaWycliffe behlukana. {GC 86.1}IEP 86.1

Umusa kaNkulunkulu wabamba imimoya wavumela ithuba lokuthi umsebenzi weMvuselelo uqhubekele phambili. Ukufa kukaGregory kwalandelwa yikukhethwa kwabopapa ababili ababephikisana. Kwasekulababusi ababili ababephikisana futhi bonke babefuna ukukhonzwa. Omunye lomunye wayecela ukuthi amalunga ebandla amxhase emizameni yakhe yokulwisa omunye, esebenzisa uchuku kulabo ababemelana laye, njalo ngakolunye uhlangothi ethembisa umbuso wezulu kulabo ababezamsekela. Ukulwisana lokhu kwehlisa amandla ombuso waseRoma. Ukuqhubeka kokulwisana lokhu kwenza ukuthi uWycliffe athole ukuphumula okwesikhatshana. Ububi banda ebandleni nxa abopapa laba babeqhubeka besilwa. UWycliffe yena waqhubeka ngomsebenzi wakhe wokudonsela abantu kuJesu, yena oyiNkosi yokuthula, wabenza ukuthi basuse amehlo abo kubopapa. {GC 86.2}IEP 86.2

Ingxabano leyi eyayikhona lobubi obalandelayo yalungisa indlela yokuthi umsebenzi weMvuselelo uqhubekele phambili ngoba abantu basebethole ithuba lokubona umoya njalo lesimo sikapapa. Encwadini ayibhalayo ayibiza ngokuthi, Ingxabano yaboPapa, uWycliffe wakhuthaza abantu ukuthi bazibuze ukuthi abaphathi laba babengakhulumi iqiniso na nxa babenikana icala lokuthi omunye wayengumphikiKrestu. “ UNkulunkulu kavumanga ukuthi umkhohlisi abonakale kupapa oyedwa, kodwa...waletha ukwehlukana phakathi kwabo bobabili, esenzela ukuthi abantu benyama ngegama likaJesu bebanqobe bobabili.” — (R. Vaughan, Life and Opinions of John de Wycliffe, vol. 2, p.6). {GC 86.3}IEP 86.3

UWycliffe njengeNkosi yakhe uJesu Kristu watshumayela ivangeli ebantwini abaswelayo. Kazange asuthiseke ngokuthi ivangeli lifinyelele abantu ababehlala esigabeni sakhe kuphela kodwa wazimisela ukuthi lifenyelele umuntu wonke waseNgilandi. Ukufeza injongo yakhe, wakhetha iqula labatshumayeli, elalibunjwe ngabantu ababelokuzehlisa, lokuzidela, lababethanda iqiniso njalo ababengafuni lutho kuphela ukuhambisa ivangeli endaweni zonke. Amadoda lawa ayehamba efundisa endaweni zokuthengisa,

emigwaqweni yamadolobho amakhulu, lasemaphandleni. Babedinga bonke abagulayo, abagugileyo, labaswelayo, bebavulela indaba ezimnandi mayelana lomusa kaNkulunkulu. {GC 87.1}IEP 87.1

Njengombalisi omkhulu kwezokholo esikolweni saseOxford, uWycliffe watshumayela ilizwi likaNkulunkulu ezikolweni eziphezulu. Wayechaza ngokwethembeka amaqiniso phambi kwabafundi bakhe okwaze kwabangela ukuthi bamnike ibizo elithi “udokotela wevangeli.” Kodwa umsebenzi wakhe owedlula yonke ayenzayo waba ngowokuloba iBhayibhili ngolimi lwesikhiwa. Encwadini yakhe ayibiza ngokuthi, Iqiniso leNgcazelo yeBhayibhili, wabhala ngesifiso sakhe sokuloba iBhayibhili ngolimi lwakibo, ukwenzela ukuthi umuntu wonke eNgilandi enelise ukuzibalela ngolimi lokuzalwa kwakhe, imisebenzi emihle kaNkulunkulu. {GC 87.2}IEP 87.2

Kodwa ngokuphazima kwelihlo umsebenzi wakhe wamiswa. Loba nje wayengakafiki iminyaka engamatshumi ayisithupha yokuzalwa, ukusebenza kwakhe nzima, lokulwa kanye lokuhlukunyezwa yisitha kwabangela ukuthi aguge masinyane. Wahlaselwa ngumkhuhlane oyingozi kakhulu. Umbiko wokugula kwakhe waletha intokozo enkulu enhliziyweni zabaphathi bebandla. Bacabanga ukuthi isikhathi sasesifikile esokuthi avume izono zakhe ayezenze phezu kwebandla, ngokunjalo bagijimela eceleni kombheda wakhe becabanga ukuthi babezamuzwa evuma izono lezi. Abaphathi bebandla, lababusi bomhlaba babuthana eceleni kwendoda leyi ababecabanga ukuthi igulela ukufa. “Ulokufa endebeni zakho” batsho kuye, “vumela ukuthi amaphutha akho athinte inhliziyo yakho, njalo uphike amazwi akho owawatshoyo ngathi asizwisa ubuhlungu.” UMvuseleli wabalalela ngokuthula, wasecela umongikazi owayemsiza ukuthi amvuse embhedeni, wabakhangela emehlweni, bona babemelele ukuzwa amazwi akhe wokuphika konke ayekufundisile, kodwa ngelizwi elilamandla, elalihlala libenza ukuthi baqhaqhazele wathi: “Ngeke ngife, kodwa ngizaphila, ngiphinde ngiveze ububi obenziwa ngabathungameli bebandla.” - (D’Aubigne, b. 17, ch. 7). Ngokumangala okukhulu bonke abathungameli bebandla baphuma belandelana endlini. {GC 87.3}IEP 87.3

Amazwi kaWycliffe agcwaliseka. Waphila waze wafaka ezandleni zabantu bakibo isikhali esilamandla okwedlula zonke ezazizalwisa amandla eRoma, lokhu wakwenza ngokubanika iBhayibhili, isithunywa esikhethwe lizulu ukukhulula abantu, lokukhanyisela njalo lokuvangela abantu bonke. Kwakukhona imigoqo eminengi eyayizabakhona engakenelisi ukuwuqeda umsebenzi lowu. UWycliffe wehlelwa yimikhuhlane eminengi kwabasobala kuye ukuthi wayelensuku ezinganganani ezokusebenza ezasezisele empilweni yakhe, wakhangela izitha okwakumele amelane lazo, kodwa ngokuqiniswa yizithembiso eziselizwini likaNkulunkulu waqhubekela phambili ngesibindi. Ngamandla ayenikwe ingqondo yakhe, lokujula kolwazi lwakhe ngenxa yohambo ayeseluhambile, wayegcinwe yisandla sikaNkulunkulu elungiselelwa umsebenzi lowu omkhulu owedlula yonke ayeyenzile. Nxa inkolo yonke yamaKrestu yayizungezwe yikulwisana, uMvuseleli

endaweni yakhe yaseLutterworth, engelandaba lesiphepho esasivunguza ngaphandle, wazinikela emsebenzini ayewukhethelwe. {GC 88.1}IEP 88.1

Ekucineni umsebenzi lowu waphela, iBhayibhili lakuqala ngolimi lwesikhiwa laseliphelile. Ilizwi likaNkulunkulu laqala ukuvulwa elizweni laseNgilandi. UMvuseleli wayengasayesabi intolongo lokutshiswa ngomlilo. Wayesefake ezandleni zabantu bakibo isibane esasingasoke siphinde sicitshe. Ngokunika isizwe sakibo iBhayibhili, waseyenze umsebenzi omkhulu wokuqamula amaketane wokungazi lobubi, okwakuzaletha uzibuse ebantwini bakibo okwakusedlula zonke izimpi zenkululeko ababeke bazinqoba. {GC 88.2}IEP 88.2

Imitshina yokwenza amabhuku yayingakabi khona, lokhu kwenza ukuthi umsebenzi wokwenza amaBhayibhili uthathe isikhathi eside njalo ubenzima. Isifiso sokuthola iBhayibhili sasisikhulu kakhulu okwabangela ukuthi, abantu abanengi bahlanganele emsebenzini wokulenza, kodwa kwakunzima ukusuthisa inani labantu ababelifuna. Abanye balabo ababenothile babefuna ukuthenga iBhayibhili lonke elipheleleyo. Abanye babethenga ingxenye yalo. Endaweni ezinengi imuli zazihlanganyela ukuthenga iBhayibhili elilodwa. Ngale indlela iBhayibhili likaWycliffe laqala ukungena emizini yabantu. {GC 88.3}IEP 88.3

Ingqondo zabo zavuleka kwasuswa ukwethembela kupapa okwakubekwe kibo ngenxa yemfundiso yebandla. UWycliffe waqala ukufundisa imfundiso zesiKrestu, wafundisa ngosindiso oluvela kuKrestu kuphela ngokukholwa, njalo lokuthi ilizwi likaNkulunkulu yilolodwa elingaguqukiyo. Abatshumayeli ayebathumele endaweni zonke, benza umsebenzi wokuthengisa iBhayibhili, kanye lemibhalo yoMvuseleli ngokuphumelela okukhulu okwabangela ukuthi phose ingxenye yelizwe laseNgilandi yamukele iqiniso. {GC 89.1}IEP 89.1

Ukwanda kwamaBhayibhili kwahlupha abaphathi bebandla leRoma kakhulu. Manje basebemelane lebutho eledlula uWycliffe, ibutho ababengeke balehlule ngezikhali zabo zonke. Kwakungekho umthetho eNgilandi owawusenqabela ukuthengiswa kweBhayibhili ngoba lalingakaze libekhona ngolimi lwesikhiwa. Imithetho leyi yafakwa ngemva kwalesi isikhathi. Loba kwakunjalo, iBhayibhili laqhubeka lingena emizini yabantu loba nje abapristi babesenza yonke imizamo yokulenqabela. {GC 89.2}IEP 89.2

Abathungameli bakapapa, bazama futhi ukuthulisa ilizwi loMvuseleli. Wabizwa phambi kwenkantolo ezintathu ukuthi azokwahlulelwa, kodwa kwehlula ukuthi bamgwebe. Amabhishopi abeka umthetho wokuthi imibhalo yakhe yayiphambene lemfundiso zebandla leRoma, ngakho ngemva kokuhugela uRichard II (Wesibili) owayeyinkosi entsha ehlangothini lwabo, babeka umthetho wokuthi wonke umuntu owayekholelwa emfundisweni kaWycliffe kwakumele afakwe ejele. {GC 89.3}IEP 89.3

UWycliffe wadlulisela indaba leyi phambi kwephalamende, waveza ukuthi kwakumele kube lenguquko kususwe uchuku ibandla elalilwenza phezu kwesizwe sakibo. Ngamandla amakhulu waveza bonke ububi obabusenziwa ngupapa labaphathi bakhe. Lokhu kwabangela ukuthi izitha zakhe zidideke. Abangane bakaWycliffe babebanjwe ngamandla ukuthi bavume lokhu okwakukhulunywe ngabaphathi bebandla, njalo kwakulomcabango wokuthi uMvuseleli laye, njengoba wayesegugile, futhi engasela bangane wayezalahla imbeleko akhothamele amandla kapapa. Kodwa kulokuthi bathole lokhu abaphathi bebandla bazithola sebenqotshiwe. Iphalamende ngemva kokulalela amazwi kaWycliffe, yavotela ukuthi umthetho lowu owawufakwe ngamabhishopi ukhitshwe, uMvuseleli wathola inkululeko futhi. {GC 89.4}IEP 89.4

Ngokwesithathu walethwa futhi emthethwandaba, khathesi wayeselethwe enkantolo ephezu kwazozonke elizweni. Lapha kwakungekho usizi olwaluzaboniswa kulabo ababefundisa lokhu okwakuphambene lemfundiso zebandla. Lapha ngokokucina ibandla leRoma lalizanqoba, njalo umsebenzi woMvuseleli umiswe. Yikho abathungameli bebandla ababekucabanga. Nxa kwakungenzeka behluleke ukufeza injongo yabo, uWycliffe wayezabanjwa ngamandla ukuthi aphike imfundiso yakhe, bamthathe bayemtshisa emlilweni. {GC 90.1}IEP 90.1

Kodwa uWycliffe kazange akhiphe kumbe aphike lokhu ayekukholwa. Wabambelela ngamandla emfundisweni yakhe, wabeka icala kulabo ababemthonisisa. Wazikhohlwa yena, lalapho ayekhona, wabeka izitha zakhe phambi kwenkantolo engcwele, waveza zonke imfundiso zabo ezimbi eziqathanisa leqiniso lasezulwini. Amandla oMoya oyiNgcwele abonakala emhlanganweni lowu. Amandla kaNkulunkulu ehliselwa kubo bonke ababelalele. Kwakungathi babengaselawo amandla wokusuka kule indawo. Nxa imitshoko yamazwi eqiniso yayiphuma emlonyeni woMvuseleli ingena enhliziyweni zabo. Icala lokufundisa amanga ababelifake phezu kwakhe waliphendula ngamandla walibeka emakhanda abo. Wababuza ukuthi kwakungani beqhubeka befundisa amanga abo? Ngokufuna imali babezaqhubeka bethengisa umusa kaNkulunkulu na? {GC 90.2}IEP 90.2

“Licabanga ukuthi lilwisana lobani,” wababuza, “lilwisana lexhegu leli eselizazifela? Hatshi! Lilwisana leqiniso, iqiniso elilamandla okwedlula lina, njalo elizalehlula.”- (Wylie, b.2, ch.13). Ngemva kokutsho amazwi lawa waphuma enkantolo njalo kakho owabalesibindi sokumvimbela. {GC 90.3}IEP 90.3

Umsebenzi kaWycliffe wawusuzaphela, isibane seqiniso ayesithwale okwesikhathi eside esingaka, sasesiza phuma ezandleni zakhe, kodwa kwakusafanele ukuthi aqhubeke efakazela ivangeli. Iqiniso kwakufanele ukuthi litshunyayelwe esigodlweni semfundiso yamanga. UWycliffe wabizwa ukuthi azokuma enkantolweni kapapa ngokwakhe edolobheni laseRoma elalisaziwa ngegazi labangcwele elalichithwe kulo. Wayinanzelela ingozi eyayiphambi kwakhe, njalo wayezahamba kodwa wahlaselwa ngumkhuhlane

engakahambi. Loba ilizwi lakhe lalingeke lifike eRoma, wakhetha ukubhala incwadi. Esendaweni yakibo uMvuseleli wabhalelela upapa incwadi, loba nje yayibhalwe ngomoya ohloniphayo wesiKrestu, yayigcwele amazwi alukhuni ayechaza ukuziphakamisa kukapapa. {GC 90.4}IEP 90.4

“Ngiyathokoza kakhulu,” wabhala, “ukuvulela njalo lokufundisa wonke umuntu ngenkolo engibambelele kuyo, ikakhulu upapa weRoma, engicabanga ukuthi ulolwazi njalo leqiniso, ngilethemba uzavumelana lalokho engikutshoyo kumbe nxa kungamanga uzakutsho njalo futhi. {GC 91.1}IEP 91.1

“Ngokokuqala, ngiyakholwa ukuthi ivangeli likaKrestu lingumzimba opheleleyo womlayo kaNkulunkulu...Ngibeka upapa weRoma, njengoba engumeli kaKrestu lapha emhlabeni, ukuthi kumele kube nguye okwedlula wonke umuntu olandela ivangeli likaKrestu. Ngokuba ukubamkhulu phakathi kwabalandeli bakaKrestu kwakungatsho inotho lezikhundla zomhlaba, kodwa ukulandela ngeqiniso impilo lesimo sikaKrestu...uKrestu ngesikhathi elapha emhlabeni, wayengumuntu ompofu okwedlula bonke, waphika njalo walahla konke ukubusa komhlaba kanye lenotho yawo... {GC 91.2}IEP 91.2

“Akekho umuntu okholwayo okufanele alandele amanyathelo kapapa kumbe loba yiwaphi amadoda angcwele, kodwa kumele alandele iNkosi uJesu Krestu, ngokuba uPetro lamadodana kaZebedee, ngokufisa ukuphakanyiswa kwasemhlabeni, okwakuphambene lokulandela amanyathelo kaKrestu, balahleka, ngakhoke emanyathelweni lawa wokwenza iphutha akumelanga balandelwe... {GC 91.3}IEP 91.3

“Upapa kumele atshiye amandla okubusa ezandleni zababusi basemhlabeni, njalo atshele bonke abaphathi bebandla ukuthi benze ngokufanayo, ngoba yikho uKrestu akwenzayo, ikakhulu esebenzisa abafundi bakhe. Ngakhoke nxa kusenzeka ukuthi ngenze iphutha ngalokhu esengikuvezile, ngizazehlisa ngamukele ukuqondiswa, langokufa nxa isidingo salokho sikhona, njalo nxa bekungenziwa ngokwentando yami bengizazibuyela ngime phambi kapapa weRoma, kodwa iNkosi ingethekelele ngenye indlela, njalo ingifundisile ukuthi kumele ngihloniphe uNkulunkulu okwedlula abantu.” {GC 91.4}IEP 91.4

Emaphethelweni wathi: “Asithandazeni kuNkulunkulu wethu, ukuthi ahole uPapa wethu uUrban VI (Wesithupha), njengoba eqala umsebenzi, ukuthi yena labaphathi bakhe bebandla balandele iNkosi uJesu Krestu ngokwempilo langokwezenzo, njalo lokuthi bengafundisa abantu ngokuthembeka, lokuthi labantu bengabalandela ngendlela efanayo.” — (John Foxe, Acts and Monuments, vol.3, pp 49,50). {GC 92.1}IEP 92.1

Ngale indlela uWycliffe wabeka phambi kapapa labaphathi bebandla, ukuzehlisa lokuzithoba kukaKrestu, wabeka sobala hatshi phambi kwabo kuphela kodwa laphambi

kwamaKrestu wonke umehluko phakathi kaKrestu lalaba ababesithi bangabameli bakhe emhlabeni. {GC 92.2}IEP 92.2

UWycliffe wayelethemba eligcweleyo lokuthi umphefumulo wakhe wawuzaba yintengo yokuthembeka kwakhe. Inkosi lopapa kanye lababhishopi babemoya munye ngokufuna ukuthatha umphefumulo wakhe, njalo kwakusobala ukuthi kwakungeke kudlule inyanga ezimbalwa engatshiswanga. Kodwa isibindi sakhe sasinganyikinyezwanga. “Kungani likhuluma ngokuthola umqhele wokufela iqiniso okhatshana? “Tshumayelani ivangeli likaKrestu phambi kwabapristi, njalo ukufela iqiniso ngeke kulikhuthe. Lithini! Kumele ngiphile njalo ngithule? ... Ngeke! Okuzayo akuze, ngikulindele ukuza kwakho.”- (D’ Aubigne, b. 17, ch.8). {GC 92.3}IEP 92.3

Kodwa isandla sikaNkulunkulu saqhubeka sivikela inceku yakhe. Indoda leyi okwempilo yayo yonke eyayimele iqiniso ngesibindi, loba wayefake impilo yakhe engozini nsuku zonke, wayengeke awele phakathi kwenzondo yezitha zakhe. UWycliffe wayengakaze enze imizamo yokuzivikela yena, kodwa uNkulunkulu wayemvikelile, njalo kathesi, nxa izitha zakhe zasezicabanga ukuthi sezimtholile, isandla sikaNkulunkulu samsusa samfaka lapho ababengeke bamfinyelele khona. Ebandleni lakhe endaweni yaseLutterworth, nxa wayeselungiselela ukunika isidlo, wahlaselwa ngumkhuhlane, ngemva kwesikhathi esifitshane wafa. {GC 92.4}IEP 92.4

UNkulunkulu wayemkhethile uWycliffe ukuthi ayenze umsebenzi wakhe. Wayefakile ilizwi lakhe emlonyeni wakhe, njalo wafaka uthango eduze kwakhe ukwenzela ukuthi ilizwi leli lifinyelele abantu. Impilo yakhe yayivikelekile, lomsebenzi wakhe welulwa, kwaze kwafika isikhathi lapho isisekelo somsebenzi omkhulu weMvuselelo esasesibekwe khona. {GC 92.5}IEP 92.5

UWycliffe wayephume phakathi kwesikhathi sobunyama obukhulu. Kwakungekho ababehambe phambi kwakhe ayenga funda kibo indlela okwakumele aqhube ngayo umsebenzi wakhe wemvuselelo. Wayevuswe njengoJohane umbhabhathizi ukuthi afeze umsebenzi oqakathekileyo, wayengumsunguli wesikhathi esitsha. Loba kwakunjalo emaqinisweni wonke awafundisayo kwakulokuvumelana lokuphelela okwabangela ukuthi abaVuseleli abalandelayo bengenelisi ukufika ezingeni leli ayefike kulo. Isisekelo sasibekwe satshona futhi sababanzi, njalo insika yakhona yayakhiwe yaqina kangaka, okwabangela ukuthi kungabilendingeko yokuthi yakhiwe futhi yilabo abeza ngamuva kwakhe. {GC 93.1}IEP 93.1

Inkolo enkulu eyaqalwa nguWycliffe, eyayizakhulula umzwangedwa wabantu njalo lemicabango yabo, njalo eyayizakhulula izizwe ezazingaphansi kombuso weRoma, yayiphume eBhayibhilini. Lapha yikho okwakulomthombo wesifula sezibusiso, njengamanzi eqiniso esigelezayo kuze kube lalamuhla kusukela endulo. UWycliffe wamukela iMbhalo eNgcwele ngokukholwa okukhulu njengelizwi eliphefumulelweyo

eliveza intando kaNkulunkulu, njalo walenza umgomo opheleleyo wokukholwa njalo lokuphila. Ekukhuleni kwakhe wayefundisiwe ukuthi kwakumele alandele ibandla leRoma njegebandla elingcwele njalo elalingeke lenze amaphutha, njalo lokuthi kwakufanele amukele kungekho imbuzo imfundiso lamasiko ayebekhona okwenkulungwane zeminyaka, kodwa wakufulathela konke lokhu walalela ilizwi elingcwele likaNkulunkulu. Lawa kwakuyiwo amandla afundisa abantu ukuthi bewalalele. Kulokuthi balalele ibandla elalikhuluma ngomlomo kapapa, wafundisa ukuthi ilizwi okwakumele lilalelwe njalo eliveza intando kaNkulunkulu yilelo elaliphuma eBhayibhilini. Njalo kafundisanga kuphela ukuthi iBhayibhili yilo kuphela eliveza intando kaNkulunkulu, wafundisa futhi ukuthi uMoya oNgcwele yiwo kuphela ochasisela abantu ilizwi likaNkulunkulu, njalo wonke umuntu kwakufanele azifundele yedwa alizwisise ngokuthunganyelwa nguMoya. Ngale indlela wenelisa ukususa ingqondo zabantu kupapa lasebandleni leRoma wabakhomba elizwini likaNkulunkulu. {GC 93.2}IEP 93.2

UWycliffe wayengomunye wabaVuseleli abakhulu. Ngokujula kolwazi, langokucaca kwemicabango yakhe, langesibindi sokumela iqiniso, lesokulivikela, balutshwana abafika ezingeni lakhe kulabo abamlandelayo. Ukubamsulwa kwempilo, lokujula kokubala lokusebenza kwakhe, lobuqotho obungayekethisiyo, lothando olufana lolukaKrestu, lokuthembeka ekwenzeni umsebenzi wakhe, konke lokhu kwakubumba isimo soMvuseleli wakuqala. Konke lokhu wakwenza ngesikhathi sobunyama kwezenkolo lakwezemfundo ayekhule phakathi kwakho. {GC 94.1}IEP 94.1

Isimilo sikaWycliffe siyibufakazi bendlela uMbhalo oNgcwele ofundisa ngayo njalo oguqula ngayo isimilo somuntu. IBhayibhili yilo elamenza ukuthi abeyilokhu abayikho khona. Imizamo yokuzwisisa amaqiniso esiwambulelweyo, iletha ubutsha lamandla kuzo zonke izigaba zempilo. IBhayibhili lenza ukuthi ingqondo ibebanzi, lokuqedisisa kuyalolongwa njalo lijulisa lamandla wokwenza izinqumo. Ukufundwa kweBhayibhili kulolonga yonke imicabango, lemizwa kanye lenjongo okwedlula konke okufundwayo. Linika ukuhlaliseka kwenjongo, lokubekezela, lesibindi, lokubambelela, liyalolonga isimilo njalo lingcwelise umphefumulo. Ukubalwa kweBhayibhili ngokuzimisela lokuzithoba, okusondeza ingqondo yalowo obalayo duze lengqondo engelamkhawulo, bekuzanika umhlaba amadoda alokuqedisisa, lokuzithoba, okwedlula konke okukekwalethwa yimfundo yasemhlabeni. “Ukwambulwa kwamazwi akho kuyakhanyisa, kuyahlakaniphisa abayizithutha.” (Amahubo 119: 130). {GC 94.2}IEP 94.2

Imfundiso ezazilethwe nguWycliffe zaqhubeka zisabalala okwesikhathi eside, abalandeli bakhe, ababesaziwa njengamaWycliffites lamaLollards, batshumayela phakathi kwelizwe lakibo njalo baphumela ngaphandle kweNgilandi behambisa ivangeli leqiniso kwezinye indawo. Nxa abatshumayeli babenanzelela ukuthi umthungameli wabo wayesebatshiyile, batshumayela ngamandla ayedlula wonke ababeke bawasebenzisa, njalo abantu abanengi babesiza bezolalela lokhu ababekufundisa. Abantu abanye abasendlini

yesikhosini okwakugoqela indlovukazi labo baphenduka babangamakholwa. Endaweni ezinengi kwabalemvuselelo enkulu ekuziphatheni kwabantu, izithixo zaseRoma zasuswa emabandleni. Kodwa masinyane isiphepho sokuhlukumeza sehlela labo ababekhethe ukwamukela iBhayibhili njengomholi wabo. Ababusi belizwe laseNgilandi, ngokufuna kwabo ukuqinisa ubudlelwano babo lombuso waseRoma, abazange bathandabuze ukunikela abaVuseleli. Ngokokuqala embalini yelizwe laseNgilandi isigwebo sokutshiswa ngomlilo sabekwa phezu kwalabo ababengabafundi bevangeli. Ukubulawa kwabantu bebulawelwa iqiniso kwabayinjwayelo. Bonke ababemela iqiniso bahlukunyezwa bazwiswa ubuhlungu, into eyodwa ababengayenza yikukhala endlebeni zikaNkulunkulu. Loba nje babezingelwa njengabahlamuki ebandleni njalo labathengisi besizwe, baqhubeka betshumayela endaweni ezifihlakeleyo, bathola ukuphepha emizini yabantu abaswelayo, njalo kwezinye izikhathi babecatsha embalwini lasezixukwini. {GC 94.3}IEP 94.3

Loba nje ukuhlukunyezwa lokubulawa kwabantu kwakukhona, ukuphikiswa kwemfundiso yeRoma kwaqhubeka ngokubekezela langokuzehlisa okweminyaka eminengi. AmaKrestu ayephila ngalesi isikhathi ayelokuzwisisa okuncane mayelana leqiniso, kodwa babefundile ukuthanda njalo lokulandela ilizwi likaNkulunkulu, njalo ngokubekezela bazimisela ukulihluphekela. Njengabalandeli bakaJesu ngezikhathi zabafundi, inengi labo ladela inotho yomhlaba ngenxa yokuthanda kwabo uJesu. Labo ababevunyelwe ukuhlala emizini yabo bathokozelela ukuvula iminyango yabo banika abazalwane babo indawo yokuhlala ababethathelwe imizi yabo, kwathi nxa kwakufika isikhathi sokuthi labo bathathelwe eyabo imizi, bajabulela ukuthi basebezaphila impilo yomhambuma ngenxa yegama likaJesu. Kuliqiniso ukuthi inkulungwane zabantu ngenxa yokwesaba ukuhlukunyezwa lokufuna ukuthola inotho, badela ukholo lwabo bakhululwa entolongweni, benziwa ukuthi bahambe ezindaweni ezitshiyeneyo begqoke izembatho zasentolongweni betshela abantu ukuthi babexolisa ngalokhu ababekufundisile okwakuphambene lemfundiso yebandla. Nomakunjalo, lalingekho lincane iqula lalabo abama ngesibindi balwela iqiniso, kwakugoqela ababusi labesikhosini, abazimisela ukuthi loba babephoselwe emigodini abanye betshiswa ngomlilo, bakuthatha njengokuphakanyiswa ukuthi bahluphekele ivangeli likaKrestu. {GC 95.1}IEP 95.1

Abathungameli bebandla babehlulekile ukwenza intando yabo phezukaWycliffe nxa wayesaphila, njalo inzondo yabo ayizange isuthiseke nxa wayeselele ethuneni. Kwabekwa umthetho emhlanganweni owenziwa endaweni yaseConstance, ngemva kweminyaka engamatshumi amane efile, kwathiwa amathambo akhe kwakumele atshiswe phambi komuntu wonke, ngemva kwalokho baphosela umlotha wawo esifuleni esasiseduze. Nxa omunye umlobi omdala ebhala uthi, “isifula lesi, sasigelezela emfuleni uAvon, uAvon wayehlangana lomfula uSevern, yena echithela olwandle oluncane, olwaluchithela olwandle olukhulu. Ngale indlela umlotha wamathambo kaWycliffe angumfanekiso wemfundiso yakhe, esigcwele umhlaba wonke. — (T. Fuller, Church History of Britain, b.

4, sec. 2, par.54). Izitha zakhe azizange zinanzelele ukuthi izenzo zabo ezimbi zazilomutsho omkhulu. {GC 95.2}IEP 95.2

Kwakungenxa yemimbhalo kaWycliffe okwabangela ukuthi abantu abafana labo John Huss waseBohemia bakhethe ukumelana lemfundiso zamanga ezazivela ebandleni leRoma bangena labo emsebenzini wokuvuselela. Ngokunjalo emazweni lawa omabili ayekude nakude inhlanyelo yeqiniso yamila. Kusukela elizweni laseBohemia umsebenzi wokuvuselela wangena kwezinye indawo. Inqondo zabantu zathunganyelwa elizwini likaNkulunkulu okwasekukade lakhohlakala. Isandla esingcwele sasilungisa indlela yeMvuselelo eNkulu eyayizalandela. {GC 96.1}IEP 96.1

Isahluko 6—Imbali kaHuss loJerome.

Ngomnyaka ka A.D 800, ivangeli laselivele selihlanyeliwe elizweni laseBohemia. IBhayibhili laselihumutshelwe elimini lwabantu bakule indawo, njalo basebesenelisa ukukhonza ngolimi lwakibo. Kodwa lapho amandla kapapa ayelokhe ekhula, ilizwi likaNkulunkulu lalo laqala ukufihlelwa abantu. Upapa uGregory wesikhombisa, owayezinike isikhundla sokwehlisa ukuziphakamisa kwababusi, wakhetha njalo ukufaka umthetho owawusenqabela ukuthi abantu baseBohemia bakhonze ngolimi lwakibo. Upapa wanika isizatho sokuthi “kwakumjabulisa uNkulunkulu ukuthi ukukhonzwa kwakhe kwenziwe ngolimi olungaziwayo, njalo lokuthi imfundiso ezimbi zasezingene ebandleni ngenxa yokungalandeli umthetho lowu.” — (Wylie, b,3 ch, 1). Ngokufaka umthetho lowu upapa weRoma wenza ukuthi ilizwi likaNkulunkulu lisuswe ezandleni zabantu okwabangela ukuthi babesemnyameni. Kodwa izulu lalivule eyinye indlela yokuvikela iqiniso. Abantu abanengi bohlanga lwamaWaldensi lamaAlbigenses, nxa babebalekela ukuhlukunyezwa emazweni aseItaly laseFrance bangena elizweni laseBohemia. Loba nje bengakhethenga ukufundisa egcekeni, basebenza nzima ensitha. Ngale indlela ukholo lweqiniso lwaqhubeka luhlambulukile okweminyaka eminengi. {GC 97.1}IEP 97.1

Kungakafiki insuku zikaHuss kwakulamadoda elizweni laseBohemia aphakamela ukuphikisa imfundiso zamanga ezazisebandleni ndawonye lokuncindezelwa kwabantu. Imizamo yabo yenza ukuthi abantu balangazelele ukwazi ngokujulileyo lokhu ababekufundisa. Abathungameli bebandla besaba umphumela owawuzalethwa yimfundiso yabo baqala ukuhlukumeza njalo lokubulala abalandeli bevangeli leqiniso. Lokhu kwenza ukuthi babalekele ezintabeni lapho abavula khona amabandla abo, babehlala bezingelwa ngamabutho njalo abanengi babo babulawa. Ngemva kwesikhathi kwabekwa umthetho wokuthi bonke ababetshiye imfundiso yebandla leRoma kwakufanele babulawe ngokutshiswa. Kodwa loba amaKrestu ayezimisela ukunikela impilo zabo, babelalo ithemba lokuthi umsebenzi wabo wawuzanqoba kwelizayo. Omunye walabo owayefundisa ukuthi “usindiso lufunyanwa kuphela ngokukholwa kuMsindisi owabethelwayo,” watsho lawa mazwi nxa wayesifa: “Ulaka lwezitha zemfundiso yeqiniso manje luyasehlula, kodwa kakusoke kube kokuphela, kuzavuka omunye phakathi kwabantukazana, ozabe engelankemba futhi lamandla asemhlabeni, njalo abasoze benelise ukumehlula.” (Ibid, b, 3, ch, 1). Isikhathi sikaLuther sasisesekhatshana, kodwa ukhona omunye owayesephakama, ubufakazi bakhe obabuzaphikisa imfundiso zebandla leRoma njalo buhlokomise izizwe. {GC 97.2}IEP 97.2

UJohn Huss wayezelwe emulini ethobekileyo, wasala eyintandane ngemva kokufa kukayise. Unina ngokukholwa kwakhe ukuthi imfundo lokwesaba uNkulunkulu kwakulilifa elalifanele ukutshiyelwa usapho lwakhe, wazimisela ukuthi indodana yakhe ikuthole konke lokhu. UHuss wafunda esikolo sedolobheni lakibo, wasuka waya esikolo

esiphezulu esasePrague, wathola indawo ngaphansi kwabafundi abaswelayo. Waphelekezelwa ehambeni lwakhe lokuya ePrague ngunina, oweyengumfelokazi njalo engoswelayo, wayengelazo izipho zasemhlabeni ayengazinika indodana yakhe, kodwa nxa babesondela edolobheni elikhulu, waguqa eduze kwendodana yakhe, wacela izibusiso kuBaba osezulwini. Kazange ananzelele unina ukuthi umthandazo wakhe wawuzaphendulwa ngayiphi indlela. {GC 98.1}IEP 98.1

Esikolo esiphezulu uHuss wazehlukanisa kwabanye njengomfundi owayesebenza nzima njalo owayelengqondo ebukhali ezifundweni zakhe, njalo ukuzehlisa lokuzithoba kwakhe kwenza ukuthi athandwe ngabantu ayephila labo. Wayengumlandeli wemfundiso yebandla leRoma oqinileyo, njalo wayezimisele ukuthola izibusiso ibandla elalizithembisa. Ngensuku zokuthethelelwa wayehamba laye ayevuma izono zakhe, anikele ngemadlana encane ayesele layo, ukwenzela ukuthi laye athole intethelelo eyayithenjisiwe. Ngemva kokuqeda kwakhe ukuqeqetsha emfundweni ephezulu, wangena emsebenzini wokuba ngumpristi, waqhubeka ekhwela eleleni, wacina esesebenzela esigodlweni senkosi. Waphinda waphiwa isikhundla sokuba ngumbalisi esikolo esiphezulu wacina sengumphathi wesikolo lesi ayefunde kuso. Eminyakeni embalwa umfundi owayekhule eswela wayeseligugu lelizwe lakibo, ibizo lakhe laseli sazakala emazweni amanengi. {GC 98.2}IEP 98.2

Kodwa kwakukweyinye insimu yokusebenza lapho uHuss aqala khona umsebenzi weMvuselelo. Ngemva kweminyaka embalwa emukele umsebenzi wokubangumpristi, waphiwa isikhundla sokuba ngumtshumayeli ebandleni laseBethlehema. Lowo owayesungule ibandla leli wayekhethe ukuthi ilizwi kwakumele litshunyayelwe ngolimi lwabantu bakule indawo. Loba nje ibandla leRoma lalikuvalile lokhu, kule indawo babelokhe beqhubeka besebenzisa ulimi lwabo enkozweni. Kodwa kwakulokukhulu ukungazi iBhayibhili ebantwini, okwabangela ukuthi ububi bande ebantwini bonke. UHuss wazimisela ukuthi uzabuveza bonke ububi lobu, esebenzisa ilizwi likaNkulunkulu njengomgomo weqiniso lokulunga okwakumele ulandelwe. {GC 99.1}IEP 99.1

Omunye owayedabuka edolobheni lasePrague uJerome, owacina esebenzisana loHuss, wayebuye lemibhalo kaWycliffe nxa wayevela elizweni laseNgilandi. Inkosikazi yaseNgilande eyayiphendulwe yimfundiso kaWycliffe yayizalwa elizweni lase Bohemia, njalo ngenxa yesikhundla sakhe imibhalo kaWycliffe yayifinyelele abantu bakibo. UHuss wayifunda ngokukhulu ukunanzelela, ngoba wayekholwa ukuthi umlobi wayo wayengumKrestu weqiniso, lokhu kwabangela ukuthi amukele imfundiso yakhe. Ngalesi isikhathi loba uHuss wayengakwazi, indlela ayeseyingenile yayizamthatha imuse khatshana lebandla leRoma. {GC 99.2}IEP 99.2

Ngalesi isikhathi kwafika abahambi ababili ababevela elizweni laseNgilandi, amadoda ayefundile, ayeze ukuzotshumayela ivangeli elizweni laseBohemia. Baqala

ngokuveza ububi bukapapa ebantwini kodwa abathungameli babathulisa okwabangela ukuthi basebenzise ezinye indlela zokuhambisa iqiniso. Ngenxa yokuthi babelezipho zokudweba ngezandla lokutshumayela, bakhetha ukusebenzisa izipho zabo. Endaweni eyayivulekile okwakudlula khona abantu badweba imfanekiso emibili. Omunye wawuveza usuku uJesu angena ngalo eJerusalema, “ngokuzithoba ehleli phezu kukababhemi” (Mathewu 21:5), njalo elandelwa ngabafundi bakhe ababelezembatho ezidabukileyo bengagqokanga lutho enyaweni. Omunye umfanekiso wawuveza lapho okwakuhamba khona upapa weRoma, upapa egqoke impahla ezidulayo, lomqhele wakhe ekhanda, ehleli phezu kwebhiza elicecisiweyo, ehanqwe ngabantu abathwele amachacho, elandelwa ngabapristi labaphathi bebandla abacecileyo. {GC 99.3}IEP 99.3

Imifanekiso leyi yaba yintshumayelo eyathinta abantu abanengi ababesedlula. Abantu abanengi babesiza bezobona imfanekiso leyi. Kakho owayengazwisisi isifundo esasivezwa yimifanekiso leyi, njalo abantu abanengi bananzelela ukuzehlisa kukaKrestu iNkosi lokuziphakamisa kukapapa, owayezibiza inceku kaKrestu. Kwaba lesixhobexhobe ePrague, amadoda lawa ananzelela ukuthi kwasekufanele ukuthi basuke ukuze baphephe ngemva kwesikhathi. Kodwa isifundo ababesifakile sasingeke sikhohlakale ebantwini. Umfanekiso lowu wangena wajula engqondweni kaHuss okwabangela ukuthi afunde imbhalo kaWycliffe ngamandla. Loba nje wayengakazimiseli ukwamukela yonke imfundiso kaWycliffe, wabona ngokucacileyo isimo sombuso kapapa, ngokuzimisela okukhulu wakhetha ukuphikisa konke ukuziphakamisa lobubi obabusenziwa ngupapa labaphathi bakhe. {GC 100.1}IEP 100.1

Kusukela eBohemia ukukhanya kwaqhubeka kwaze kwayangena elizweni laseGermany, ngoba umvukela owabakhona esikolweni sasePrague, wabangela ukuthi abafundi abanengi ababevela elizweni laseGermany babuyele kibo. Abanengi babo babetholile kuHuss, imfundiso zeBhayibhili, njalo ekubuyeleni kwabo bafundisa abanye elizweni lakibo. {GC 100.2}IEP 100.2

Umbiko womsebenzi owawusenzakala ePrague wathwalelwa edolobheni laseRoma, masinyane uHuss wabizelwa phambi kukapapa. INkosi lenkosikazi yaseBohemia, lesikolo esiphezulu, labaphathi besizwe, bathumela incwadi eyayisiya kupapa becela ukuthi uHuss angazihambeli yena kodwa kuthunyelwe umeli esikhundleni sakhe. Kulokuthi upapa abanike isicelo sabo, waqhubeka ngokwahlulela wethesa uHuss icala, njalo wafaka umthetho wokuthi idolobho lonke lasePrague laselingaphansi kwesiqalekiso sebandla. {GC 100.3}IEP 100.3

Ngalezo nsuku isigwebo lesi nxa sasibekwe phezu kwedolobho, sasiletha ukwesaba okukhulu ebantwini. Inkonzo lezehlakalo ezazilandela isigwebo lesi zazenzelwe ukwethusa abantu, ababekhangele upapa njengomeli kaNkulunkulu emhlabeni, futhi owayelamakhiye asezulwini lawasegehena, njalo owayelamandla okwehlisela izigwebo

zasemhlabeni lezasezulwini. Kwakukholelwa ukuthi amasango ezulu ayevalelwa idolobho elalithola isigwebo lesi, njalo lokuthi nxa kwakungenziwanga imizamo yokuthokozisa upapa ukuthi ehlise lesi sigwebo, izihlobo zabo ezifileyo zazikhitshwa ezulwini ziyetshiswa okunaphakade. Ngemva kwesigwebo lesi zonke inkonzo zazivalwa edolobheni lonke. Imitshado yayisenziwa ngaphandle kwethempeli. Abafileyo babengangcwatshwa endaweni ezazibekelwe ukungcwatshwa kodwa babengcwatshwa egcekeni nje. Ngenxa yokusebenzisa amaqhinga ayedalelwe ukwesabisa abantu ibandla leRoma lalibusa ingqondo lemzwangedwa yabantu. {GC 101.1}IEP 101.1

Idolobho lasePrague laba phakathi komvukela. Abantu abanengi babeka icala kuHuss njengembangela yalokho okwasekwehlele idolobho labo, baletha isicelo sokuthi uHuss ahanjiswe edolobheni leRoma. Ngokufisa kwakhe ukuthi athulise isiphepho lesi, uHuss wasuka wayahlala ngaphandle kwedolobho lapho ayezalwa khona. Nxa wayebhalela abangane bakhe ayebatshiye edolobheni lasePrague wathi: “Nxa ngisukile phakathi kwenu, ngizama ukulandela isibonelo sikaJesu Krestu, ukwenzela ukuthi nginganiki ithuba labo abalengqondo yokwenza okubi ukuthi bengazileteli icala, njalo lokuthi ngingabi yisizatho sokuhlukunyezwa ezandleni zalabo abaziphakamisayo. Ngisukile njalo ngenxa yokunanzelela ukuthi abapristi bazaqhubeka okwesikhathi eside besenza imizamo yokumisa ukutshunyayelwa kwelizwi likaNkulunkulu phakathi kwenu, kodwa angisukanga kini ukwenzela ukuthi ngiphike iqiniso lezulu, ngomusa kaNkulunkulu, engizimisele ukulifela.” — (Bonnechose, The Reformers Before the Reformation, vol. 1, p. 87). UHuss kazange ame ukwenza umsebenzi wakhe, kodwa waqhubeka evakatshela indawo ezaziseduze, etshumayela phambi kwabantu ababethokozelela ukuzwa iqiniso. Ngokunjalo amaqhinga ayesetshenziswe ngupapa okumisa ukuhamba kwevangeli, abangela ukuthi lihambe ngamandla kwezinye indawo. “Ngoba kasilamandla okwenza ulutho olumelana leqiniso, kodwa silamandla uba simela iqiniso. (2 Korinte 13:8). {GC 101.2}IEP 101.2

“Ingqondo kaHuss kulelibanga lomsebenzi wakhe, yayingathi ngeyomuntu ophakathi kokulwisana lemicabango ebuhlungu. Loba nje ibandla lalizama ukumkhulela ngokusebenzisa amaqhinga abo afana lombani wezulu, wayengakaphikisi amandla alo ngalesi isikhathi. Ibandla laseRoma lalilokhe lingumlobokazi kaKrestu emehlweni akhe, njalo upapa wayelokhu engumeli kaNkulunkulu. UHuss wayelwela indlela amandla ayesetshenziswa ngayo hatshi imfundiso yebandla. Lokhu kwaletha ukuphikisana emoyeni wakhe phakathi kokuzwisisa kwakhe lalokhu umzwangedwa owawumtshela khona. Nxa amandla ebandla ayelungile njalo emsulwa, kungani umoya wakhe wawumtshela ukuthi angawalandeli? Wananzelela ukuthi ukuvuma njalo lokulandela amandla ebandla kwakuyisono, manje yindaba ukulandela amandla ebandla kwakuthungamela ekoneni nxa ibandla laliqotho? Leyi kwakuyingxaki ayekuyo ayezama ukuyixakulula nsuku zonke. Impendulo eyayiseduze kuye kwakuyikuthi njengesikhathi uMsindisi esaphila lapha

emhlabeni abaphathi bebandla lamapristi basebephume endleleni eqotho baqala ukusebenzisa amandla abo ukuphambula lokhu okwakulungile ekuqaleni. Lokhu kuzwisisa kwenza ukuthi afundise abantu ukuthi iBhayibhili laliyinsika yeqiniso lokuthi abantu kwakumele balandele lokhu uNkulunkulu abavezela khona eMbhalweni kuphela hatshi lokhu okutshiwo ngabaphathi bebandla.”- (Wylie, b. 3, ch. 2). {GC 102.1}IEP 102.1

Ngemva kwesikhatshana nxa umvukela owawusePrague wasuphelile, uHuss wabuyela ebandleni lakhe laseBethlehem, waqala ukutshumayela ngamandla amakhulu. Izitha zakhe zazinengi njalo zifuna ukumthulisa, kodwa inkosikazi labanye ababusi babengabangane bakhe njalo labantu abanengi babesehlangothini lwakhe. Nxa babeqathanisa ukulunga lokuzithoba kwakhe lendlela abaphathi bebandla ababeziphakamisa ngayo, abantu abanengi bajabulela ukuthi bebesehlangothini lwakhe. {GC 102.2}IEP 102.2

Kuso sonke lesi isikhathi uHuss wayesebenze yedwa, kodwa manje uJerome, owayeyamukele imfundiso kaWycliffe ngesikhathi eseNgilandi, wahlanganyela emsebenzini wemvuselelo. Laba bobabili kusukela lapha babambana empilweni zabo, njalo lasekufeni babengeke bahlukaniswe. Ubungcitshi bengqondo, lesipho sokukhuluma, lezipho ezenza ukuthi umuntu amukeleke ebantwini, zonke lezi zazikuJerome, kodwa kulezi izipho ezibumba isimo esiqotho emuntwini uHuss wayehamba phambili. Ukuqedisisa kwakhe lokuzithoba, kwakuvimba umoya wokungacabangisisi izinto owawukuJerome, owayezimisele ukunanzelela amaphutha akhe, njalo walalela izixwayiso zakhe. Ngaphansi kokubambisana kwabo, umsebenzi wemvuselelo wahamba endaweni ezinengi ngokuphangisa. {GC 102.3}IEP 102.3

UNkulunkulu wavumela ukuthi ukukhanya okukhulu kungene engqondweni zamadoda lawa ayekhethekile, wabavulela amaphutha amanengi ayesebandleni leRoma, kodwa abatholanga konke ukukhanya okwakuzanikwa umhlaba. Ngokusebenzisa inceku zakhe lezi, uNkulunkulu wayethungamela abantu bakhe phandle kobunyama benkolo yamaRoma, kodwa kwakulemigoqo eminengi ababezahlangana layo, ngakho wabahola kancane kancane ngokuzwisisa kwabo. Babengakafiki esigabeni sokuzwisisa wonke amaqiniso ngesikhathi esisodwa. Njengokukhanya kwelanga emini kulabo abaphuma endaweni emnyama, kwakuzabenza baphindele emuva nxa bebengakuphiwa. Ngakhoke wabavezela kancane kancane ngendlela elingana lalokho abantu ababezakwamukela. Kusukela ngalesi isikhathi ezinye izisebenzi ezithembekileyo zazizalandela, zithungamele abantu kwamanye amaqiniso emvuselelo. {GC 103.1}IEP 103.1

Ukulwisana ebandleni kwakulokhe kuqhubeka. Opapa abathathu ngalesi isikhathi babelwisana befuna ukubusa umhlaba wonke, lokhu ukulwisana kwabo kwagcwalisa umhlaba wonke ngobubi njalo lokuvukelana. Abasuthisekanga ngokuthumelana amazwi wokwethuselana, kodwa bacina besebenzisa izikhali zempi. Bonke bazimisela ukuthenga

izikhali lokubumba amabutho. Konke lokhu kwakudinga imali, njalo basebenzisa amaqhinga okuthi izibusiso lezikhundla zebandla zithengiselwe abantu. Abapristi labo ngenxa yesifiso sokulingisela abathungameli babo, baqala ukulwisa bonke ababengavumelani labo bezama ukuqinisa amandla abo. Ngesibindi esikhulu esasikhula nsuku zonke, uHuss waveza ububi bonke obabusenziwa ebandleni, wabeka icala lomvukela lobubi obabugcwele enkolweni yesiKrestu phezu kwabaphathi beRoma. {GC 103.2}IEP 103.2

Ngokwesibili idolobho lasePrague laseliseduze kwempi enkulu. Njengalokhu okwenzakala endulo inceku kaNkulunkulu yabekwa icala njengalowo “owayehlukumeza isizwe sakoIsrayeli.” (1 Amakhosi 18:17). Idolobho lafakwa ngaphansi kwesigwebo esifanayo, uHuss wabuyela endaweni yokuzalwa kwakhe ngaphandle kwedolobho. Ubufakazi ayebunika abantu ngokwethembeka ethempelini laseBethelehema bamiswa. Wayezakhuluma phambi kwabantu abanengi kakhulu engakabeki phansi impilo yakhe njengofakazi weqiniso. {GC 104.1}IEP 104.1

Ngemizamo yabo yokuqeda ububi obasebuzungeze izwekazi laseEurope, kwabizwa umhlangano esigodlweni saseConstance. Umhlangano lowu wabizwa ngaphansi kombusi uSigismund, ngomunye wabopapa abathathu uJohn XXIII. Ukubizwa kwalo umhlangano kwakungamukelekanga komunye wabopapa uJohn, owayesazi ukuthi isimo sakhe sasizahlaziywa phambi komuntu wonke kodwa wayengalawo amandla okwala ukuhamba. {GC 104.2}IEP 104.2

Injongo yomhlangano lowu kwakuyikuqeda ukulwisana ebandleni lokuqeda labo ababephikisa imfundiso yebandla. Opapa laba ababephikisana babizwa kanye lalowo owayefundisa lokhu okwakuphambene lemfundiso yebandla uJohn Huss. Opapa ababili ngokwesaba ukuthi babengeke baphephe bathumela abameli babo abazibuyelanga bona. UPapa uJohn loba wayeyimbangela yomhlangano lowu, weza kuwo elokusola ukuthi umbusi wayefuna ukuthi akhitshwe esikhundleni sakhe, njalo wayesesaba ukuthi amacala akhe azavezwa phambi komuntu wonke. Loba kwakunjalo wangena edolobheni laseConstance ngokukhulu ukuziphakamisa, ehanqwe ngumthimba omkhulu. Abaphathi abanengi lababusi bedolobho, labantu abanengi baphuma bayamhlangabeza. Phezu kwekhanda lakhe kwakule sivala langa segolide esasibanjwe ngamadoda amane. Udondolo lokubusa kwakhe lwaluthwele ngomunye phambi kwakhe, lezembatho ezidulayo zabaphathi bakhe zenza ukuthi umthimba wakhe wethuse labo ababebukele. {GC 104.3}IEP 104.3

Ngesikhathi esifananayo, omunye umhambi wayesezafika edolobheni leConstance. UHuss wayenanzelela ingozi eyayingamehlela kulo umhlangano. Wahlukana labangane bakhe sengathi wayengeke aphinde ababone futhi, waqala uhambo lwakhe ayekholelwa ukuthi lwaluzaphelela esilotheni. Loba nje wayethole isiqiniseko sokuthi uzavikeleka

enkosini yaseBohemia, lesinye asithola kuSigismund kodwa endleleni wenza umsebenzi wakhe ekholelwa ukuthi wayengeke aphenduke ephila. {GC 104.4}IEP 104.4

Nxa wayebhalela abangane bakhe ababesePrague incwadi wathi: “Bazalwane... ngisuka ngilesiqiniseko sokuphepha engisiphiwe yinkosi lapho engizahlangana khona lezitha zami ezinkulu... Ngibeka konke esandleni sikaNkulunkulu ophakemeyo, lakuMsindisi wami, ngiyakholwa ukuthi uzaphendula imithandazo yenu, lokuthi uzafaka ukuhlakanipha kwakhe emlonyeni wami, ukwenzela ukuthi ngimelane labo, njalo lokuthi uzanginika uMoya wakhe oNgcwele ukuthi angiqinise eqinisweni lakhe, ukwenzela ukuthi ngime ngesibindi nxa ngihlangana lezilingo, njalo nxa kudingeka ngife ukufa okulochuku. UJesu wahluphekela labo abathandayo, njalo kumele simangale yini ukuthi wasitshiyela isibonelo sakhe, ukwenzela ukuthi lathi simelane lakho konke ngokubekezela ukuze sithole usindiso na? UnguNkulunkulu, thina siyizidalwa zakhe; uyiNkosi, njalo thina sizinceku zakhe; uyiNkosi yomhlaba wonke, njalo thina siyizidalwa ezibhubhayo kodwa lobakunjalo wahlupheka! Kungani ke, thina singahlupheki njengaye, ikakhulu nxa ukuhlupheka kuzabangela ukuthi sihlanjululwe? Ngakhoke bathandekayo, nxa ukufa kwami kuzaletha udumo kuye, thandazelani ukuthi kuze masinyane, njalo lokuthi anginike amandla okumelana lokuhlupheka kwami ngingathandabuzi. Kodwa nxa kulungile ukuthi ngiphenduke kini futhi, asithandazeni kuNkulunkulu ukuthi ngize ngingelasici ngitsho ukuthi, nginganyathezeli loba ngelilodwa iqiniso levangeli, ukwenzela ukuthi ngitshiye isibonelo esihle kubazalwane abazalandela. Kungenzeka, ukuthi lingaboni futhi ubuso bami edolobheni lePrague, kodwa nxa kungenzeka kube yintando kaNkulunkulu olamandla ukuthi sibuye sibonane, asiqhubekeni ngenhliziyo elesibindi ekwazini lasekuthandeni umlayo wakhe.” (Bonnechose, vol.1, pp, 147, 148). {GC 105.1}IEP 105.1

Kweyinye incwadi ayeyibhalele omunye umpristi oweyephenduke wabangumlandeli kaKrestu, uHuss wakhuluma ngokuzehlisa okukhulu evuma amaphutha akhe, ezibeka icala “lokujabulela ukugqoka impahla ezidulayo njalo lokuthi wayechithe isikhathi ezijabulisa.” Waqhubeka ngamazwi okukhuza athinta inhliziyo: “Sengathi udumo lukaNkulunkulu lokusindiswa kwemphefumulo kungahlala engqondweni yakho, hatshi ukuba lenotho yasemhlabeni. Unanzelele ukuthi awucecisi indlu yakho okwedlula inhliziyo yakho, njalo, phezukwakho konke, beka amandla akho ekukhuleni kwakho kokwakomoya. Yiba lobuqotho lokuzehlisa kwabaswelayo, ungachithi inotho yakho ekuzijabuliseni. Nxa kungenzeka ungaguquli indlela zakho utshiye impilo yokuzithokozisa, ngilokwesaba ukuthi lawe uzajeziswa kabuhlungu, ngendlela engijeziswa ngayo mina...Uyayazi imfundiso yami, ngoba utholile imfundiso yami kusukela ebutsheni bakho, kuzabayize ukuthi ngikubhalele okwedlula lapha. Kodwa ngiyakuxwayisa, ngomusa kaNkulunkulu, ukuthi ungalandeli amanyathelo ami, okuzithokozisa ongibone ngiwela kuwo.” Ngaphandle kwencwadi wangezelela wathi: “Ngiyakuxwayisa mngane wami, ukuthi

ungayivuli lincwadi ngaphandle nxa usukwazi ngokweqiniso ukuthi sengifile.” — (Ibid, vol. 1, pp. 148,149). {GC 105.2}IEP 105.2

Endleleni yakhe, uHuss wananzelela ukuthi imfundiso yakhe yasifinyelele indawo ezinengi, wabona njalo indlela abantu ababeyamukela ngayo ngentokozo. Abantu babefuqana bezama ukumbona lokumhlangabeza, njalo kwezinye indawo omantshi babehamba phambi kwakhe bemdlulisa emigwaqweni yabo. {GC 106.1}IEP 106.1

Ekufikeni kwakhe edolobheni laseConstance uHuss wanikwa ukukhululeka. Phezu kwesiqiniseko sokuphepha ayesinikwe ngumbusi, kwabekwa esinye esasivela kupapa. Kodwa kungakadluli isikhathi eside uMvuseleli wabotshwa bephula izithembiso zabo, ilizwi lokuthi abotshwe lalinikwe ngupapa labathungameli bebandla, wafakwa emgodini omnyama njalo ongcolileyo. Ngemva kwesikhathi wathuthiselwa entolongweni watshiywa lapho njengesibotshwa. Upapa laye ngemva kwesikhatshana waphoselwa entolongweni efanayo. Wayetholakale elamacala awesabekayo emhlanganweni lowu. Wathathelwa isikhundla sakhe, labanye opapa laba ababili ababephikasana laye bakhitshwa esikhundleni kwakhethwa upapa omutsha. {GC 106.2}IEP 106.2

Loba nje upapa lowu wayelamacala amakhulu ayesedlula lawo uHuss ayewabeke phezu kwabapristi beRoma, umhlangano ofanayo waqhubeka wabeka phezu kaHuss icala elikhulu. Ukubotshwa kukaHuss kwaletha intukuthelo elizweni lakibo eBohemia. Ababusi abanengi bakhuluma emhlanganweni bephikisa lesigwebo esasinikwe uHuss. Umbusi uSigismund owayengathandi ukwephulwa kwesithembiso sokuphepha esasinikwa umuntu, laye waphikisana lesigwebo ababemnike sona. Kodwa izitha zakhe zazizimisele kulokhu ababefuna ukukwenza. Basebenzisa amacebo okuthi umbusi akhethe ukuthula njalo abambelele ekuthandeni kwakhe ibandla. Basebenzisa amazwi amanengi ayechaza ukuthi “ukukholwa kwakungamelanga kuhlanganyele lalabo ababefundisa imfundiso ephambene leyebandla, kanye labantu ababecatshangelwa ukuthi bafundisa amanga, kungakhathalekile ukuthi bebelesiqiniseko sokuphepha esivela kumongameli welizwe kumbe enkosini.”- (Jacques Lenfant, History of the Council of Constance, vol, 1, p 516). Ngokwenza njalo banqoba. {GC 107.1}IEP 107.1

Esephelelwe ngamandla ngenxa yokugula okwaphosa kwathatha umphefumulo wakhe lokuphoselwa kwakhe emgodini owawulephunga elibi, uHuss ekucineni wabizelwa phambi kwabahluleli. Wema phambi kaSigismund ebotshwe ngamaketane onguye owayethembise ukuthi wayezamvikela. Phakathi kokwahlulelwa kwakhe okwathatha isikhathi eside, wema ebambelele eqinisweni, njalo phambi kwabaphathi bebandla waveza bonke ububi obabusenziwa ebandleni. Nxa wayenikwa ithuba lokuthi akhethe ukuphika imfundiso yakhe lokufa wakhetha ukufela iqiniso. {GC 107.2}IEP 107.2

Umusa kaNkulunkulu wamqinisa. Phakathi kwamaviki enhlupheko ayedlulile usuku lokugwetshwa kwakhe lungakafiki, ukuthula kwasezulwini kwagcwala enhliziyweni

yakhe. “ Ngibhala lincwadi,” watshela umngane wakhe, “ngisentolongweni ngesandla esibotshiweyo, ngimelele ukugwetshelwa ukufa kusasa... Ngokuphathiswa nguJesu Krestu sizahlangana njalo entokozweni yempilo ezayo, uzafunda indlela iNkosi ebonise ngayo umusa empilweni yami, indlela angisingathe ngayo nxa bengidibana lezilingo lokuhlupheka.” — (Bonnechose, vol. 2, p. 67). {GC 107.3}IEP 107.3

Phakathi kobunyama bomgodi ayekuwo wabona ngelihlo lenqondo ukunqoba kokholo lweqiniso. Nxa wayebuyela ngamaphupho ethempelini lasePrague lapho ayetshumayele khona, wabona upapa labathungameli bakhe bebandla bekhipha njalo besesula imfanekiso kaKrestu ayeyidwebe emdulini. “Iphupho leli langephula umoya”, kodwa ngosuku olulandelayo wabona abantu abanengi bebuyisela imifanekiso leyi njalo ngembala ekhanya kakhulu. Nxa basebeqedile ukuyibisela abantu laba bathi, ‘Manje ababuye opapa lababhishopi, ngeke besayesula imifanekiso leyi!’” Nxa wayesitsho iphupho lakhe wathi: “Ngimi emcabangweni lowu ngokukholwa, ukuthi umfanekiso kaKrestu ngekewesulwe emhlabeni. Balesifiso sokuwesula, kodwa uzadwetshwa kakutsha enhliziyweni zabantu, ngabatshumayeli abangcono khatshana kulami.” (D’Aubigne, b.1, ch.6). {GC 108.1}IEP 108.1

Ngokokucina uHuss wabizelwa phambi kwabathonisisi. Kwakulabantu abanengi, umongameli, lababusi bezizwe zonke, labasekeli babo, labaphathi bebandla leRoma, labantu nje abanengi ababefuna ukubona izehlakalo zosuku. Kusukela endaweni zonke okwakulenkolo yesiKrestu kwakuze abantu ababezobona umnikelo wakuqala wokuzidela owawuzaletha inkululeko kwezokholo emhlabeni wonke. {GC 108.2}IEP 108.2

Nxa wayebizwa ukuthi ayenze isinqumo sakhe sokucina, uHuss wakhuluma amazwi akhe ayechaza ukuthi wayengeke atshintshe inqondo, nxa wayebhekisa amehlo akhe kumbusi owayephule isithembiso sakhe, wathi: “Ngazimisela ngokuthanda kwami, ukuzokuma phambi komhlangano lowu, ngaphansi kwesiqiniseko sokuphepha engasiphiwa ngumbusi okhona phakathi kwethu lamhlanje.” (Bonnechose, vol, 2, p. 84). Ubuso bukaSigismund banyukubala nxa amehlo abantu bonke ayesekhangele kuye. {GC 108.3}IEP 108.3

Isigwebo sesibekiwe, inkozo yokwehlisa isithunzi sesibotshwa sabo yaqala. Amabhishopi agqokisa isibotshwa sabo ngezembatho zabapristi, nxa wayethatha isembhatho lesi uHuss wathi: “Inkosi yethu uJesu Krestu yagqokiswa layo ngesambatho esimhlophe, ngesizatho sokumthuka, nxa uHerodi wayesemthumela kuPilathu.” (Ibid, vol. 2, p. 86). Nxa babemtshela futhi ukuthi aguqule amazwi akhe waphendula ekhangele ebantwini wathi: “Ngizakhangela ngabuphi ubuso izulu na? Ngibakhangele njani laba abantu engibatshumayeze ivangeli leqiniso na? Hatshi, ngikhetha ukuphakamisa usindiso lwabo okwedlula umzimba lowu, osumiselwe ukufa.” Izembatho lezi zasuswa sinye ngasinye, ababhishopi bemthethisa nxa babesenza inkonzo yabo njengenjwayelo.

Ekucineni bafaka umqhele owenziwe ngephepha ekhanda lakhe, owawulemfanekiso yamadimoni phambili ulombhalo othi ‘Umhlamuki Omkhulu’. UHuss waphendula wathi: “Ngentokozo enkulu, ngizawugqoka lumqhele wehlazo, ngegama lakho Nkosi Jesu, wena owagqoka umqhele wameva ngenxa yami.” {GC 108.4}IEP 108.4

Nxa wayesegqokisiwe, abapristi bathi: “Manje sinikela umphefumulo wakho kuSathane.’ “UHuss waphakamisa amehlo akhe wabheka ezulwini, wathi “Khepha mina, ngibeka umphefumulo wami ezandleni zakho, Nkosi Jesu, ngoba wena ungihlengile.” — (Wylie, b.3, ch. 7). {GC 109.1}IEP 109.1

Ngemva kwalokho wabekwa ezandleni zabaphathi bedolobho bamqhuba bemusa endaweni yokubulawa. Ixuku labantu elikhulu lalilandela, kwakulamakhulu amabutho, labapristi kanye lababhishopi ngezembatho zabo ezidulayo, lezakhamizi zaseConstance. Nxa wayesebotshelwe endaweni yokutshiswa, sekusele ukuthi umlilo ubaswe, wanikwa njalo ithuba lokucina lokuthi aphike wonke amaphutha akhe. “Amaphutha aphi” watsho uHuss, “okumele ngiwaphike? Ngiyazi ukuthi angilacala lelilodwa. Ngicela ukuthi uNkulunkulu abengumfakazi walokho engikubhalileyo lalokho engikutshumayelileyo, ngenjongo yokuhlenga imphefumulo esonweni lasekufeni, ngokunjalo ngizafakaza ngegazi lami ngenkulu intokozo, ukuthi kuliqiniso lokhu engikubhalileyo ngabuya ngakutshumayela.” (Ibid., b. 3, ch.7). Nxa amalangabi ayesekhula indawo yonke, waqala ukuhlabelela, “Jesu, Ndodana kaDavida, ibalesihawu kimi,” waqhubeka ngalawa amazwi ilizwi lakhe laze lacina lingasezwakali. {GC 109.2}IEP 109.2

Izitha zakhe lazo zamangaliswa yisibindi ayelaso. Omunye wabapristi nxa wayechaza ukufa kukaHuss, njalo lokukaJerome, owabulawayo laye ngemva kaHuss wathi: “Bonke bobabili babonisa isibindi nxa ihola labo lokucina lalisondela. Balungiselela ukutshiswa ngomlilo sengathi babesiya edilini lomtshado. Abazange bakhale ngobuhlungu. Nxa amalangabi ayephakama, baqala ukuhlabela ingoma, njalo amandla omlilo ehluleka ukuthulisa ukuhlabela kwabo.” — (Ibid, b.3, ch.7). {GC 109.3}IEP 109.3

Nxa umzimba kaHuss wasewutshe waphela, umlotha wakhe, lenhlabathi lapho owawukhona, bawubutha bawuphosela emfuleni uRhine, wagelezela elwandle. Ababulali bakhe banakana ngeze ukuthi basebe suse impande zeqiniso ayekade elitshumayela. Kabazange bacabange ukuthi umlotha lowu ababewuphosele emfuleni wawuzakuba yinhlanyelo ephoselwe emazweni wonke omhlaba, lokuthi endaweni ezazingakazakali izithelo ezinengi zazizathela njengabofakazi beqiniso. Ilizwi elalikhulumile phambi komhlangano eConstance lalivuse abantu abanengi ababezamela iqiniso esikhathini esizayo. UHuss wayesedlulile kodwa iqiniso ayelifele lalingeke life. Isibonelo sakhe sokukholwa lokunganyikinyeki sasizaqinisa abanye ukuthi labo bamele iqiniso, phambi kochuku njalo lokufa uqobo lwakho. Ukubulawa kwakhe kwakubonise uchuku lobubi

beRoma phambi komhlaba wonke. Izitha zeqiniso loba nje zazingazi, zazihambise ivangeli elifanayo ababezama ngeze ukulitshabalalisa. {GC 110.1}IEP 110.1

Khepha kwakukhona omunye owayezabulawa ngokutshiswa edolobheni laseConstance kungekhatshana nje. Igazi lomunye umfakazi kwakumele lifakazele iqiniso. UJerome nxa wayeqeda ukuvalelisa uHuss, ekusukeni kwakhe esiya emhlanganweni wamnika amandla wamthembisa ukuthi nxa kwakungenzeka abesengozini yena ngokwakhe wayezakuza ezomsiza. Nxa wayesizwa ngokubotshwa kukaHuss, uJerome wazimisela ukugcwalisa isithembiso sakhe. Engatholanga isiqiniseko sokuvikelwa wasuka walubhekisa eConstance ehamba lomunye owayemqhuba. Wathi efika wananzelela ukuthi wayesezifake engozini njalo kwakungela ndlela ayengakhulula ngayo uHuss. Wazama ukubaleka ebuyela ekhaya kodwa wabotshwa endleleni wabiselwa emuva ebotshwe ngamaketane njalo ehanqwe lixuku lamabutho. Ekumeni kwakhe kwakuqala phambi komhlangano, imizamo yakhe yonke yokuphendula amacala ayewethesiwe, yayihlangana lamazwi abantu ayesithi, “Kayetshiswa laye! Akayetshiswa!”- (Bonnechose, vol. 1, p. 234). Waphoselwa emgodini, ebotshwe ngamaketane okwabangela ukuthi abesebuhlungwini obukhulu, njalo wayephiwa isinkwa lamanzi kuphela. Ngemva kwezinyanga ebotshiwe, uchuku lwasejele lwaletha umkhuhlane owaphosa wathatha impilo yakhe, izitha zakhe ngokwesaba ukuthi wayezabaphunyuka, bamgcina ngcono, kodwa bamekela entolongweni okomnyaka wonke. {GC 110.2}IEP 110.2

Ukufa kukaHuss kwakungalethanga umphumela abathungameli bebandla ababekade bewukhangelele. Indlela okwakwephulwe ngayo isithembiso sokuthi wayezaphepha kwavusa ulaka olukhulu ebantwini abanengi, okwabangela ukuthi bakhethe ukuthi bengatshisi uJerome kodwa bezame imizamo yokuthi aphike konke ayekufundisa okwakuphikisana lemfundiso zebandla. Wabizwa ukuthi azothonisiswa, wanikwa ithuba lokuthi akhethe ukufa kumbe ukuphika konke ayekholelwa kikho. Ukufa ekuqaleni kokubotshwa kwakhe kwakuzabonakala njengo zwelo kuye, nxa kwakuqathaniswa lobuhlungu njalo lochuku ayedlule kulo ejele, kodwa ngalesi isikhathi engasela mandla ngenxa yomkhuhlane, lokuhlupheka kwasejele, lobuhlungu bokungazi okwakuzamehlela kusasa, lokwehlukana kwakhe labangane, njalo lokwephulwa kwenhliziyo yakhe ngenxa yokufa kukaHuss, isibindi sika Jerome saphela, wavuma ukulandela lokhu okwakutshiwo ngamalunga omhlangano lowu. Wazinikela ukuthi wayezalandela imfundiso yebandla laseRoma, wamukela isinqumo somhlangano sokuthi imfundiso kaWyciffe njalo lekaHuss yayingalunganga “ngaphandle kwamaqiniso angcwele” ababewafundisile. - (Ibid, vol. 2, p. 141). {GC 111.1}IEP 111.1

Ngesinqumo lesi uJerome wayezama ukuthulisa umzwangedwa wakhe esenzela ukuthi akhululwe njalo anganathi inkezo yobuhlungu. Kodwa ekuthuleni komgodi ayefakwe kiwo wabona sobala ukuthi wayeseyenzeni. Wacabanga isibindi esasiboniswe nguHuss, wasiqathanisa lesinqumo sakhe sokuphika iqiniso. Wacabanga njalo ngeNkosi

ayezinikele ukuthi uzayisebenzela, eyakhetha ukufa esiphambanweni ngenxa yakhe. Ngaphambi kokuphika kwakhe iqiniso, wayethole ukududuzwa ekuhluphekeni kwakhe, ngoba wayelesiqiniseko sokuthi uNkulunkulu wayekuthokozelela ukumela kwakhe iqiniso ayekwenzile, kodwa manje ukuzisola lokuthandabuza kwasekuhlukumeza umphefumulo wakhe. Wayekwazi ukuthi kwakusekhona okunye okwakumele akuphike ukuze kubelokuthula phakathi kwakhe labathungameli bebandla. Indlela ayeseyingenile yayizaphelela kuphela ekuphikeni lonke iqiniso. Isinqumo sakhe saba sinye, ukuthi abalekele ukuhlukunyezwa okwesikhatshana wayengasoke akwenze nxa kwakusitsho ukuthi aphike iNkosi yakhe. {GC 111.2}IEP 111.2

Masinyane wabizelwa phambi komthethwandaba njalo. Ukuphika kwakhe iqiniso kwakungasuthisanga abathungameli bebandla. Ukomela kwabo igazi, okwakuthanjiswe yikubulawa kukaHuss, kwabenza ukuthi bafune ukuqhubeka bebulala. Kuphela ngokuphika lonke iqiniso uJerome wayezathola inkululeko. Kodwa wayesenqume ukuthi wayezamela iqiniso njalo alandele umfowabo emalangabini. {GC 112.1}IEP 112.1

Waphika konke ayekutshilo nxa wayephike iqiniso, njengomuntu owayesesifa, wakhetha ukuthi anikwe ithuba lokuzimela. Ngokwesaba indosela yamazwi akhe, abaphathi bebandla bamtshela ukuthi atsho ukuthi wayevuma kumbe esala isigwebo ababemnike sona. UJerome wala ukuvuma ukuhlukunyezwa okunje. “Lingivalele entolongweni eyesabekayo okwamalanga angamakhulu amathathu lamatshumi amane, phakathi kwengcekeza, lephunga, endaweni umuntu angeke afune lutho, manje selingiletha phambi kwenu, ngokufuna ukuvikela izitha zami lifuna ukwala ukuthi ngikhulume...Nxa lingamadoda akhaliphileyo njengokutsho kwenu, njalo liyikukhanya kwezwe, nanzelelani ukuthi alicini lisonela ukulunga. Njengami, ngingumuntu ofayo kuphela, impilo yami ayiqakathekanga, nxa ngisithi kumele lingabeki isigwebo esingafanelanga, angizikhulumeli mina kodwa ngikhulumela lina.” — (Ibid, vol.2, pp146,147). {GC 112.2}IEP 112.2

Isicelo sakhe sacina siphiwe ekucineni. Phambi kwabahluleli, uJerome waguqa phansi, wakhulekela ukuthi uMoya oyiNgcwele athungamele imicabango kanye lamazwi wakhe, lokuthi angakhulumi lutho oluphambene leqiniso kumbe olungafani leNkosi yakhe. Kuye kwagcwaliseka isithembiso sikaNkulunkulu kubafundi bakhe bakuqala esithi: “Lizakuholelwa phambi kwababusi lamakhosi ngenxa yami...Nxa belinikela, lingakhathaleli ukuthi lizakhuluma kanjani lokuthi lizakuthini, ngoba lizakunikwa ngalesosikhathi lokho elizakukhuluma. Ngoba kakusini elikhulumayo, kodwa nguMoya KaYihlo okhuluma kini.” (Mathewu 10: 18-20). {GC 112.3}IEP 112.3

Amazwi kaJerome aletha ukwethuka lokumangala, njalo lokwamukelwa ebantwini ngitsho lasezitheni zakhe. Umnyaka wonke wayelahlelwe emgodini, lapho ayengenelisi khona ukubala loba ukubona, esebebuhlungwini bomzimba lengqondo. Loba kwakunjalo

impendulo yakhe yaphuma ngokucaca okukhulu kwangathi kazange alahlekelwe ngamathuba okubala. Wakhumbuza bonke ababelalele ngamadoda angcwele ayegwetshwe yizitha zabo bengelacala. Kusukela endulo bakhona abantu ababebotshwa ngenxa yokuzama ukukhulula abantu bakibo, ababehlukunyezwa njalo bebulawa, ngemva kwesikhathi kwabasobala ukuthi babengelacala. UKrestu uqobo lwakhe wayefakwe icala ngaphansi kwenkantolo eyayithunganyelwa ngabantu abangalunganga. {GC 112.4}IEP 112.4

Ngaphambilini nxa uJerome wayephike inkolo yakhe, wayevumelane labaphathi bebandla ukuthi isigwebo esasibekwe kuHuss sasilungile, kodwa manje wavuma ukuthi wayeyenze iphutha, wakhetha ukuveza ukuthi uHuss wayemsulwa njalo engelacala. “Ngimaze kusukela ebuntwaneni bakhe, ubeyindoda eqotho, elungileyo njalo engcwele, wetheswa icala wagwetshwa kunganakwanga ukuthi wayengelacala ... Lami njalo ngikulindele ukufa, angisoke ngibune phambi kochuku engilulungiselwe yizitha zami labafakazi bamanga, okuzadingeka ukuthi ngolunye usuku bamephambi kaNkulunkulu baphe ubufakazi besenzo sabo, yena ongadukiswayo.” (Bonnechose, vol. 2, p.151). {GC 113.1}IEP 113.1

Nxa wayezikhuza ngesenzo sakhe sokuphika iqiniso, uJerome waqhubeka wathi: “Kuzozonke izono engizenzileyo kusukela ebutsheni bami, asikho esingisinda okwedlula lesi engisenze kule indawo, njalo esingizwisa ubuhlungu, njengalapho engavumelana khona lesigwebo esehliselwa amadoda angcwele afana loWycliffe kanye lo John Huss umngane wami. Yebo! Ngiyasivuma ngenhliziyo yami yonke, njalo ngitsho ngamazwi okwesaba ukuthi ngenza into eyangisayo ngokuvuma ukuthi imfundiso yabo yayingeyamanga ngoba ngangisesaba ukufa. Ngakhoke ngiyacela uNkulunkulu olamandla ukuthi angithethelele izono zami, lesi ikakhulu, esibi okwedlula zonke.” Nxa wayekhomba abehluleli, watsho lamazwi ngesibindi esikhulu: “Lagweba uWycliffe loJohn Huss, hatshi ngenxa yokuthi babephambanise imfundiso yebandla, kodwa ngokuba baveza sobala ububi obenziwa ngabathungameli bebandla, lokuziphakamisa kwabo, labo bonke ububi obenziwa ngabapristi labanye abasebenzisana labo. Zonke izinto abazivezayo, ezingeke ziphikiswe ngumuntu, lami ngithanda ukuziveza ngime labo.” {GC 113.2}IEP 113.2

Inkulumo yakhe yaqunywa esakhuluma. Abaphathi bebandla basebeqhuqha ngolaka bakhala besithi: “Sidinga ubufakazi obunganani na? Siyazibonela ngawethu amehlo umhlamuki owedlula bonke!” {GC 114.1}IEP 114.1

UJerome kazange ayethuswe lulaka lwabo kodwa waphendula wathi: “Licabanga ukuthi ngiyesaba ukufa? Lingivalele ejele okomnyaka wonke, endaweni esabeka okwedlula ukufa uqobo lwakho. Lingiphathe ngochuku okwedlula wonke umuntu, umzimba wami wabola kusukela emathanjeni, kodwa loba kunjalo angikhononi,

ngilesimanga sokuthi yiyo indlela eliphatha ngayo umKrestu.” (Ibid, vol.2, pp. 151-153). {GC 114.2}IEP 114.2

Isiphepho sentukuthelo saqala futhi, bamthatha uJerome bambisela entolongweni. Loba kunjalo kwakukhona abantu abanengi emthethwandaba ababethintwe ngamazwi akhe ababefisa ukuthi bamkhulule. Wavakatshelwa ngabameli bebandla bamcela ukuthi azehlise phambi kwebandla. Bamthembisa izipho ezinengi ayezazithola nxa wayevuma ukulandela imfundiso yebandla leRoma. Kodwa laye njenge Nkosi yakhe nxa yayithenjiswa inotho yomhlaba, wabambelela eqinisweni. {GC 114.3}IEP 114.3

“Ngiboniseni eMbhalweni oNgcwele ukuthi ngenza iphutha, emva kwalokho ngizaphika yonke imfundiso yami,” wabaphendula. {GC 114.4}IEP 114.4

Omunye wabalingi waphendula wathi, “UMbhalo oNgcwele! Ngubani ongenelisa ukuwuzwisisa ngaphandle kokuthi ibandla liwuchasise?” {GC 114.5}IEP 114.5

“Kambe amasiko abantu alungele na ukuthi afakwe phezu kwenkolo yevangeli loMsindisi?” waphendula uJerome. “UPawuli kazange atshele labo ayebabhalela incwadi ukuthi kwakumele balalele imfundiso yamasiko abantu kodwa wathi kubo, ‘Hlolisisani iMbhalo.’” {GC 114.6}IEP 114.6

Impendulo eyaphumayo yayingethi ‘Mhlamuki!’, “Ngiyazisola ukuthi ngikuncengile kangaka, kusobala ukuthi uqhutshwa ngumoya kaSathane.” — (Wylie, b.3, ch.10). {GC 114.7}IEP 114.7

Ngemva kwalokhu isigwebo sokufa sabekwa phezu kwakhe. Waseqhutshwa esiya endaweni efananayo lapho uHuss ayenikele khona impilo yakhe. Wahamba indlela yonke ehlabela, ubuso bakhe bukhazimula ngentokozo njalo lokuthula. Ubuso bakhe babubhekiswe kuKrestu, njalo wayengasakwesabi ukufa. Nxa lowu owayezaqala umlilo, wayesebhoda ngamuva kwakhe elungiselela ukuwulumathisa, uJerome wathi kuye: “Woza phambili ngesibindi, qala umlilo phambi kobuso bami. Ngabe bengisesaba bengingeke ngibe lapha.” {GC 114.8}IEP 114.8

Amazwi akhe awakhulumayo nxa amalangabi ayekhula kwabangamazwi omthandazo. “Nkosi, Baba Somandla,” wakhala, “iba lesihawu kimi, ungithethelele izono zami, ngoba uyazi ukuthi bengilithanda iqiniso lakho ngazo zonke izikhathi.” — (Bonnechose, vol. 2, p. 168). Ilizwi lakhe lathula kodwa indebe zakhe zaqhubeka emthandazweni. Nxa umlilo wawusuyenzile umsebenzi wawo, umlotha wakhe, kanye lenhlabathi owawukuyo, wabuthwa njengokaHuss waphoselwa emfuleni uRhine. {GC 115.1}IEP 115.1

Ngale indlela inceku zikaNkukunkulu ezazithwele isibane seqiniso zabulawa. Kodwa isibane seqiniso ababelitshumayele, kanye lesibane sesibonelo ababesitshiyile, sasingeke

sibulawe. Loba nje amadoda ayezamile ukumisa ilanga endleleni yalo elaselilungele ukuletha ukusa emhlabeni wonke. {GC 115.2}IEP 115.2

Ukubulawa kukaHuss kwakuvuse ilangabi lolaka elizweni laseBohemia. Kwakuvele sobala ebantwini bonke ukuthi wayewele ochukwini lwabaphathi bebandla engelacala. Waphakanyiswa njengomfundisi weqiniso njalo umhlangano lowu owamnika isigwebo sokufa babeka kuwo icala lokubulawa kwakhe. Imfundiso zakhe zathola inhliziyo lendlebe ezivumayo okwedlula esaphila. Ngenxa yemithetho eyayifakwe ngupapa imibhalo kaWycliffe yayitshisiwe. Kodwa yonke imibhalo eyayiphephile nxa eminye yayitshisiwe, yakhitshwa yanikwa abantu abayifundayo kanye leBhayibhili, abantu abanengi ngale indlela bamukela ukholo lweqiniso. {GC 115.3}IEP 115.3

Ababulali bakaHuss abazange bame ngokuthula nxa babebona ukuphumelela komsebenzi wakhe. Upapa loSigismund babambana, bathumela amabutho kaSigismund ukuthi abhidlize ilizwe laseBohemia. {GC 115.4}IEP 115.4

Kodwa umhlengi wesizwe saseBohemia waphakama. Igama lakhe kwakungu Ziska, okwathi nxa impi iqala waba yisiphofu, kodwa loba kwakunjalo wayengumthungameli webutho omkhulu, njalo engumkhokheli wabantu baseBohemia. Ngokwethemba kwabo ukuthi uNkulunkulu wayehamba labo, benelisa ukumelana lamabutho wonke ayethunyelwa kibo. Kwathunyelwa amabutho izikhathi ezehlukeneyo kodwa wonke ehluleka ukubanqoba. Abantu ababeyamukele inkolo kaHuss, babekhuliswe ngendlela yokuthi bengakwesabi ukufa, okwabangela ukuthi kungabi khona owayesenelisa ukuma phambi kwabo. Ngemva kweminyaka impi iqalile, omkhulu webutho uZiska watshona, kodwa indawo yakhe yathathwa nguProcopius, owayelesibindi esifananayo njalo eyingcitshi kwezokulwa. {GC 116.1}IEP 116.1

Izitha zelizwe laseBohemia, nxa zazisizwa ukuthi uZiska wayesefile, zacabanga ukuthi kwasekulithuba lokuphindisela ukunqotshwa kwabo. Upapa wakhetha ukuthumela ibutho lakhe ukuthi liyethumba ilizwe laseBohemia kodwa ibutho lakhe lehlulwa kakhulu. Kwenziwa njalo imizamo yokuhlasela, kuwo wonke amazwe ayebuswa ngupapa, amadoda aqoqwa kanye lemali, njalo lezikhali. Abantu abanengi babuthana ngaphansi kwebutho likapapa belethemba lokuthi ngokokucina babezaqeda umzila wabahlamuki. Ngenxa yokuba lesibindi sokuthi babezanqoba, ibutho leli elikhulu langena elizweni laseBohemia. Abantu baselizweni leBohemia bazimisela ukumelana lalo. Amabutho lawa womabili aqondana aze ahlukaniswa ngumfula. “Ibutho likapapa lalilikhulu kakhulu, langezikhali, kodwa kulokuthi bachaphe umfula behlasele ibutho labantu ababelandela imfundiso kaHuss bema babakhangela bethule.” (Wylie, b.3, ch.17). Ngokuphazima kweso ibutho likapapa lehlelwa yikwesaba. Bengakahlaseli lakanye, ibutho leli elikhulu laqala ukubaleka kwangathi lalihlaselwe libutho elingabonwayo. Inani elikhulu labulawa

ngabalandeli bakaHuss, okwabangela ukuthi impi eyayihlelwe ukuthi itshabalalise ilizwe laseBohemia iliqinise ekucineni. {GC 116.2}IEP 116.2

Ngemva kweminyaka ethile ngaphansi kukapapa omutsha, eyinye impi yahlelwa futhi. Njengasekuqaleni, amadoda kanye lemali yaqoqwa, emazweni wonke ayengaphansi kombuso kapapa. Bonke abavumayo ukungena ebuthweni leli bathenjiswa izipho ezinengi kakhulu. Bathenjiswa lokuthi izono zabo zonke zazizathethelelwa. Bonke ababezakufa empini leyi, bathenjiswa ukuthi babezathola umvuzo wabo ezulwini, njalo labo ababezaphepha bathenjiswa inotho lezikhundla eziphakemeyo. Ngokwesibili ibutho elikhulu laqoqwa langena elizweni laseBohemia. Ibutho labalandeli bakaHuss laqala ukubuyela emuva labenza ukuthi bacabange ukuthi babehlehlela emuva ngenxa yokwesaba, bakholwa ukuthi basebenqobile. Ekucineni ibutho likaProcopius lama, laphendukela izitha zabo bababonisa ukuthi kwasekuzaliwa. Ibutho likapapa laselinanzelela iphutha abasebelenzile, bazama ukucatsha emagodini bemelele ukuthi impi iqale. Nxa babesizwa umsindo webutho elalibalanda, loba nje abalandeli bakaHuss babengakafiki, behlelwa yikwesaba. Abakhokheli bebutho, lamabutho wonke alahla izikhali baqala ukubaleka. Omunye wabaphathi bebandla wazama ngeze ukuqinisa ibutho lakhe ukuthi lilwe. Loba nje wayezamile ibutho lakhe kanye laye labulawa empini leyi. Impi yaphela ngokwesibili ibutho likapapa lehlulwa. {GC 116.3}IEP 116.3

Ngale indlela ngokwesibili, ibutho elikhulu, elalibunjwe ngamazwe amakhulu kuzwekazi laseEurope, elalilolongwe kakhulu kwezempi, labaleka lingahlaselwanga phambi kwebutho elincane elalizama ukuvikela ilizwe lakibo. Kwabasobala ukuthi amandla ezulu ayebonakalisiwe. Ibutho likapapa lalehlulwe yisandla esingabonwayo. Lowo owehlula amabutho kaFaro elwandle olubomvu, owabalekisa amabutho aseMidian phambi kaGideon lebutho lakhe, yena ngobusuku obubodwa owatshabalalisa ibutho elaliziphakamisa elaseAssyria, wayephinde njalo welula isandla sakhe wanqoba amandla esitha. “Nampo betshaywa luvalo olukhulu, uvalo olungazange lubekhona, ngoba uNkulunkulu uzakuchitha amathambo abo abakuhlaselayo, bazakuchithwa ngoba uNkulunkulu ubalahlile.” (Amahubo 53:5). {GC 117.1}IEP 117.1

Upapa labathungameli bakhe, sebenanzelele ukuthi ukusebenzisa udlame kwasekwehlule bazama ukusebenzisa ukukhulumisana. Isivumelwano sabakhona, loba nje sasibonakala sengathi sasiyindlela yokunika abantu baseBohemia amandla wokuzibusa kwezenkolo, basebethengiswe ngaphansi kwamandla aseRoma. Abantu baseBohemia babefake imigca emine okwakumele ilandelwe bengakamukeli ukuthula phakathi kwabo lebandla laseRoma: Owokuqala kwakuyikuthi banikwe imvumo yokutshumayela okulotshwe eBhayibhilini bekhululekile, okwesibili kwakuyikuthi ibandla lonke libelemvumo yokudla isithebe lokuthi benelise ukusebenzisa ulimi lwabo enkonzweni; okwesithathu kwakuyikuthi kungavunyelwa abaphathi bebandla ukuthi babesezikhundleni zombusazwe njalo okwesine abaphathi bebandla babengavunyelwa ukuba sezikhundleni

zokwahlulela abantu. Upapa labaphathi bakhe ekucineni “bavuma ukuthi izicelo zabalandeli bakaHuss zazizakwamukelwa, kodwa amandla wokuzichasisa, lokuqedisisa ukuthi zazisitshoni ayezabekwa phezu komhlangano wabo, ngamanye amazwi, okwakusitsho ukuthi kwakusemandleni kapapa lombusi waseEurope.”- (Wylie, b.3, ch. 18). Ngaphansi kwesivumelwano lesi kwabalokubambana, ibandla leRoma lenelisa ukuthola lokhu elalehluleke ukukuthola ngodlame, ngoba ngokuba lamandla wokuchasisa lokhu okwakulotshwe ngabalandeli bakaHuss babelamandla wokudukisa ngendlela ababekhohlise ngayo ngokuguqula imfundiso yeBhayibhili. {GC 118.1}IEP 118.1

Ixuku labantu abanengi eBohemia, selinanzelele ukuthi ukuzibusa kwabo kwasekuthengisiwe, bayala ukwamukela isivumelwano lesi. Kwabakhona ukuvukelana elizweni okwabangela ukuthi igazi elinengi lichetheke. Ekulweni lokhu uProcopius laye wabulawa, ukuzibusa kwabantu baseBohemia lakho kwatshabalala. {GC 118.2}IEP 118.2

USigismund ofanayo owayethengise uHuss, wabekwa waba yinkosi yaseBohemia, loba nje wayefungile ukuthi wayezavikela amalungelo abantu baseBohemia waqhubeka ngomsebenzi wakhe wokunika upapa amandla elizweni. Okweminyaka engamatshumi amabili, impilo yakhe yayigcwele impi lokuhlupheka. Ibutho lakhe laliphelile, lomnotho welizwe wawuphelile ezimpini ababeziqalile bezama ukutshabalalisa abalandeli bakaHuss, manje ngemva kokubusa okomnyaka owodwa, watshona laye, watshiya umbuso wakhe useduze kokuvukelana, watshiya ibizo lomuntu owayengumthengisi emuva. {GC 118.3}IEP 118.3

Ngokwesithathu amabutho angaphandle ahlasela ilizwe laseBohemia, kwabalomvukela laphakathi kwesizwe okwaqhubeka okwesikhathi kwaqeda isizwe seBohemia amandla. Labo abakhetha ukuma bebambelele eqinisweni bahlukunyezwa njalo abanye babulawa. {GC 118.4}IEP 118.4

Njengoba amalunga ebandla ayengene phakathi kwesivumelwano lebandla leRoma, imfundiso zamanga zaqala ukungena enkolweni yabo, labo ababezimisele ukulandela iqiniso, bahlangana babumba ibandla balinika ibizo elithi “Abazalwane Ababambeneyo.” Isinqumo sabo senza ukuthi bazondwe yilizwe lonke, kodwa abazange banyikinyeke. Bacina bephoqelwa ukuthi bayehlala ezintabeni, kodwa baqhubeka behlangana ezinkozweni zokufunda iBhayibhili lokukhonza uNkulunkulu. {GC 119.1}IEP 119.1

Bathumela izithunywa emazweni atshiyeneyo, bafunda ukuthi endaweni ezitshiyeneyo kwakulabantu ababekholwa inkolo yeqiniso, loba nje babebalutshwana emadolobheni ahlukeneyo, bafunda njalo ukuthi kwakulebandla elidala ezintabeni zaseAlps elalisebenzisa iBhayibhili njengensika yenkolo yalo, njalo elalimelana lemfundiso zamanga ezaziphuma eRoma. (Wylie, b.3, ch.19). Ulwazi lolu lwamukelwa ngentokozo enkulu, baqala ukukhulumisana lamaKrestu wohlanga lwamaWaldensi. {GC 119.2}IEP 119.2

Ngokuzimisela evangelini abantu baseBohemia, baqinisela ebunyameni bokuhlukunyezwa, bebhekise amehlo abo phezulu njengabantu ababemelele ukusa. “Impilo zabo zazigcwele usizi, kodwa...bakhumbula amazwi kaHuss loJerome wokuthi kwakumele kudlule isikhathi ilanga lingakaphumi. Amazwi lawa kubo ayefana lalawa akhulunywa nguJosefa nxa wayekhuluma labantwana bakaIsirayeli elizweni lobugqili: “Ngiyafa mina, kodwa uNkulunkulu uzalethekelela, alikhulule.” (Ibid, b.3, ch.19).

“Nxa umnyaka wamakhulu alitshumi lanhlanu wawusuphela, kwabalokukhula kwamabandla amancane ayeme eqinisweni. Loba nje babengalakho ukuthula okupheleleyo, kodwa kwakukhona ukuphumula okuncane ebandleni. Ekuqaleni komnyaka wamakhulu alitshumi lesithupha, kwakulamabandla angamakhulu amabili elizweni laseBohemia lelaseMoravia.” (Ezra Hall Gillett, Life and Times of John Huss, vol, 2, p.570). “Kwakukuhle kulabo ababephephile ngesikhathi abanye bebulawa ngenkemba langomlilo, nxa babephiwa ithuba lokubona ukudabuka kosuku uHuss ayethe lwaluzakuza.” (Wylie, b.3, ch.19). {GC 119.3}IEP 119.3

Isahluko 7—Ukwehlukana KukaLuther Lebandla LeRoma

Phambi kwabo bonke ababebizelwe ukuholela ibandla ukuthi liphume ebumnyameni bemfundiso zabopapa liye ekukhanyeni kwenkolo yeqiniso kwakumi uMartin Luther. Indoda le yayilesibindi, izimisele, ingazi okunye ukwesaba kulokwesaba uNkulunkulu, yayingamukeli eyinye insika yokukholwa ngaphandle kweMibhalo eNgcwele. ULuther wayeyindoda efanele isikhathi ayephila kuso, ngokusebenzisa yena uNkulunkulu wenza umsebenzi omkhulu kakhulu wokuvuselela ibandla lokuletha ukukhanya emhlabeni wonke. {GC 120.1}IEP 120.1

Njengabanye ovulindlela bevangeli ababeze phambi kwakhe uLuther laye wayephume emulini eswelayo. Iminyaka yakhe yobutsha wayiphila emzini kayise owayehlala emaphandleni. Ngokusebenza, uyise wayesebenza emgodini wegolide, wasebenzisa imadlana ayeyithola ukufundisa indodana yakhe. Wayelesifiso sokuthi afunde abengummeli, kodwa uNkulunkulu wayesekhethile ukuthi uzaba ngumakhi wethempeli lakhe elalilokhe likhula kancane kancane okweminyaka eminengi. Ukusebenza nzima lokuswela kwabayisikolo esifaneleyo esasikhethwe nguJehova ukuthi silungiselele uLuther umsebenzi omkhulu okwakumele awenze. {GC 120.2}IEP 120.2

Uyise kaLuther wayelengqondo elamandla lekhaliphileyo futhi elesimilo esihle njalo ethembekile. Wayezimisele ukumela iqiniso kungakhathalekile ukuthi umphumela wawuzaba yini. Ukuqedisisa kwakhe, kwabangela ukuthi akhangele umbuso webandla ngelihlo lokungawuthembi. Wathukuthela nxa wayesizwa ukuthi indodana yakhe yayisihlanganyele lomsebenzi webandla leRoma, kwaphela iminyaka emibili engakamboni, loba kwasekudlule isikhathi esingaka wambonisa ukuthi wayengakujabulelanga lokhu. {GC 120.3}IEP 120.3

Abazali bakaLuther babeqakathekisa imfundo yabantwana babo. Bazimisela ukubafundisa ngoNkulunkulu langokuqakatheka kwemfundiso yesiKrestu. Umthandazo kababa wawuthunyelwa ezulwini kwesinye isikhathi indodana yakhe ilalele, ecela uNkulunkulu ukuthi asebenzise indodana yakhe ukuhambisa iqiniso. Wonke amathuba ayekhona okusiza abantwana ukuthi bakhe isimo esilungileyo asetshenziswa ngabazali babo. Imizamo yabo yonke yayingeyokuthi basize abantwana babo ukuthi bakhe izimilo ezifanele izulu. Ngokusebenzisa isandla esilukhuni, kwezinye izikhathi babesiba lukhuni ekufundiseni kwabo, kodwa uLuther wayethanda ukubona ubuhle bemizamo yabazali bakhe okwedlula amaphutha abo. {GC 121.1}IEP 121.1

Esikolweni ababemthumele kuso esesemncane, uLuther waphathwa kabi njalo kwezinye izikhathi wayehlukunyezwa. Abazali bakhe babengabayanga kakhulu

okwabangela ukuthi kwezinye izikhathi wayethi engaphuma esikolo ahambe ehlabela emizini yabantu edinga indlela yokuthola ukudla. Imfundiso ezethusayo ezazikhona mayelana lokukholwa zazimenza athuthumele. Wayelala ebusuku elenhliziyo edabukileyo, ecabanga ngekusasa lakhe elalilobunyama, njalo esesaba uNkulunkulu ayefundiswe ukuthi wayelolaka njalo ethanda ukuhlukumeza abantu, hatshi njengobaba olungileyo osezulwini. {GC 121.2}IEP 121.2

Loba wayephila ngaphansi kwesimo esinje, uLuther wazimisela ukuthi wayezaphila impilo eqotho ngoba yiyo eyayimthokozisa. Wayelambele ulwazi, njalo ukuzimisela kwakhe lengqondo yakhe yayihlala ifuna ukuqedisisa, kwamenza ukuthi afise izinto ezilesisindo hatshi inotho lokuzibonakalisa okungasi ndawo. {GC 121.3}IEP 121.3

Nxa wayesefikise iminyaka elitshumi lesitshiyagalo mbili yokuzalwa, wangena esikolo esiphezulu edolobheni laseErfurt, impilo yangakibo yayisingcono kuleminyakeni eyayedlule. Abazali bakhe ngemva kokusebenza nzima ukuthi bathole imali, bakhetha ukuyisebenzisa emfundweni yakhe. Lendonsela yokuba labangani abaqotho yenza ukuthi impilo yakhe ibelenjabulo okwedlula iminyaka eyayedlule. Wazinika amathuba okufunda ingwalo zabalobi ababezingcitshi, njalo wazimisela ukuthatha ukukhalipha kwabo wakwenza okwakhe. Laseminyakeni eyayedlule ngaphansi kokufundiswa kwakhe, wayebonisile ukuthi ingqondo yakhe yayikhaliphile njalo ngemva kokudlulela phambili ngezifundo zakhe ingqondo yakhe yaqhubeka ikhula. Isipho sakhe sokugcina ekhanda lokhu ayekufundile, lokusebenza nzima ezifundweni zakhe kwabangela ukuthi abephezu kwabo bonke ayefunda labo. Ukuthola kwakhe ulwazi kwezemfundo lokuqedisisa kwakhe kwamenza ukuthi alungele ubunzima bempilo ayezahlangana labo. {GC 121.4}IEP 121.4

Ukwesaba uNkulunkulu kwakusenhliziyweni kaLuther, okwabangela ukuthi angaphambuki enkolweni yakhe njalo kwamenza ukuthi aphile impilo yokuzehlisa phambi kukaNkulunkulu. Wayelokunanzelela ukuthi ukuphumelela kwakhe kwakuvela kophezulu, njalo wayengaphuthi ukuqala usuku ngomthandazo, lenhliziyo yakhe yayihlala icela ukulondolozwa lokusingathwa. Wayehlala esitsho amazwi alandelayo, “Ukuthandaza kahle, kuyingxenye enhle yokubala.” — (D’ Aubigne, b.2, ch.2). {GC 122.1}IEP 122.1

Ngolunye usuku nxa uLuther wayehlolisisa ingwalo esikolweni sakhe esiphezulu, wahlangana leBhayibhili elalilotshwe ngolimi lwesiLatin. Wayengakaze ahlangane logwalo olufana lalolu. Wayengazi futhi ukuthi kwakulogwalo olunje emhlabeni. Wayeke wezwa ingxenye yemibhalo ngempilo kaJesu lezincwadi zifundwa enkonzweni wacabanga ukuthi kwakuyilo lonke ilizwi likaNkulunkulu ngokuphelela kwalo. Ngemizwa ehlangene lokumangala waqala ukulibala, ngenhliziyo elokumangala wazibalela amazwi okuphila, esima lapha lalapha esitsho amazwi athi: “Ngiyafisa kangakanani ukuthi uNkulunkulu anginike ugwalo olunje lami!” — (Ibid b.2, ch.2). Ingilosi zezulu zazimhanqile, insaba zokukhanya ezazivela esihlalweni sikaNkulunkulu zamvezela umthombo weqiniso

walizwisisa. Wayehlala esesaba ukonela uNkulunkulu, kodwa manje wananzelela isimo sakhe seqiniso sokuthi wayeyisoni ngendlela ayengakaze azibone ngayo. {GC 122.2}IEP 122.2

Isifiso sakhe sokungabi lesono lesokuthi abelokuthula kuNkulunkulu sabangela ukuthi azimisele ukungena emsebenzini webandla leRoma. Lapha wanikwa umsebenzi oyangisayo wokuhamba ecela emizini yabantu. Wayesebangeni lempilo lapho wonke umuntu afuna khona ukuhlonitshwa lokuphakanyiswa, njalo umsebenzi lowu ayewenza wawuhlukumeza imizwa yakhe yenyama, kodwa wabekezela waqhubeka ewenza ngoba wayecabanga ukuthi kwakumfanele ngoba wayeyisoni. {GC 123.1}IEP 123.1

Sonke isikhathi ayesithola esokuphumula emsebenzini wakhe, wasichitha ebala iBhayibhili, ezincitsha ubuthongo njalo esebenzisa lesikhathi sakhe sokudla. Okwedlula konke ayekwenza wajabulela ukufunda ilizwi likaNkulunkulu. Wayethole iBhayibhili elalibotshelwe emdulini, wazimisela ukulifunda ngazo zonke izikhathi. Nxa umcabango wakhe wokuthi wayeyisoni wawulokhe ukhula, wazama ukuthola ukuthethelelwa njalo lokuthula ngemisebenzi yakhe. Wazama ukuphila impilo yokuzihlukumeza, leyokuzila ukudla, lokukhangela ubusuku bonke, ezitshaya ngoba ezama ukuqeda isono emzimbeni ayehluleke ukusiqeda ekusebenzeleni kwakhe ibandla. Wenza yonke imizamo lokuzinikela okwakungabangela ukuthi abemsulwa njalo ayenelise ukuma phambi kaNkulunkulu. Watsho amazwi alandelayo eminyakeni eyalandelayo: “Ngangiyisisebenzi sebandla esilungileyo njalo ngangilandela yonke imithetho yomsebenzi wami ngokuzimisela engingeke ngenelise ukukuchaza. Nxa ngabe kuyenzeka ukuthi umphathi webandla athole izulu ngemisebenzi yakhe yokuba ngumphathi, ngabe lami ngalithola...Ngabe ngaqhubeka okwedlula lokhu engasengikwenzile, ngangizacina ngisifa ngemizamo yami engangiyenza eyokufuna ukuba ngcwele.” — (Ibid, b. 2, ch.3). Ngenxa yemizamo leyi ebuhlungu, waswela amandla ngoba wayehlala esiwa, okwabangela ukuthi angasili ngokupheleleyo impilo yakhe yonke. Kodwa ngayo yonke imizamo yakhe umphefumulo wakhe awutholanga ukuthula. Ekucineni wayesefike ezingeni lokudela konke. {GC 123.2}IEP 123.2

Nxa kwasekubonakala kuLuther sengathi konke kwasekwehlule, uNkulunkulu wamlethela umngani njalo lomsizi. Wathola indoda eyayilungile okwakuthiwa nguStaupitz owamvulela ilizwi likaNkulunkulu wamtshela ukuthi asuse amehlo akhe kuye, ayekele lokuhlala ecabanga umphumela wokwephula umthetho kaNkulunkulu kodwa abhekise amehlo akhe, kuJesu Krestu, uMsindisi wakhe othethelela izono zakhe. “Kulokuthi uzihlukumeze ngenxa yezono zakho, zilahlele ezandlene zoMsindisi wakho. Thembela kuye, ebungcweleni bempilo yakhe, lasentengweni yegazi lakhe ekusifeleni kwakhe ...ulalele iNdodana kaNkulunkulu. Wakhetha ukuthatha isimo somuntu ukuba asivezele indlela uNkulunkulu asithanda ngayo. ‘Umthande yena owakuthanda kuqala.’”- (Ibid, b.2, ch.4). Sakhuluma lawa amazwi isithunywa somusa. Amazwi akhe enza

umehluko omkhulu engqondweni kaLuther. Ngemva kokulwisana lenkolo yamanga, ekucineni wamukela iqiniso elaletha ukuthula emphefumulweni wakhe owawuhluphekile. {GC 123.3}IEP 123.3

ULuther wagcotshwa waba ngumpristi, wasebizelwa ukuthi abe ngumqeqetshi omkhulu esikolweni esiphezulu edolobheni laseWittenberg. Wathi efika kule indawo, wazinikela emsebenzini wokubala iBhayibhili elimini lwakuqala elalilotshwe ngalo. Waseqala ukufundisa lokhu okwakulotshwe eBhayibhilini, esebenzisa incwadi kaMahubo, lencwadi ezikhuluma ngempilo kaJesu, kanye lezincwadi zikaPawuli, wenza ukuthi abantu abanengi bazwisise iMibhalo. Umngane wakhe uStaupitz wamcela ukuthi asebenzise isipho sakhe sokutshumayela ilizwi likaNkulunkulu. ULuther waqala wahlehlela emuva ecabanga ukuthi wayengalungelanga umsebenzi wokuma endaweni kaKrestu emhlabeni. Walwisana lomzwangedwa okwesikhathi eside, ekucineni wamukela isicelo sabangane bakhe. Ngalesi isikhathi ukuzwisisa kwakhe iMibhalo kwasekujule kakhulu, njalo lomusa kaNkulunkulu wawuphezu kwakhe. Indlela ayefundisa ngokucaca ngayo iqiniso yenza ukuthi abantu bathinteke enhliziyweni zabo njalo bamukele ngenjabulo imfundiso yakhe. {GC 124.1}IEP 124.1

ULuther wayelokhu eyindodana eqotho yebandla leRoma njalo wayengakaze ecabange ukuthi lokhu kwakungaguquka. Ngomusa kaNkulunkulu wanikwa ithuba lokwethekelela idolobho laseRoma. Waqala uhambo lwakhe ehamba ngenyawo, ehamba ephumula emabandleni eyesendleleni yakhe. Nxa wayefika kwelinye ibandla elizweni laseItaly wamangaliswa yinotho lenhlakahle eyayikule indawo. Ngokusebenzisa inotho yeminikelo abaphathi bebandla kule indawo babephila impilo ephezulu kakhulu besidla njengamakhosi. Ngenhliziyo ebuhlungu uLuther waqathanisa impilo leyi, lempilo yakhe yokuzidela. Ingqondo yakhe yaqala ukudideka. {GC 124.2}IEP 124.2

Ekucineni wafinyelela idolobho leli elalihleli phezu kwentaba eziyisikhombisa. Ngenjabulo enkulu wazilahlela phansi, esithi: “Roma engcwele, ngiyakuhlonipha!”- (Ibid. B. 2, ch.6). Wangena edolobheni, wethekelela amabandla, walalela imfundiso zabapristi labaphathi bebandla, wenza yonke imikhuba okwakumele ayenze. Yonke indawo ayekhangela khona wafikelwa yikumangala lokwesaba. Wananzelela ukuthi ububi babukhona kubaphathi bebandla abakhulu labancane. Wezwa amazwi angalunganga okuhlekisa ephuma kubaphathi bebandla, wezwa efikelwa yikwesaba nxa wayesizwa inkulumo zabo ezingalunganga ngitsho enkozweni. Nxa wayezihlanganisa labaphathi bebandla wabona ububi ayengabucabangelanga. Yonke indawo ayesiya kuyo, kulokuthi athole ubungcwele wathola ububi. “Kakho onganakana, ububi lezono ezenziwa edolobheni laseRoma, kudingeka ukuthi umuntu azibonele njalo azizwele ukuthi akholwe. Kungakho kujwayelekile ukuthi kusetshenziswe amazwi athi, ‘Nxa kukhona igehena, umuzi weRoma wakhelwe phezu kwalo, kusemgodini lapho okwenziwa khona zonke izono.’” waloba uLuther. -(Ibid, b.2, ch.6). {GC 124.3}IEP 124.3

Ngesikhathi esifananayo upapa wayenike isithembiso sezibusiso kubo bonke abantu ababezakhwela ngamadolo ilele okwakuthiwa yikho lapho uJesu ahamba khona nxa wayesiyahlulelwa phambi kaPilathu, kwakukholelwa ukuthi kwakwenzeke isimanga ukuthi ilele leli lisuke eJerusalema liyetholakala selisedolobheni leRoma. ULuther laye wazimisela ukukhwela ngamadolo ngelinye ilanga, khonokho nje wezwa ilizwi likhwaza njengomdumo wezulu lisithi: “Olungileyo uzakuphila ngokukholwa.” (Roma 1:17). Wasukuma masinyane waphuma kule indawo egcwele ukwesaba lokuyangeka. Amazwi omugca lowu awazange aphume enhliziyweni yakhe. Kusukela lapha wananzelela sobala ukuthi kwakuyimfundiso yamanga ukuthi umuntu kwakumele akhangelele emisebenzini yakhe yenyama nxa wayefuna usindiso, njalo wabona indingeko yokukholelwa emnikelweni njalo lasempilweni kaKrestu eqotho eyiyo kuphela esisindisayo. Amehlo akhe, ayesevuliwe, njalo ayengasela kuvalwa futhi ukuthi abone amaphutha emfundiso yabopapa. Nxa wayefulathela umuzi waseRoma, wayesekhethe ngokufanayo ukususa inhliziyo yakhe emfundisweni yaseRoma, kusukela ngalesi isikhathi ukwehlukana kwaqhubeka kukhula, kwazekwayafika isikhathi lapho ayenza khona isinqumo sokwehlukana lebandla leRoma. {GC 125.1}IEP 125.1

Ekuphendukeni kwakhe elizweni lakibo, uLuther waphiwa isicoco esikhulu egatsheni lezenkolo kwezemfundo ephezulu. Manje wayeselethuba lokuzinikela ngokupheleleyo, okwedlula isikhathi esasedlule, ekufundeni iMibhalo ayeyithandile. Wayesethethe isifungo sokuthi wayezafunda njalo atshumayele ngokwethembeka ilizwi likaNkulunkulu, hatshi amazwi lemfundiso yabopapa, okwempilo yakhe yonke. Wayesetshintshile ekubeni yinceku yebandla leRoma kumbe umbalisi oqeqetshileyo, kodwa wayesezakwaziwa njengomtshumayeli weBhayibhili oqotho. Ubizo lwaselufikile olokuthi abengumalusi wezimvu zikaNkulunkulu ezazilambele njalo zomele iqiniso. Wafundisa ngamandla amakhulu abantu ukuthi amaKrestu kwakufanele amukele kuphela lokhu okuphuma eMbhalweni oNgcwele. Amazwi lawa atshaya kanye enzikini yamandla kapapa. Ngoba yiwo ayemumethe insika yeMvuselelo. {GC 125.2}IEP 125.2

ULuther wananzelela ingozi yokuphakamisa imfundiso yabantu okwedlula ilizwi likaNkulunkulu. Waqala ngokuveza ububi bemfundiso eyayisezikolweni eziphezulu njalo waphikisa imfundiso yokholo eyayenze ukuthi abantu babeyizigqili okweminyaka eminengi. Waveza ukuthi imfundiso lezi zaziyize njalo zaziyingozi, wakhomba amehlo abantu eqinisweni elalinikwe ngabafundi labaprofethi hatshi amanga ayefundiswa ngabaphathi bebandla. {GC 126.1}IEP 126.1

Amazwi akhe ayeligugu endlebeni zalabo ababemlalele. Babengakaze bezwe amazwi afana lalawa empilweni zabo. Amazwi entokozo ayebatshela ngoMsindisi olothando, lesiqiniseko sokuthethelelwa lokuthula ngegazi lakhe, abangela ukuthi inhliziyo zabo zibelethemba eliphakade. Edolobheni laseWittenberg ukukhanya kwasekuqalile njalo

kwakuzakhula kufinyelele amazwe wonke emhlabeni njalo okwakuzakhula kuze kuyefika ekupheleni kwesikhathi. {GC 126.2}IEP 126.2

Kodwa ukukhanya lobunyama ngeke kuhlangane. Phakathi kweqiniso lamanga kulengxabano engelamkhawulo. Ukumela lokuphakamisa okunye kutsho ukunyathezela njalo lokuphika okunye. Umsindisi wethu uqobo lwakhe wathi: “Lingathi ngize ukuletha ukuthula emhlabeni: angizanga ukuletha ukuthula kodwa inkemba.” (Mathewu 10:34). ULuther laye watsho amazwi alandelayo nxa iMvuselelo yayiqala: “UNkulunkulu kangithungameli kuphela, uyangifuqela phambili. Uyangithwala angisephambili. Angisiyo nkosi yami. Ngiyafisa ukuphila phakathi kokuthula, kodwa ngijikelwa phakathi kwenngxabano lokuhlamuka.” (D’Aubigne, b.5, ch.2). Wayesezafakwa phakathi kwempikiswano. {GC 126.3}IEP 126.3

Ibandla leRoma laseliyenze umusa kaNkulunkulu waba yinto yokuthengiswa. Amatafula abantu abathengisayo (Mathewu 21:12) ayesebekiwe phakathi kwebandla njalo umoya wawugcwele amazwi alabo abathengayo labathengisayo. Ngaphansi kwemizamo yokwakha ibandla elabizwa ngokuthi yiSt Peter edolobheni laseRoma, ukuthethelelwa kwezono kwakuthengiselwa uzulu wonke ngaphansi kwemvumo kapapa. Ngentengo yokona kwabantu indlu kaNkulunkulu yayizakwakhiwa, insika yayo yayibekwe ngemali yesono! Kodwa amaqhinga ayesetshenziswe libandla leRoma ukuletha udumo kulo, aba yimbangela yokuwa kwalo. Isenzo lesi yiso esavusa izitha ezakhetha ukulwisana lombuso kapapa, ekucineni kwabangela ukuthi bathole uzibuse. {GC 127.1}IEP 127.1

Isisebenzi esafakwayo ukuthi sikhangele ukuthengiswa kwentethelelo yesono, ibizo laso kwakuthiwa nguTetzel, owayeyisigangi esaziwayo emphakathini ngemva kokwephula imithetho yelizwe lekaNkulunkulu, kodwa loba kwakunjalo waqhatshwa ukuthi abone ukuthi izifiso zikapapa zokunotha lokwengeza amandla akhe zazizagcwaliseka. Ngokuzimisela okukhulu, wakhuluma amanga esabekayo, endlebeni zabantu ababengalawo amandla okuqedisisa ububi besenzo lesi. Ngabe babelelizwi likaNkulunkulu ezandleni zabo, babengeke bakhohliswe ngale indlela. Kwakuyisizatho sokuthi abantu babengaphansi kwamandla kapapa, lokunothisa labo bonke ababesebenzisana laye, okwenza ukuthi iBhayibhili lifihlwe njalo lisuswe ezandleni zabantu. (See John C. L. Gieseler, A Compendium of Ecclesiastical History, per.4, sec.1, par.5). {GC 127.2}IEP 127.2

Nxa uTetzel wayengena edolobheni elithile, kwakulomuntu owayehamba phambi kwakhe ememeza esithi: “Umusa kaNkulunkulu lokababa ongcwele usemasangweni enu.” — (D’ Aubigne, b.3, ch.1). Abantu babehlangabeza umzenzisi lowu sengathi wayenguNkulunkulu uqobo lwakhe owayeyehle ezulwini weza kibo. Isiga sonke lesi sasiqhubekela ethempelini, uTetzel wayesima phambi kwebandla, etshela abantu ukuthi intethelelo leyi ayeyithengisa yayiyisipho esivela kuNkulunkulu. Wayefundisa ukuthi

ngamandla ayesephepheni leli ayelithengisa, izono zonke zazithethelelwa kugoqela lalezo ezazingakenziwa njalo kwakungekho “indingeko yokuzivuma nxa sezenziwe.” (Ibid, b.3, ch.1). Okwedlula lokhu, wafundisa bonke ababelalele ukuthi amaphepha lawa awentethelelo ayelamandla wokuhlenga hatshi kuphela abaphilayo kodwa lalabo abafileyo, esithi kusukela esikhathini lapho imali eyayingena khona engcebethwini yakhe, umoya walowo owayethengelwe wawusuka egehena ungene ezulwini. (See K.R. Hagenbach, History of the Reformation, vol.1, p.96). {GC 127.3}IEP 127.3

Nxa uSimon Magus wayezame ukuthenga amandla abafundi wokwenza izimanga uPetro wamphendula wathi: “Isiliva sakho kasibhubhe kanye lawe, ngoba ucabange ukuthi isiphiwo sikaNkulunkulu singathengwa ngemali.” (Imisebenzi 8:20). Kodwa amazwi kaTetzel amukelwa zinkulungwane zabantu. Isiliva legolide kwagelezela ezambeni zebandla. Usindiso olwaluthengeka ngemali lwalutholakala lula kulalolo oludinga ukuvuma izono, lokukholwa, kanye lokuzimisela ngamandla okuphika njalo lokunqoba isono. {GC 128.1}IEP 128.1

Imfundiso yokuthengisa intethelelo yayiphikiswe ngabantu abanengi okwakugoqela izifundiswa labantu abalungileyo ebandleni laseRoma, njalo babebanengi abangazange bamukele imfundiso leyi eyayingavumelani lokucabanga kanye loMbhalo. Kakho loyedwa umphathi webandla owakhipha ilizwi elilodwa lokuphikisa, kodwa ingqondo zabantu zaseziqala ukungahlaliseki, njalo abanye babezibuza ukuthi kambe uNkulunkulu wayengeke avuse inceku eyayizahlambulula ibandla lakhe na? {GC 128.2}IEP 128.2

ULuther loba nje wayelokhu engaphansi kwebandla, wanengwa kakhulu yisenzo lesi esasiqaliswe ngupapa. Inengi lamalunga ebandla lakhe lalithengile amaphepha lawa entethelelo, njalo basebeqalile ukubuya kumfundisi wabo ukuzovuma izono zabo hatshi ngesizatho sokuthi babevume izono zabo, kodwa ngenxa yephepha leli ababelithengile. ULuther wala ukubatshela ukuthi izono zabo zazithethelelwa ngenxa yephepha leli kodwa wabaxwayisa ukuthi kuphela nxa babevuma njalo beguqula amanyathelo abo, nxa kwakungenjalo babezafela ezonweni zabo. Ngokudideka okukhulu inengi labo labuyela kuTetzel owayebathengisele amaphepha entethelelo bemazisa ukuthi umfundisi wabo wayeyalile ukwamukela amaphepha abo, abanengi babefuna ukuthi babiselwe imali zabo. UTetzel wagcwala intukuthelo enkulu. Wakhuluma inhlamba ezinkulu, wabasa umlilo endaweni evulekileyo, watshela abantu ukuthi wayephiwe amandla ngupapa wokutshisa bonke abantu ababephikisana lalokho ayekwenza.” (D’Aubigne, b.3, ch.4). {GC 128.3}IEP 128.3

ULuther waqala manje umsebenzi wakhe wokumela iqiniso ngesibindi. Ilizwi lakhe lezwakala liphuma ethempelini, linika izixwayiso eziqakatheleyo. Wabeka phambi kwabantu ububi besono, njalo wabafundisa ukuthi umuntu ngeke athole ukuthethelelwa kumbe abalekele impumela yesono ngemisebenzi yenyama. Kuphela ukuvuma izono

phambi kaNkulunkulu lokukholwa kuKrestu uMsindisi owabethelwayo, yikho okungasindisa umuntu wonke. Umusa kaKrestu awuthengiswa, uyisipho esivela kuye. Wabachazela ngempilo yakhe lapho ayezame khona ukuthola usindiso ngemisebenzi yakhe yenyama, wachazela abalaleli bakhe ukuthi kwakungenxa yokususa amehlo akhe kuye njalo lokukholwa kuKrestu okwenza ukuthi athole ukuthula kanye lentokozo. {GC 129.1}IEP 129.1

Nxa uTetzel wayeqhubeka ngomsebenzi wakhe wokudukisa abantu, uLuther laye wazimisela ukwenza konke okwakusemandleni akhe ukuthi abantu bafundiswe ukuthi lokhu kwakungaveli kuNkulunkulu. Ithuba lavuleka kuye. Ibandla laseWittenberg, lalo lalilazo izithombe ezaziboniswa abantu ngezinye insuku ezikhethekileyo, njalo ukuthethelelwa kwezono kwakunikwa bonke ababeze ngalezi izikhathi ethempelini bezovuma izono zabo. Ngokunjalo abantu abanengi babesiza ethempelini ngamalanga lawa ayebekiwe. Elinye lamalanga lawa laliseduzane elalibizwa njengomthimba wabaNgcwele. Sekusele usuku olulodwa ukuthi lolusuku lufike, uLuther wabhala iphepha elalilemigca angamatshumi ayisitshiyagalo lunye lanhlanu, ayeveza ukuthi imfundiso leyi yayiphikisana lelizwi likaNkulunkulu walibethela emnyango. Wabhala lokuthi wayezimisele ukumela konke ayekubhalile ngosuku olulandelayo, nxa kwakuzabakhona ababezafisa ukuyiphikisa. {GC 129.2}IEP 129.2

Iphepha lakhe labonwa ngabantu abanengi kakhulu. Abanengi balifunda kanengi, besukela phezulu besiyaphansi njalo besukela phansi besiya phezulu. Kwaba lenjabulo enkulu edolobheni laseWittenburg kanye lasesikolweni esiphezulu. Ngemigca leyi eyayibethelwe nguLuther, kwabasobala ukuthi amandla okuthethelela izono lokwethesa isigwebo ayengazange aphiwa upapa loba wuphi umuntu. Konke lokhu okwakusenziwa ebandleni, kwakuyindlela yokwenza imali njalo kwakuyindlela uSathane ayedukisa ngayo bonke ababesamukela imfundiso leyi ngoba ngokukhipha imali izono zabo zazingathethelelwa ezulwini, okwakusitsho ukuthi abantu abanjalo babefela ezonweni zabo. Kwabonakala sobala ukuthi ivangeli likaKrestu yilokuphela igugu elikhulu ebandleni, njalo lokuthi umusa kaNkulunkulu ovezwe ngale indlela, njalo unikwa wonke umuntu ovuma izono zakhe ngokukholwa kuphela. {GC 130.1}IEP 130.1

Isahluko 8—ULuther Umiswa Phambi Kwedale Lephalamende.

Kwasekulombusi omutsha owayesethethe isihlalo elizweni laseGermany ibizo lakhe okwakuthiwa nguCharles V, njalo abathungameli bebandla leRoma babengachithanga isikhathi sokumenzela amhlophe ukwenzela ukuthi alwisane lomsebenzi weMvuselelo elizweni leli. Ngakolunye uhlangothi omunye walabo ababembeke esikhundleni lesi owayesedolobheni laseSaxony, wamcebisa ukuthi angenzi lutho kuLuther ngaphandle kokuthi amnike ithuba lokuthi aziphendulele phambi kwakhe. Ngenxa yalokho umbusi wabalokudideka njalo lokuyangeka ngoba wayengazi ukuthi kwakumele alalele bani. Abathungameli beRoma babengeke basuthiswe ngelinye inyathelo ngaphandle kwelokuthi uLuther agwetshelwe ukufa. Wayemchazele sobala ukuthi “yena labanye embusweni, babengatholanga icala kuLuther kanye lasembhalweni yakhe;” ngokunjalo wacela ukuthi uLuther kwakumele anikwe isiqiniseko sokuphepha, ukwenzela ukuthi ayezimela phambi komthethwandaba ahlolwe ngamadoda aqotho ayezamnika ithuba lokuzimela kungela bandlululo.” (D’Aubigne, b.6, ch.11). {GC 145.1}IEP 145.1

Amehlo omuntu wonke ayesekhangele emhlanganweni omkhulu owawuzaqala edolobheni laseWorms ngemva kokuqala kombuso kaCharles V. Kwakulembuzo eqakathekileyo eyayiphathelane lezombusazwe okwakumele ihlaziywe emhlanganweni lowu; ngokokuqala izikhulu zephalamende zazizahlangana lombusi lowu oweyemutsha ngeminyaka yokuzalwa. Kwakubuye abakhulu labancane ababemele ibandla lezombusazwe ababevela endaweni zonke zelizwe. Kwakulabo hlanga lwesikhosini, abantu abaphakemeyo, ababelesifiso sokuvikela ikusasa labo kanye lenotho yabo, babececile ngezembatho ezaziveza ukuphakama kwabo lamandla abo, behanqwe ngamabutho ayebavikela, njalo kwakulabameli bamazwe ayeyakhelane lelizwe laseGermany, bonke babuthana edolobheni laseWorms. Loba kwakunjalo, udaba olwalumqoka kubo bonke kwakuludaba loMvuseleli waseSaxon. {GC 145.2}IEP 145.2

UCharles wayecele ukuthi uLuther alethwe, wamnika isiqiniseko sokuthi wayezaphepha njalo wayezaphiwa ithuba lokuthi aziphendulele kuwo wonke amacala ababemethesa wona phambi kwabahluleli abaqotho. ULuther wakuthakazelela ukuthi wayezakuma phambi komhlangano lowu omkhulu. Wayengaphilanga kahle emzimbeni wakhe ngalesi isikhathi kodwa wabhalela incwadi omunye wababusi esithi, “Nxa kungenzeka ngehluleke ukuya edolobheni leWorms ngiphilile, ngizathwalelwa khona, ngigula nginje. Ngoba nxa umbusi engibiza, angilakuthandabuza ukuthi lubizo lukaNkulunkulu ngokwakhe. Nxa belesifiso sokusebenzisa udlame phezu kwami, njalo lokhu kungenzeka bakwenze (ngoba abangibizeli ukuzongilaya kuphela), ngibeka udaba lonke ezandleni zikaNkulunkulu. Ulokhe esaphila njalo usabusa yena owahlenga impilo

zamajaha amathathu emlilweni ovuthayo. Nxa kungenzeka engangihlengi, impilo yami ayiqakathekanga. Asiyenze imizamo yokuvikela ivangeli ukuthi lingabi yinhlekisa phambi kwabantu ababi, njalo asizimisele ukuchitha igazi lethu ngenxa yalo, ngokwesaba ukuthi benganqoba. Asimi engingahlela ukuthi impilo yami kumbe ukufa kuzabangela ukuthi abanengi basindiswe...Ungathembela konke kimi...ngaphandle kokuthi ngibaleke njalo ngiphike ukholo lwami. Ngeke ngibaleke, njalo ngeke ngiphike inkolo yami." — (Ibid, b.7, ch.1). {GC 146.1}IEP 146.1

Nxa indaba zasezifinyelele edolobheni laseWorms ezokuthi uLuther wayezakuma phambi kwedale, abantu bagcwala injabulo. UAleander owayengumeli kapapa owayenikwe isikhundla sokukhangela udaba lolu, wagcwala intukuthelo enkulu. Wananzelela ukuthi umphumela ekucineni wawuzaba yikunqotshwa kombuso kapapa. Ukuthethwa kwecala upapa ayesebeke isigwebo kilo, kwakuzakwehlisa amandla kapapa phambi kwamehlo abantu. Okwedlula lokhu wayekwazi ukuthi amazwi kaLuther acacileyo kwakungenzeka aphendule inengi lababusi labaphathi ababezakuba semhlanganweni lowu bahlamukele umbuso kapapa. Ngokunjalo wazama, ngokuphangisa ukulwisana loCharles V ephikisa isinqumo sokuthi uLuther abekhona emhlanganweni lowu. Ngesikhathi esifananayo kwalethwa incwadi eyayichaza ukuthi uLuther kwakumele axotshwe, njalo lokhu sekuhlangene lokulwisa kukameli kapapa, kwabangela ukuthi abhalele incwadi umbusi waseSaxon emchazela ukuthi nxa uLuther wayeqhubeka esala ukuphika imfundiso yakhe wayengasafanelanga ukuthi abuye emhlanganweni. {GC 146.2}IEP 146.2

UAleander kazange asuthiseke ngokunqoba kwakhe, kodwa wenza imizamo yokuthi uLuther agwetshelwe ukufa. Ngokuzimisela okukhulu waletha phambi kwababusi lamakhosi amazwi wokuthi uMvuseleli wayelecala lokudukisa abantu, lelokuhlamuka njalo lelokuthuka uNkulunkulu. Kodwa ukuzimisela kwakhe kwabonisa sobala umoya owawumfuqa. "Ufuqwa yinzondo lochuku kuphela, okwedlula ukulunga" leyi kwaba yimpendulo yabantu abanengi. (Ibid, b.7, ch.1). Inengi labaphathi ababeze emhlanganweni basebezimisele okwedlula izikhathi zonke ukuvikela umsebenzi kaLuther. {GC 147.1}IEP 147.1

Ngokuzimisela okukhulu, uAleander wasebenza ngamandla ezama ukwenza ukuthi uCharles akholwe ukuthi kwakungumlandu wakhe njengomongameli owokuqinisa izinqumo zonke ezazenziwe ngupapa. Kodwa ngaphansi komthetho welizwe laseGermany lokhu kwakungeke kwenzeke ngaphandle kokuvumelana kwamalunga ephalamende, ekucineni uCharles wabiza umeli kapapa ukuthi azoletha udaba lwakhe phambi komhlangano. "Kwakulusuku olukhulu kumzenzisi webandla. Umhlangano lowu wawumkhulu kakhulu: njalo lomsebenzi wakhe wawumkhulu kakhulu. UAleander wayelethuba lokuncengela ibandla leRoma, ...umama wamabandla wonke." Kwakumele avikele umbuso wohlanga lukaPetro phambi kwexuku elalivela emagumbini wonke esiKrestu. "Wayelesipho sokukhuluma ngokucaca, njalo waphakama wabasezingeni

lomhlangano omkhulu okwedlula yonke. UNkulunkulu wayehlelile ukuthi umbuso webandla leRoma ubelethuba lokumelwa yingcitshi yabo kwezokukhuluma, phambi kwezikhulu zombuso, ngaphambi kokuthi ubekwe icala." — (Wylie, b.6, ch.4). Ngokuthandabuza bonke ababethande imfundiso kaLuther, bamelela inkulumo kaAleander. Umeli waseSaxion wayengekho emhlanganweni lowu, kodwa ngokucela kwakhe abanye bezisebenzi zakhe babekhona belungele ukubhala phansi inkulumo kameli kapapa. {GC 147.2}IEP 147.2

Ngamandla wonke wokufunda lokuqedisisa, uAleander waqala inkulumo yakhe ejonge ukubhidliza iqiniso. Wabeka amacala ngokulandelana kwawo phezu kaLuther wambeka njengesitha selizwe lesebandla, lesabantu abaphilayo, labafileyo, abakhulu labancane, njalo lesabaphathi bebandla lamaKrestu wonke emhlabeni. "Edabeni lukaLuther kulobufakazi obaneleyo, obulingene ukuthi kutshiswe abahlamuki abazinkulungwane ezilikhulu" watsho phambi kwabo. {GC 148.1}IEP 148.1

Nxa wayephetha wakhetha ukubeka icala kulabo ababemukele imfundiso kaLuther: "Bayini bonke laba abantu abazibiza amaLutheran? Baliqula labahlamuki, amapristi amabi, labaphathi bebandla abaziphakamisayo, njalo labantukazana ababadukisileyo. Umkhulu okwesabekayo umehluko phakathi kwabo elilandela ibandla leRoma ngamandla, langenani labo! Isinqumo sokuvumelana phakathi komuntu wonke osemhlanganweni lowu sizakhanyisela umuntu wonke, sixwayise bonke abafuna ukuhlamuka, njalo senze labo abangakayenzi isinqumo bangenzi iphutha njalo sizaqinisa labo ababuthakathaka." (D'Aubigne, b.7, ch.3). {GC 148.2}IEP 148.2

Ngesikhali esifanayo bonke abamela iqiniso bahlala behlaselwa kusukela endulo. Amazwi afananayo lokhe esetshenziswa ukuphikisa labo abamela iqiniso lanamuhla, abazimisela ukuveza amaphutha, lokutshumayela ilizwi likaNkulunkulu njengoba linjalo. "Ngobani laba abatshumayela imfundiso leyi entsha?" kutsho labo abathanda inkolo eyamukelwa ngumuntu wonke. "Abafundanga, njalo balutshwana, futhi bangabantukazana esigabeni. Kodwa bathi baleqiniso, njalo bangabakhethekileyo bakaNkulunkulu. Abalalwazi njalo baduhisiwe. Khangela ukuthi ibandla lethu lilabantu abanengi kangakanani lendonsela! Banengi kangakanani abantu abafundileyo labaphakemeyo abasebandleni lethu! Khangela amandla amanengi asehlangothini lwethu!" Lawa ngamazwi alendonsela enkulu emhlabeni, kodwa awaqinisekanga khathesi njengoba nje ayengasilo iqiniso ngezinsuku zoMvuseleli. {GC 148.3}IEP 148.3

Umsebenzi wokuvuselela awuzange uphele ngesikhathi sikaLuther njengoba abanengi besitsho. Uzaqhubeka kuze kuyefika ukuphela komhlaba. ULuther wayelomsebenzi omkhulu wokuletha ukukhanya empilweni zabantu abanengi uNkulunkulu ayevumele ukuthi kukhanye kuye; kodwa loba kwakunjalo kazange athole konke ukukhanya okwakuzanikwa umhlaba wonke. Kusukela esikhathini sakhe kusiyafika

khathesi, ukukhanya okutsha lokhe kuvela eMbhalweni oNgcwele, njalo lamaqiniso amatsha lokhe esibasobala. {GC 148.4}IEP 148.4

Inkulumo kameli kapapa yatshiya indonsela enkulu kulabo ababelalele. ULuther wayengekho kule indawo, owayelamazwi okuletha iqiniso elivela elizwini likaNkulunkulu ukuthi aphikise intshantshu kapapa. Akuzange kube lemizamo yokumela uMvikeli. Kwabalomoya phakathi kwabantu abanengi wokutshabalalisa imfundiso yakhe njalo nxa kwakusenzeka lokuquphula konke ukuhlamuka. Ibandla leRoma laselithole ithuba elihle lokuzivikela. Konke okwakungakhulunywa okwakuzabangela ukuthi ibandla lizivikele kwasekukhulunyiwe. Kodwa lokhu okwakubonakala sengathi yikunqoba kwakuyikunqotshwa kwalo. Kusukela manje umehluko phakathi kweqiniso lamanga wawuzabasobala. Kusukela ngalolu usuku ibandla leRoma lalingasoke lisama liqinile njengasendulo. {GC 149.1}IEP 149.1

Loba nje inengi lalabo ababesemhlanganweni lalingeke lithandabuze ukunikela uLuther ukuthi ayekuzwa uchuku lweRoma, abanengi babo babenanzelele ububi obabusenziwa libandla phezu kwabantu belizwe laseGermany njalo babelesifiso sokuthi uchuku lolu luphele. Umeli kapapa wayeveze umbuso weRoma ngendlela ehlabusayo kakhulu. Manje uNkulunkulu wafuqa omunye wababusi ababekhona ukuthi aveze sobala uchuku lokubusa kwebandla leRoma. Ngesibindi esikhulu, uGeorge waseSaxony, waphakama phambi komhlangano waveza sobala ngokucaca okukhulu imfundiso yamanga njalo lezenzo ezinyanyisayo zombuso weRoma njalo lomphumela wazo. Nxa wayephetha watsho amazwi alandelayo: {GC 149.2}IEP 149.2

“Lezi ngezinye zendlela zokuncindezela ezibuya ebandleni leRoma. Konke ukuyangeka kubekwe eceleni njalo into eyodwa abayifunayo... yimali, imali, imali, ...ukwenzela ukuthi abatshumayeli bonke okumele ukuthi ngabe bafundisa iqiniso, bengakhulumi lutho kodwa amanga, njalo abamukelwa kuphela, kodwa bayabhadalwa, ngoba ngokukhuluma kwabo amanga amakhulu, lembhadalo yabo iyangezwa. Kungenxa yesihlenge lesi esingcolileyo, ukuthi amanzi angcolileyo ayageleza khathesi. Ubugebengu buqhubela isandla ukukhohlakala...Khepha, kungenxa yokukhohlakala kwabaphathi bebandla okubangela ukuthi imphefumulo yabantu iye ekulahlweni. Kumele kube lenguquko enkulu elizweni lonke.”- (Ibid, b.7, ch.4). {GC 149.3}IEP 149.3

Wachaza ngendlela elamandla kakhulu umsebenzi wokuncindezela owawusenziwa libandla kwacaca okwedlula indlela uLuther ayengakubeka ngayo; njalo ngesizatho sokuthi lowo owayekhulumile wayeyisitha sikaLuther kwenza ukuthi amazwi akhe abelendonsela enkulu. {GC 150.1}IEP 150.1

Ngabe amehlo abo bonke ababesemhlanganweni ayevuliwe, babezabona ixuku lengilosi elaliletha ukukhanya engqondweni zomuntu wonke owayekhona, zizama ukususa umnyama lemfundiso yamanga, njalo ezazivula inhliziyo zabo ukuthi bamukele iqiniso.

Kwakungamandla kaNkulunkulu weqiniso lokuhlakanipha ayehola wonke umuntu kugoqela abantu ababephikisana lomsebenzi wemvuselelo, ngale indlela kwabangela ukuthi kwendlalelwe umsebenzi owawusuzafezwa. UMartin Luther wayengekho, kodwa ilizwi lalowo omkhulu kuloLuther laselizwakele emhlanganweni lowu. {GC 150.2}IEP 150.2

Kwakhethwa abantu ngokuphangisa abanikwa umsebenzi wokususa konke ukuncindezela okwakufakwe ngupapa phezu kwezizukulwane zelizwe laseGermany. Babhala phansi izinto ezazilikhulu lanye ababefisa ukuthi ziqondiswe bazinika umongameli welizwe, bamxwayisa ukuthi athathe amanyethelo okuqondisa konke ukuncindela okwakukhona. “Khepha ukulahleka okungaka kwemphefumulo yamaKrestu,” kwatsho laba ababebhalile izicelo lezi, “khepha ukuncindezela okungaka, lokuqilwa okungaka, ngenxa yobubi obuhanqe lowo ozibiza umkhulu wenkolo yesiKrestu! Kungumsebenzi wethu ukuthi sivikele isithunzi lokubhidlizwa kwabantu bakithi. Ngalesi sizatho sicela ngokuzithoba kodwa ngokuphangisa ukuthi wenze imizamo yonke yokuthi kubelenguquko njalo lokuthi ubone ukuthi konke lokhu kuyenzeka.” (Ibid, b.7, ch.4). {GC 150.3}IEP 150.3

Umhlangano wasephalamende wanquma ukuthi uLuther kwakumele abuye azokuma phambi kwabo. Loba nje uAleander wazama ukulwisa ukuthi kungenziwa lokhu, ekucineni umongameli wavuma ukuthi uLuther abuye. Wanikwa njalo isiqiniseko sokuthi wayezaphepha njalo wayengeke ayehlelwe yingozi. Amasamanisi lawa alethwa yisithunywa edolobheni laseWittenburg esasinikwe amandla wokumvikela endleleni aze ayefika edolobheni laseWorms. {GC 150.4}IEP 150.4

Abangane bakaLuther bagcwala ukwesaba njalo lokukhathazeka. Babesazi inzondo eyayikhona ezitheni zakhe, babesesaba ukuthi isithembiso sokuvikeleka kwakhe sasingeke sihlonitshwe, bamncenga ukuthi angafaki impilo yakhe engozini. Wabaphendula wathi: “Abameli bakapapa abathandi ukuthi ngize edolobheni leWorms, kodwa bafisa ukuthi ngibekwe icala ngibulawe. Konke lokhu akulandaba. Lingathandazeli mina, kodwa thandazelani ilizwi likaNkulunkulu...UKrestu uzanginika uMoya wakhe ukuze nginqobe abafundisi laba bamanga. Ngiyabaphikisa ekuphileni kwami: ngizabanqoba ngokufa kwami. Bayatshiseka edolobheni leWorms bafisa ukuthi ngiphike inkolo yami, njalo lokhu kuzaba yikuphika kwami: “Ngatsho phambilini ukuthi upapa wayengumeli kaKrestu, manje sengisithi uyisitha sikaKrestu, njalo ungumlandeli kaSathane.” (Ibid, b.7, ch.6). {GC 150.5}IEP 150.5

ULuther wayengasoke aqale uhambo lwakhe olwaluyingozi yedwa. Ngaphandle kwesithunywa sikamongameli, abangane bakhe abathathu bazimisela ukuhamba laye. UMelanchthon wayelesifiso sokuhamba labo. Inhliziyo yakhe yayibambene lekaLuther, njalo wayelesifiso sokumlandela, loba kwakusitsho ukuthi ayentolongweni kumbe ekufeni.

Kodwa isicelo sakhe asizange samukelwe. Nxa kwakusitsho ukuthi uLuther abulawe, ithemba lomsebenzi weMvuselelo lalizabe selisele emahlombe womngane wakhe owayesesemutsha. Nxa uLuther wayehlukana loMelanchthon watsho amazwi alandelayo: “Nxa kungenzeka ngingaphenduki, njalo izitha zami zingangibulala, qhubeka ufundisa, njalo ume uqine eqinisweni. Usebenze endaweni yami...nxa wena usele uphila, ukufa kwami akusoke kube ndabazalutho.”- (Ibid, b.7, ch.7). Abafundi njalo labantu bonke basedolobheni laseWittenburg ababeze ukuzovalelisa uLuther bathinteka kakhulu. Ixuku labantu ababethintwe livangeli enhliziyweni zabo, bamvalelisa ngezinyembezi. Yiyo indlela uLuther lalabo ayehamba labo abasuka ngayo edolobheni laseWittenburg. {GC 151.1}IEP 151.1

Endleleni bananzelela ukuthi ingqondo zabantu zazigcwele ubunyama ngenxa yalokhu okwakusenzakala. Kwamanye amadolobho abazange bathole inhlonipho. Nxa babephumula ebusuku, omunye wabapristi owayelungile, wabonisa ukwesaba kwakhe ngokuphakamisa phambi kukaLuther umfanekiso womunye wabavuseleli elizweni laseItaly owayebulawelwe iqiniso. Ngosuku olulandelayo bezwa umbiko edolobheni laseWorms kwasekwenziwe isinqumo sokuthi zonke ingwalo ezazibhalwe nguLuther zazingasavunyelwa ukuthi zibalwe ngabantu. Izithunywa zikamongameli zazihambisa umbiko wokuthi wonke umuntu owayelengwalo zikaLuther kwasekumele azise kubahluleli. Isithunywa sikamongameli nxa sasisizwa lokhu sesaba ukuthi kwasekungenzeka uLuther abesengozini, sasesimbuza ukuthi wayelokhe efuna ukuqhubekela phambili ngohambo lwakhe. ULuther waphendula wathi: “Loba kungenzeka ngibekwe icala kuwo wonke amadolobho, ngizaqhubekela phambili.”- (Ibid, b.7, ch.7). {GC 151.2}IEP 151.2

Edolobheni laseErfurt, uLuther wamukelwa ngenhlonipho enkulu. Wagonjolozelwa lixuku labantu ababemjabulele, wadlula emigwaqweni owayeke wayihamba nxa wayesayenza umsebenzi wokucela imali. Wavakatshela indawo ayeke ahlala kuyo esasebenzela ibandla, wakhumbula indlela iqiniso elaseligcwele elizweni laseGermany elalimfinyelele ngokwakuqala. Bamcela ukuthi atshumayele. Lokhu wayetsheliwe ukuthi angakwenzi kodwa, isithunywa sikamongameli samnika imvumo, njalo umuntu owayeke wasebenzela ibandla eqila abantu wayeselethuba lokuma phambi kwabantu. {GC 152.1}IEP 152.1

Nxa wayesemile phambi kwexuku elalibuthene wasebenzisa amazwi kaKrestu, “Ukuthula makube kini.” “Abantu abaqeqetshileyo kakhulu, labo dokotela, kanye lababhalayo, bazamile ukufundisa abantu indlela yokuthola impilo enaphakade, njalo behlulekile. Ngizalitshela yona manje ... UNkulunkulu wavusa iNdoda eyodwa ekufeni, iNkosi yethu uJesu Krestu, ukwenzela ukuthi abhubhise ukufa, aqede isono, njalo avale amasango asegehena. Lowu kungumsebenzi wosindiso...UJesu wanqoba! Lezi zindaba ezimnandi, njalo sisindiswa ngemisebenzi yakhe, njalo hatshi ngemisebenzi yethu...INkosi

yethu uJesu Krestu yathi, “Ukuthula makube kini: khangelani izandla zami;’ okutsho ukuthi, Khangelani bantu! Yimi kuphela, engithethe izono zenu, ngalithenga; manje selilokuthula, kutsho iNkosi.” {GC 152.2}IEP 152.2

Waqhubeka ebabonisa ukuthi ukukholwa kweqiniso kuzabonakala kuphela ngokuphila impilo engcwele. “Njengoba uNkulunkulu esesihlengile, lathi asiboniseni imsebenzi yethu, siyenze ukuthi yamukeleke phambi kwakhe. Unothile na? Yenza ukuthi imisebenzi yakho yamukeleke phambi kwabaswelayo. Uyaswela na? Yenza ukuthi imisebenzi yakho yamukeleke phambi kwabanothileyo. Nxa imisebenzi oyenzayo ijabulisa wena kuphela, umsebenzi ozitshela ukuthi uwenzela uNkulunkulu ungamanga.” (Ibid, b.7, ch.7). {GC 152.3}IEP 152.3

Abantu balalela ngokukhulu ukumangala. Isinkwa sokuphila sahletshulwa phambi kwemphefumulo leyi eyayilambele iqiniso. UKrestu waphakanyiswa phambi kwabo, wabonakala ephezulu okwedlula opapa, labaphathi bebandla, lababusi kanye lamakhosi omhlaba. ULuther kazange atsholutho ngengozi eyayiphambi kwakhe. Kazange afune ukuthi abangele ukuthi abantu bazihluphe ngaye kumbe babelozwelo. Ngokubeka kwakhe amehlo akhe kuKrestu wayesekhohlwe bonke ubumina. Wazifihla ngemva kweNdoda yaseKalivari, wafisa kuphela ukuveza uJesu njengoMsindisi wezoni zonke. {GC 152.4}IEP 152.4

Nxa uMvuseleli wayeqhubeka ngohambo lwakhe, yonke indawo abantu babemhlangabeza befuna ukumbona. Ixuku labantu elalifisa ukumbona lalimhanqa, njalo amazwi wobungane ayemxwayisa ngenhloso yabaphathi bebandla leRoma. “Bazakutshisa,” batsho abanye, “benze ukuthi umzimba wakho usale ungamalahle, njengoba benza ngokufanayo kuHuss.” ULuther wabaphendula, “Loba bengenelisa ukubasa umlilo osuka edolobheni laseWorms usiyafika edolobheni laseWittenberg, amalangabi akhona afinyelele ezulwini ngobude, ngingahamba phakathi kwawo ngegama likaJesu; ngingama phambi kwabo ngephule umhlathi wesilo lesi, lamazinyo aso, ngitshumayela igama leNkosi uJesu Krestu.”- (Ibid, b.7, ch.7). {GC 153.1}IEP 153.1

Umbiko wokuza kwakhe wabangela ukuthi kungabi lokuhlaliseka edolobheni laseWorms. Abangane bakhe bakhathazeka ngokuphepha kwakhe, izitha zakhe zona zazisesaba ukuthi sekungenzeka amaqhinga abo angaphumeleli. Imizamo eminengi yenziwa ukuthi bamvikele ukuthi angene edolobheni leli. Ngaphansi kwamaqhinga abaphathi bebandla, kwavunyelwana ukuthi ayehlala endlini yomunye wabapristi bebandla, bezama ukuthi kubelula kibo ukuthi banqobe. Abangane bakhe benza imizamo yokuthi bamenze ayesabe ngokumchazela, ingozi eyayiphambi kwakhe. Yonke imizamo yabo ayizange iphumelele. ULuther lokhe elesibindi wathi: “Loba bekungaba lamadimoni edolobheni leWorms alingana lamazenge aphezu kwezindlu, loba bekunjalo bengizangena kulo.”- (Ibid, b.7, ch.7). {GC 153.2}IEP 153.2

Ekufikeni kwakhe edolobheni laseWorms, ixuku labantu elikhulu lamhlangabeza emasangweni bezomamukela. Kwakungakaze kube labantu abanengi ngale indlela ababezohlangabeza umuntu ngitsho lanxa kwakufika umongameli ngokwakhe. Injabulo yabantu yayinkulu kakhulu, njalo kwezwakala ilizwi elalixwayisa uLuther ngengozi eyayizamehlela. " UNkulunkulu uzabalihawu lami," waphendula nxa wayesehla enqoleni ayezengayo. {GC 153.3}IEP 153.3

Abameli bakapapa babengakukholwanga ukuthi uLuther wayengafaka impilo yakhe engozini ngokuza edolobheni laseWorms, ngakhoke ukufika kwakhe kwenza ukuthi bathukuthele kakhulu. Umongameli wabiza amalunga ephalamende yakhe ukuthi bahlele indlela udaba lolu olwaluzathethwa ngayo. Omunye wababhishopi waphendula wathi: "Kudala sikhuluma ngodaba lolu. Sicela ukuthi usebenzise amandla akho, ubulale lumuntu kanye. USigismund kabangelanga ukuthi uHuss atshiswe na? Asikhangelelwanga njalo asibotshwanga ukuthi sinike umhlamuki isiqiniseko sokuphepha." "Hatshi," waphendula umongameli, "kumele sigcine isithembiso sethu."- (Ibid, b.7, ch.8). Ekucineni kwavunyelwana ukuthi uMvuseleli kwakumele aphiwe ithuba lokuzimela. {GC 153.4}IEP 153.4

Bonke abantu babethakazelela ukubona indoda leyi, njalo ixuku labantu labuthana endaweni ayehlala kuyo. ULuther wayengakaphumuli ngokugcweleyo ngenxa yohambo lwabo olwaluthethe amaviki amabili, njalo umzimba wakhe wawungakalulami ngemva kokugula kwakhe; kwakumele alungiselele izehlakalo ezaziphambi kwakhe, njalo wayedinga ukuthula lokuphumula. Kodwa abantu abanengi babefisa ukumbona, okwabangela ukuthi angatholi ukuphumula ngoba wayehlala ehanqwe ngabantu abaphezulu, labancane, njalo labaphathi bebandla. Phakathi kwabo laba kwakulamakhosi ayelwisane lomongameli ukuthi ayenze imizamo yokususa ukuncindezela okwakulethwe libandla leRoma ebantwini, uLuther wathi, "bonke babekhululwe livangeli lami."- (Martyn, page 393). Izitha kanye labangane, beza befuna ukuzobona lindoda eyayime ngesibindi eqinisweni, kodwa wabamukela bonke ngesineke esikhulu, wabaphendula bonke ngesibindi langenhlonipho. Isimo sakhe sasiqinile njalo silesibindi. Ubuso bakhe obabubunile, bucakile ngenxa yobunzima ayedlule kibo, babugcwele ukulunga njalo lentokozo. Ukucoleka njalo lokuzimisela okwakuphuma emazwini akhe, kwamnika amandla ayebangela ukuthi lezitha zakhe zehluleke ukuwamela. Abangane lezitha zakhe bagcwala ukumangala kakhulu. Abanye babelesiqiniseko sokuthi isandla esingcwele sasihamba laye; abanye babesitsho amazwi akhulunywa ngabafarisi ngoJesu awokuthi: "Ulamadimoni." {GC 154.1}IEP 154.1

Ngosuku olwalandelayo uLuther wabizwa ukuthi azokuma phambi kwedale lephalamende. Kwakhethwa omunye webutho ukuthi amlethe endlini enkulu lapho ayezakhuluma khona; lobakwakunjalo wafika nzima endaweni leyi. Imigwaqo yonke

yayigcwele abantu ababefuna ukubona indoda leyi eyayikhethe ukuphikisana lemfundiso kanye lamandla kapapa. {GC 154.2}IEP 154.2

Nxa wayesezangena phambi kwabahluleli, omunye owayengumkhulu webutho ngaphambilini wathi kuye ngelizwi lokulunga: “Sisebenzi sebandla esiyinsweli, manje suzayamela udaba olumqoka olwedlula lokhu engakumelayo mina kumbe okwedlula wonke amelwa yizikhulu zebutho phakathi kwezimpi ezinkulu lapho okwachitheka khona igazi kakhulu. Kodwa nxa umsebenzi wakho ulungile, njalo lawe ukholelwa kuwo, qhubekela phambili ngegama likaNkulunkulu, njalo ungesabi lutho. UNkulunkulu kasoze akulahle.” — (D’Aubigne, b.7, ch.8). {GC 154.3}IEP 154.3

ULuther wema phambi kwephalamende. Umongameli wayehleli esihlalweni sobukhosi. Wayegonjolozelwe yizikhulu zombuso wonke. Kwakungazake kubelomuntu owayebizwe ukuthi ame phambi komhlangano ophezulu kangaka njengalowu uLuther owayezakuma phambi kwawo ezomela inkolo yakhe. “Ukuma kwakhe lokhu kuphela kwakuyisibonakaliso sokunqoba kwakhe umbuso kapapa. Upapa wayembeke icala, njalo manje wayesemi phambi komthethwandaba, okwakubonisa ngalesi isehlakalo ukuthi babezifake phezu kapapa. Upapa wayemnike isigwebo sokuthi axotshwe, asuswe ebantwini, kodwa manje wayebizwe ngelizwi lenhlonipho, njalo wemukelwa phambi kwephalamende eyayihlonitshwa emhlabeni wonke. Upapa wayemgwebele ukuthi athule inaphakade, kodwa manje wayeselungiselela ukukhuluma phambi kwenkulungwane zabantu ababezimisele ukulalela ngokuqedisisa ababevela endaweni ezinengi. Kwasekusungulwe umvukela omkhulu owawubangelwe yimfundiso kaLuther. Umbuso weRoma wawusuqala ukuwa, njalo kwakungenxa yelizwi lesisebenzi sebandla esingasomuntu walutho esasibangela ukuyangiswa kwawo.” — (Ibid, b.7, ch.8). {GC 155.1} IEP 155.1

Phambili komhlangano lowu omkhulu, uMvuseleli owayezelwe emulini yabayanga, wabonakala sengathi wayelokumangala njalo lokuyangeka. Inengi lababusi, nxa babenanzelela isimo sakhe, bamlanda bamnyenyezela besithi: “Ungesabi labo ababulala umzimba, kodwa abangelamandla wokubulala umphefumulo.” Omunye wathi: “Nxa bezaliletha phambi kwababusi lamakhosi ngenxa yegama lami, lizakunikwa nguMoya kaBaba wenu, amazwi wokukhuluma.” Ngale indlela amazwi kaKrestu alethwa ngamadoda aphakemeyo, ukuba azoqinisa inceku kaNkulunkulu ngehola layo lobunzima. {GC 155.2}IEP 155.2

ULuther wathunganyelwa ukuba ayekuma phambi kwesihlalo sikamongameli. Kwabalokuthula kubo bonke ababebuthene. Kwasekusukuma omunye wabahluleli wakhomba imibhalo kaLuther eyayibuthiwe, wambuza ukuthi wayevuma ukuthi imibhalo leyi yayingeyakhe njalo lokuthi wayefuna ukuphika konke okwakubhalwe kuyo. Ngemva kokubalwa kwezihloko zengwalo lezi, uLuther waphendula wathi ngokuphathelene

lombuzo wakuqala imbhalo leyi yayingeyakhe. “Ngokuphathelane lombuzo wesibili,” waphendula, “ngiyananzelela ukuthi lowu ngumbuzo ophathelane lokukholwa njalo lokusindiswa kwemphefumulo, njalo ugoqela ilizwi likaNkulunkulu, eliligugu eledlula wonke amagugu ezulwini lasemhlabeni, ngingenza iphutha nxa ngingaphendula ngingacabangisisanga. Kungenzeka ngiphendule kancane okwedlula okudingekayo, kumbe kakhulu okwedlula okudingwa liqiniso, njalo ngale indlela ngone phambi kwamazwi kaKrestu athi: ‘Kodwa lowo ozangiphika phambi kwabantu, lami ngizakumphika phambi kaBaba osezulwini.” (Mathewu 10:33). Ngalesi isizatho ngicela umongameli ohloniphekayo, ngokuzehlisa, ukuthi anginike isikhathi, ukwenzela ukuthi ngiphendule ngendlela engeke iphikise ilizwi likaNkulunkulu.”- (D’Aibigne, b. 7, ch.8). {GC 155.3}IEP 155.3

Ngokwenza isicelo lesi uLuther wathatha inyathelo lokuhlakanipha. Ukukhuluma kwakhe kwenza ukuthi abahluleli bakholwe ukuthi wayengafuqwa yimizwa. Ukuhlaliseka lokuziqoqa okungaka, kwakungakhangelelwanga emuntwini owayeziveze njengomuntu olesibindi njalo ongaguqukiyo, kwangezelela amandla akhe, kwabangela ukuthi eyenelise ukuziphendulela ngokunanzelela, lokuhlakanipha njalo langenhlonipho eyamangalisa njalo yephula inhliziyo zalabo ababelwisana laye ngoba bona babeziphakamisa. {GC 156.1}IEP 156.1

Ngelanga elalandelayo, uLuther wayezakuma ukuthi anike impendulo yakhe yokucina. Okwesikhatshana inhliziyo yakhe yatshona nxa wayecabanga izitha ezazihlangene ukuthi zilwisane leqiniso. Ukholo lwakhe lwehla, wafikelwa yikwesaba okukhulu. Ingozi zagcwala phambi kwakhe; izitha zakhe zazibonakala sengathi zasezizanqoba, njalo lamandla obunyama ayengathi sezanqoba. Amayezi ayebuthana phezu kwakhe, abonakala sengathi ayemhlukanisa loNkulunkulu. Wafisa isiqiniseko sokuthi uSomandla wayelaye. Ngenhliziyo edabukileyo waziphosela phansi, wathululela, ukukhala kwakhe okwakungeke kuzwisiswe ngumuntu ngaphandle kukaNkulunkulu ngokwakhe. {GC 156.2}IEP 156.2

“Wena Nkulunkulu olamandla njalo ophakade,” wazincengela, “mubi kangakanani umhlaba lowu! Bheka uvula umlomo wawo ukuthi ungiginye, njalo ngilokukholwa okuncane kangaka kuwe...Nxa kusitsho ukuthi kumele ngibeke ithemba lami emandleni womhlaba, konke sekuphelile...Ihola lami lokucina selifikile, isigwebo sami sesibekiwe...Nkosi yami, ngicela ungisize njengoba ngilwisana lokuhlakanipha konke okwasemhlabeni. Yenza lokhu, ...Wena kuphela, ...ngoba lowu asiwo msebenzi wami, kodwa ngowakho. Angilakho okokwenza lapha, angilakho engingakwenza ukuthi ngilwisane labo laba abaphakemeyo emhlabeni...Kodwa umsebenzi lowu ngowakho, ... njalo kungumsebenzi oqotho njalo onaphakade. Nkosi yami, ngisize! Wena Nkulunkulu othembekileyo njalo ongaguqukiyo, angibeki ithemba lami emuntwini...Konke okuphuma emuntwini akulakusasa; konke okuphuma emuntwini akuphumeleli...Wena nguwe

ongikhethele umsebenzi lowu...Mana eceleni kwami, ngenxa yegama likaJesu Krestu othandekayo, ongumvikeli wami, lehawu lami, njalo lomphotshongo wami oqinileyo." (Ibid, b.7, ch.8). {GC 156.3}IEP 156.3

Isandla sezulu esilenhlakanipho eqotho sasivumele ukuthi uLuther ananzelele ingozi eyayiphambi kwakhe, ukwenzela ukuthi angathembeli emandleni akhe, azifake engozini ngokuzithemba. Kodwa kwakungasokwesaba kwenyama, lokwesaba ubuhlungu lokufa, okwakubonakala sengathi kuyeza, okwabangela ukuthi abelokuthuthumela lokwesaba. Wayesefikile ekulweni, njalo wananzelela ukuthi wayengalawo amandla wokumelana lakho. Ngenxa yobuthakathaka bakhe, umsebenzi weqiniso kwakungenzeka unqotshwe. Walwisana loNkulunkulu hatshi ngokuthi wayefuna ukuthi avikelwe yena kodwa ngenxa yokuthi wayefuna ivangeli linqobe. NjengoJakobe, ngobusuku bakhe bokulwiswa, kwaba yibuhlungu lokulwiswa komphefumulo wakhe. Njengo Israyeli wanqoba ngoba eloNkulunkulu. Ngesikhathi lapho owayengela mandla khona, ukholo lwakhe lwanamathela kuKrestu, uMsindisi omkhulu. Waqiniswa yisiqiniseko sokuthi wayengasoke ame phambi kwephalamende eyedwa. Ukuthula kwabuyela emoyeni wakhe, njalo wathokozelela ukuthi wayenikwe ithuba lokuphakamisa ilizwi likaNkulunkulu phambi kwababusi bamazwe wonke. {GC 157.1}IEP 157.1

Wabeka inqondo yakhe kuNkulunkulu walungiselela impi eyayiphambi kwakhe. Wacabanga ngecebo ayezaphendula ngalo, wafunda imigca eyayisembhalweni yakhe, njalo wacephuna eBhayibhilini ubufakazi bamazwi ayewabhalile. Wasebeka isandla sakhe sokungxele phezu koMbhalo oNgwele owawuvuliwe phambi kwakhe, waphakamisa isandla sakhe sokudla njalo wafunga ukuthi "wayezahlala ezimisele evangelini, njalo wayezakhululeka ekumeleni ukholo lwakhe, loba kwakumele aqinise ukufakaza ayekwenzile ngegazi lakhe."- (Ibid, b.7, ch.8). {GC 157.2}IEP 157.2

Nxa wayesebiselwa futhi phambi kwephalamende, ubuso bakhe abuzange bubonise ukwesaba kumbe ukuyangeka. Wayelokuthula njalo lokuhlaliseka, kodwa wayelokhe elesibindi njalo elungile, wama phambi kukaNkulunkulu njengomfakazi wakhe phambi kwababusi lamakhosi omhlaba. Umphathi wephalamende wasembuza ngokwesibili ukuthi wayethanda na, ukuphika inkolo yakhe. ULuther wanika impendulo yakhe ngelizwi lokuzithoba lokuzehlisa, elalingela ntukuthelo kumbe ukulwa. Isimo sakhe sasihlukile njalo silenhlonipho; kodwa loba kwakunjalo wabonisa intokozo eyamangalisa wonke umuntu. {GC 158.1}IEP 158.1

"Wena mongameli ohloniphekayo, lamakhosi aphakemeyo, lamakhosana alomusa", watsho uLuther, "Ngimiphambi kwenu lamhlanje, ngenxa yokulandela ilizwi engiliphiweyo izolo, njalo ngomusa kaNkulunkulu ngiyacela ukuthi ngokuhlonipheka kwenu lilalele ngomusa amazwi ami wokumela lokuvikela umsebenzi lowu engikholelwa lokuthi ulungile njalo uliqiniso. Nxa kungenzeka, ngokungaqedisisi, ngephule imithetho

yemthethwandaba, ngiyacela ukuthi lingithethelele, ngoba angikhuliswanga ezindlini zesikhosini, kodwa emaphandleni." (Ibid, b.7, ch.8). {GC 158.2}IEP 158.2

Wathi eqhubeka ephendula umbuzo, waveza ukuthi imbhalo yakhe yayingafanani. Kweminye wayebhale ngobudlelwano phakathi kokukholwa lemisebenzi emihle, njalo lezitha zakhe zazitshilo ukuthi leyi imibhalo yayilungile. Ukuphika leyi imibhalo kwakusitsho ukuphika imfundiso eyayikholwa yinhlangothi zombili. Eyinye imibhalo yesibili yayimumethe amazwi ayechaza imisebenzi yabopapa eyokuncindezela abantu. Ukuphika amazwi lawa kwakuzakutsho ukuthi wayeqinisa amandla aseRoma, njalo lokuvula imnyango eminengi ukuthi baqhubeke ngobubi babo. Kweyinye imibhalo yesithathu wayeveze bonke abantu ababevikele imisebenzi yebandla yokuncindezela. Nxa wayekhuluma ngalaba bantu wavuma laye ukuthi wayesebenzise amazwi alukhuni okwedlula lokhu okwakudingeka. Kazange ayenze imizamo yokuthi wayengenzanga amaphutha, kodwa wayengeke ayiphike laleyi imbhalo, ngoba inyathelo elinjalo lalizayenza ukuthi izitha zeqiniso zithole amandla, njalo zibelegunya lokuhlukumeza abantu bakaNkulunkulu. {GC 158.3}IEP 158.3

"Loba kunjalo kodwa ngingumuntukazana, njalo angisuye uNkulunkulu," waqhubeka; "Ngakhoke ngizazimela ngendlela efanayo uJesu azimela ngayo: 'Nxa ngikhulume okubi, fakazani ububi engibukhulumileyo.' ... Ngomusa kaNkulunkulu, ngiyakucela mongameli ophakemeyo, lani makhosi ahloniphekayo, laye wonke umuntu okule indlu, ukuthi lingibonise ngokusebenzisa imbhalo yabaprofethi labafundi lapho engilahleke khona. Angisoke ngichithe isikhathi nxa sengikuzwisisile lokhu, ngizavuma amaphutha ami, njalo ngizaba ngowokuqala ukubutha imbhalo yami ngiyiphosele emlilweni. {GC 159.1}IEP 159.1

"Lokhu engiqeda ukukutsho kuchaza sobala, ngiyathemba, ukuthi ngicubungulile ngalinganisa ingozi engizifaka kuyo; kodwa angilakho ukudangala, ngiyathokoza ukubona ukuthi ivangeli manje, njengasendulo seliyimbangela yenhlupho lempikiswano. Lesi kuyisimo, njalo kungumphumela, welizwi likaNkulunkulu. 'Angizanga ukuzoletha ukuthula emhlabeni, kodwa inkemba,' watsho uJesu. UNkulunkulu uyisimanga njalo ulamandla ezixwayisweni zakhe; nanzelelani ngoba sekungenzeka, ngemizamo yokuphikisa lokhu elicabanga ukuthi yimfundiso yamanga, lilwisane lelizwi likaNkulunkulu, njalo lizibuthele ingozi enkulu, yokulahlwa kule impilo lakwezayo...Ngingacaphula imigca eminengi elizwini likaNkulunkulu. Ngingakhuluma ngaboFaro, lamakhosi aseBhabhiloni, njalo labanye abakoIsrayeli, abasebenzisa imisebenzi yabo becabanga ukuthi yayilungile njalo yayizakhulisa amandla abo kodwa yabangela ukuthi balahlekelwe yimbuso yabo. 'UNkulunkulu uyaquphula izintaba, njalo azikwazi lokhu.'"- (Ibid, b.7, ch.8). {GC 159.2}IEP 159.2

ULuther wayekhulume ngolimi lwaseGerman basebemcela ukuthi aphinde amazwi akhe ngolimi lwesiLatin. Loba nje wayesediniwe kodwa wavuma, waphinda amazwi akhe ngokucaca okufananayo langamandla njengasekuqaleni. Amandla kaNkulunkulu yiwo ayemhola edabeni lolu. Ingqondo zamakhosi amanengi ezazigcwele ubumnyama ngenxa yemfundiso yamanga lamasiko ababehluleke ukuqedisisa amazwi kaLuther ngokokuqala; benelisa ukuqedisisa nxa uLuther wayesephinda. {GC 159.3} IEP 159.3

Bonke labo abakhetha ukuvala amehlo abo ukuba babone ukukhanya, njalo ababezimisele ukuthi bengamukeli iqiniso, bagcwala inzondo nxa babesizwa amandla amazwi kaLuther. Nxa wayeseqedile ukukhuluma, isikhulumi sasephalamende satsho amazwi alandelayo ngentukuthelo: “Awukaphenduli umbuzo owubuziweyo...kudingeka ukuthi unike impendulo ecacileyo...Uzaphika kumbe awusoke uphike?” {GC 160.1}IEP 160.1

UMvuseleli waphendula: “Njengoba ngokuhlonipheka kwakho njalo lokuphakama kwakho udinga impendulo ecacileyo, ngizakunika yona, njalo yileyi: Angisoke ngibeke ukholo lwami kupapa kumbe ephalamende, ngoba kusobala njengelanga ukuthi bahleli besenza amaphutha njalo balokuphikisana. Ngaphandle kuphela nxa ngiboniswa eBhayibhilini kumbe ngamazwi acacileyo, ngaphandle nxa ngiboniswa ngemibhalo engiyifundileyo, njalo nxa besenza imizamo yokuthi umzwangedwa wami uthintwe ngokubhalwe elizwini likaNkulunkulu, Angeke njalo angisoke ngiphike, ngoba kuyingozi ukuthi umKrestu akhulume okuphikisana lomzwangedwa wakhe. Ngimi lapha, angeke ngenze okunye; uNkulunkulu angisize. Amen.” — (Ibid, b.7, ch.8). {GC 160.2}IEP 160.2

Ngale indlela yama lindoda eqotho phezu kwensika efaneleyo yelizwi likaNkulunkulu. Ukukhanya kwezulu kwakhazimulisa ubuso bakhe. Ubukhulu bakhe njalo lokulunga kwesimo sakhe, ukuthula kwakhe lenjabulo yenhliziyo yakhe, kwabonakala kibo bonke nxa wayefakaza ephikisa amandla emfundiso yamanga njalo nxa wayefakazela amandla okukholwa okulamandla wokunqoba umhlaba. {GC 160.3}IEP 160.3

Iphalamende lonke latsha amazwi okwesikhatshana ngokumangala. Ekuqaleni uLuther wayephendule ngelizwi eliphansi, elilenhlonipho njalo elalingathi lilokuzithoba kakhulu. Abameli bakapapa babekuthethe lokhu njengobufakazi bokuthi isibindi sakhe sasesiqala ukuphela. Benza isicelo sokuthi baqhubeke ngelanga elilandelayo bezama ukuthi benze ukuthi aphike imfundiso yakhe. UCharles ngokwakhe, nxa wayekhangele isimo sikaLuther, lezembatho zakhe ezazidabukile, lendlela ayekhuluma ngayo, wayephumisele amazwi athi: “Lumuntu ngeke enelise ukuthi angenze umhlamuki lami.” Isibindi ayesesibonisa manje, lamandla amazwi akhe njalo lokucaca kwemicabango yakhe, kwenza ukuthi bonke abantu babelokumangala. Umongameli wezwa efuqwa ukuthi ancome wathi: “Indoda leyi ikhuluma ngenhliziyo engelakwesaba njalo ngesibindi

esinganyikinyekiyo.” Ababusi abanengi ababevela elizweni laseGermany bakhangela ngokuziqhenya nxa babekhangela lowu owayemele isizwe sakibo. {GC 160.4}IEP 160.4

Abameli beRoma basebeveziwe sobala; izenzo zabo zaseziveziwe kwabasobala ukuthi zazingalunganga. Bazama ukuqinisa amandla abo, hatshi ngokusebenzisa ilizwi likaNkulunkulu, kodwa ngokusebenzisa amazwi wokwethusela, okuyindlela ibandla leRoma elaliyisebenzisile okweminyaka eminengi. Lowo owayemele iphalamende wathi: “Nxa usala ukuphika, umongameli kanye lamazwe wonke awezwekazi azakhulumisana baphume lesigwebo esifanele umhlamuki ofana lawe.” {GC 161.1}IEP 161.1

Umngane kaLuther owayelalele ngentokozo nxa wayeziphendulela, wagcwala ukwesaba nxa wayesizwa amazwi lawa; kodwa uLuther waphendula ngokuzithoba: “UNkulunkulu abe ngumsizi wami, ngoba ngeke ngiphike lutho.”- (Ibid, b.7, ch.8). {GC 161.2}IEP 161.2

Wacelwa ukuthi aphume phadle nxa amalunga edale lephalamende ayecubungula udaba lwakhe. Abantu abanengi babecabanga ukuthi uhlupho olukhulu lwaselufikile. Isinqumo sikaLuther sokwala ukuphika imfundiso yakhe sasizatshintsha ibandla kokuphela. Kwanqunywa ukuthi anikwe ithuba lokucina ukuthi aphike imfundiso yakhe. Ngokokucina wabizwa futhi wema phambi kwabo. Futhi umbuzo wabekwa phambi kwakhe ukuthi wayezaphika yini imfundiso yakhe. “Angilayo eyinye impendulo yokunika,” watsho, “ngaphandle kwaleyi engiyinikileyo.” Kwakusobala ukuthi wayengeke aguqulwe yizithembiso kumbe ngamazwi okwethusela ukuthi akhothamele intando yaseRoma. {GC 161.3}IEP 161.3

Abameli bakapapa bathukuthela nxa babenanzelela ukuthi amandla abo ayesethusa amakhosi, sengaphathwa kanje ngumuntukazana lowu; bafisa ukuthi abone intukuthelo yabo ngokumbulala ngochuku. Kodwa uLuther loba wayenanzelela ingozi eyayiphambi kwakhe, wayesekhulumile phambi kwamakhosi wonke ngokuzithoba langenhlonipho. Amazwi akhe ayengalakho ukuziphakamisa lokuzenzisa. Wayezikhohliwe yena, njalo lamakhosi ayemhanqile, njalo wayenanzelele ukuthi wayeme phambi kwalowo owayelamandla adlula opapa, labaphathi bebandla, lababusi njalo labomongameli. UKrestu wayekhulume ngobufakazi bukaLuther ngamandla njalo langendonsela eyabangela ukuthi okwesikhatshana abangane lezitha bafikelwe yikumangala. UMoya kaNkulunkulu wawukhona kule indawo uthinta inhliziyo zamakhosi lababusi ababekhona kulo umhlangano omkhulu. Ababusi abanengi bavuma ukuthi umsebenzi kaLuther wawulungile. Abanengi babephendulwe liqiniso, kodwa inselela yakhona ayizange ihlale isikhathi eside. Kwakulelinye iqula njalo elingazange libonise lokhu ababekholelwa kikho, kodwa abathi ngemva kokuzibalela iMbhalo eNgcwele abakhetha ukumela iqiniso ngesibindi esikhulu. {GC 161.4}IEP 161.4

Omunye wababusi okwakuthiwa nguFrederick wayelinde ngenhliziyo eyayithakazelela ukuza kukaLuther ephalamende, njalo wayelalele ngentokozo amazwi kaLuther. Ngenjabulo langokuziqhenya wayebengumfakazi wesibindi ayesibonisile, lokuma enganyikinyeki, lendlela ayeziphathe ngayo, njalo laye wazimisela ukumela iqiniso ngesibindi. Waqathanisa amaqembu lawa womabili ayephikisana, wananzelela ukuthi ukuhlakanipha kwabopapa, lamakhosi, lababusi kwakwehlulwe ngamandla eqiniso. Umbuso kapapa wawusuthole ukunqotshwa okwakuzazwakala emazweni wonke okweminyaka eminengi. {GC 162.1}IEP 162.1

Nxa umeli kapapa wayesenanzelele umphumela wamazwi kaLuther ayesewenzile, wafikelwa yikwesaba ayengakaze abelakho, esesabela ukuthi amandla aseRoma ayezaphungulwa, njalo wazimisela ukuthi wayezayenza yonke imizamo yokuthi uLuther abulawe. Wasebenzisa ubungcitshi bakhe kwezokukhuluma ayesaziwa ngakho, wachazela umongameli lowu owayesesemutsha ingozi yokulandela imfundiso yoMvuseleli kulokugcina ubungane ababelabo phakathi kwabo lopapa waseRoma. {GC 162.2}IEP 162.2

Amazwi akhe awazange awele phansi. Ngosuku olwalandela impendulo kaLuther, uCharles wathumela umlayezo okwakumele unikwe bonke abantu ababesephalamende, ebatshela ukuthi wayezathatha amanyathelo ayethethwe ngababusi abebeze phambi kwakhe awokuvikela imfundiso zebandla leRoma. Njengoba uLuther wayeyalile ukuphika ukholo lwakhe, kwakumele kuthathwe amanyathelo alukhuni phezu kwakhe lemfundiso yakhe. “Indoda eyodwa, edukiswe yikungaqedisisi kwayo, isihlamukele ukholo lwesiKretsu. Ukuqeda ububi lobu ngizimisele, ukunikela imibuso yami, lenotho yami, labangane bami, lomzimba wami, legazi lami, lomphefumulo wami, kanye lempilo yami. Ngesikhatshana ngizaxotsha uLuther, ngimvimbele ukuthi enze umvukela ebantwini, ngizaqhubeka njalo ngimjezise yena labalandeli bakhe njengabahlamuki abakhulu, ngibaxotshe elizweni, ngibathuke, njalo ngisebenzise yonke imizamo yokubabhubhisa. Ngicela ukuthi wonke amakhosi aziphathe njengamaKrestu aqotho.” — (Ibid, b.7, ch.9). Loba wayetsho njalo umongameli wathi isithembiso sokuphepha kukaLuther kwakumele sihlonitshwe, njalo wathi isigwebo sasingeke sibekwe kuye engakavunyelwa ukuthi abuyele emzini wakhe ephephile. {GC 162.3}IEP 162.3

Manje kwasekulembono embili ephikisanayo phakathi kwephalamende. Labo ababemele upapa lalabo ababengabalandeli bakhe, bakwenza kwabamhlophe ukuthi babefuna isiqiniseko sokuphepha kukaLuther sephulwe. Bathi bona, “Umfula uRhine, kumele wamukele umlotha wakhe, ngendlela efanayo owemukela amalahle kaJohn Huss eminyakeni elikhulu edlulileyo.”- (Ibid, b.7, ch.9). Kodwa ababusi belizwe laseGermany bakwala lokhu ngoba kwakuzabangela ukuthi abantu bangathembi ababusi babo kungcolise igama lesizwe sabo. Bakhumbuza abantu impi eyayibekhona ngemva

kokubulawa kukaHuss elizweni lakibo, baveza ukuthi babengathandi ukuthi isehlakalo esifananayo sehlele ilizwe lakibo. {GC 163.1}IEP 163.1

UCharles ngokwakhe nxa wayephendula isicelo sabameli bakapapa, wathi: “Loba inhlonipho lokukholwa sekutshabalele elizweni lonke, kumele kuthole indawo enhliziyweni zababusi.” — (Ibid, b. 7, ch.9). Baqhubeka bemfuqela ukuthi ayenze kuLuther lokhu okwakwenziwe nguSigismund kuHuss, ukuthi amnikele ezandleni zebandla, kodwa wathi ekhumbula amazwi kaHuss awatsho kuSigismund embonisa ukuthi wayekholelwa emangeni, uCharles V waphendula wathi: “Angeke ngithande ukuyangeka njengoSigismund.” — (Lenfant, vol. 1, p.422). {GC 163.2}IEP 163.2

Loba kwakunjalo uCharles wayesekhethile ukuphika iqiniso elalivezwe nguLuther. “Ngizimisele ukuhamba emanyathelweni abokhokho bami,” wabhala umongameli. (D’Augbigne, b.7, ch.9). Wayeseyenzile isinqumo sokuthi wayengeke aphambuke endleleni eyayihanjwe ngabanye kulokuthi ahambe endleleni yeqiniso lobungcwele. Ngokuba okhokho bakhe babeyenze ngokufanayo, wayezavikela umbuso wabopapa, lochuku lwabo kanye lokuhlukumeza ababekwenza. Ngale indlela wenza isinqumo sakhe, wala ukwamukela ukukhanya okwakungamukelwanga ngabokhokho bakhe, ngitsho lokwenza lokhu ababengakwenzanga. {GC 163.3}IEP 163.3

Banengi lasensukwini zalamuhla ababambelela emasikweni abokhokho babo. Nxa iNkosi ibathumela ukukhanya okungatholwanga ngabokhokho babo, bayala ukukwamukela, ngoba, ngenxa yokuthi abananzeleli ukuthi kwakunganikwanga okhokho babo, yikho babengeke bakwamukele. Asibekwanga lapho okhokho bethu ababebebekwe khona; ngalesi sizatho imisebenzi yethu lalokho esikhangelelwe ukuthi sikwenze akufani lokwabo. UNkulunkulu kasoke asitshayele ihlombe ngoba siyalile ukwamukela amaqiniso akhe atholakala elizwini lakhe ngoba sikhethe ukuhamba emanyathelweni abokhokho bethu. Umsebenzi wethu umkhulu okwedlula owabokhokho bethu. Silomlandu wokwamukela ukukhanya abakutholayo, lalokhu okudluliswe phakathi kwezizukulwane, njalo silomlandu phambi kukaNkulunkulu ngenxa yokukhanya okwengeziweyo okuvezwe phambi kwethu okuvela elizwini lakhe. {GC 164.1}IEP 164.1

UJesu nxa wayekhuluma lamaJuda ayengamkholwa wathi: “Uba bengingafikanga, ngakhuluma labo, ngabe kabalasono; kodwa khathesi kabalazaba ngesono sabo.” (Johane 15:22). Amandla ezulu afanayo ayesekhulume ngoLuther ekhuluma lomongameli lababusi baseGermany. Njalo nxa ukukhanya kwakukhanyiswa kuphuma elizwini likaNkulunkulu, uMoya wakhe wancenga ngokokucina kwabanengi ababebuthene emhlanganweni lowu. NjengoPhilathu eminyakeni eminengi eyayedlule, wayevumele ukuziphakamisa lokuthandwa ngabantu ukuthi avale inhliziyo yakhe phambi koMsindisi womhlaba wonke; ngendlela efana lekaFelix atshela inceku kaNkulunkulu ukuthi, “Ake uhambe okwakhathesi; nxa ngizuza ithuba ngizakubiza;” ngendlela njalo uAgrippa ayenza ngayo

“Uphose wangenza ukuthi lami ngibe ngumKrestu.” (Imisebenzi 24:25; 26:28). Loba kwakunjalo bafulathela amazwi ayethunywe lizulu, langendlela efanayo uCharles V, ngokuvumela ukuthanda kwakhe ukuziphakamisa lenotho yomhlaba, wakhetha ukwala ukukhanya kweqiniso. {GC 164.2}IEP 164.2

Amahungahunga ecebo lokulimaza uLuther afinyelela abantu edolobheni njalo lokhu kwabangela ukutshiseka okukhulu edolobheni lonke. UMvuseleli wayeseyakhe ubungane labantu abanengi, ababelwazi uchuku lweRoma, ngakho bazimisela ukuthi uLuther anganikelwa ezandleni zebandla. Izikhulu ezinengi zafunga ukuthi zazizamvikela. Emasangweni ezindlu lasendaweni ezivulekileyo, kwakufakwe imibhalo eyayiphikisana loLuther njalo eminye yayivumelana lemfundiso yakhe. Komunye umbhalo kwakulotshwe amazwi athi: “Maye kuwe wena lizwe, onkosi yakho ingumntwana.” (Mtshumayeli 10:16). Indlela abantu abanengi ababetshiseka ngayo ngoLuther elizweni lonke laseGermany, yenza ukuthi umongameli lababusi bananzelele ukuthi wonke amanyethelo ayengenziwa ayezaletha ingozi kuLuther, njalo ayezabangela umvukela elizweni. {GC 164.3}IEP 164.3

UFredrick waseSaxony wahlala ngokuzithoba, wafihla imizwa yakhe ngokunanzelela, engabonisi ukuthi yena wayecabangani ngoLuther, kodwa ngesikhathi esifanayo wamvikela ngelihlo lengqungqulu, ekhangele amanyathelo akhe wonke njalo lawezitha zakhe. Kodwa banengi abangazange bafihle indlela ababeyamukele ngayo imfundiso kaLuther. Wavakatshelwa ngamakhosi lababusi njalo labanye abantu abakhulu labancane. “Indlu kadokotela encane,” kwaloba uSpalatin, “yehluleka ukwenela abantu bonke ababemvakatshela.”- (Martyn, vol.1, p. 404). Abantu babemkhangela okwesikhathi eside sengathi wayengasomuntu wenyama. Lalabo ababengakholelwa emfundisweni yakhe babebuka indlela ayeme ngesibindi wakhetha ukuthi abulawe kulokuthi aphike umzwangedwa wakhe. {GC 165.1}IEP 165.1

Imizamo eminengi yenziwa ngabaphathi bebandla eyokuba benze uLuther aguqule isinqumo sakhe. Ababusi lamakhosi bamtshela ukuthi nxa wayeqhubeka esenza isinqumo esasiphambene lemfundiso yebandla wayezaxotshwa elizweni asale engasela muntu omvikelayo. Nxa wayephendula isicelo lesi uLuther wathi: “Ivangeli likaKrestu ngeke litshunyayelwe kusale kungela ophikisayo...Kunganike kumele ukwesaba ingozi kungihlukanise leNkosi yami, njalo lelizwi elingcwele eliyilo iqiniso kuphela? Hatshi; Kungangcono ngidele umzimba wami, legazi lami, njalo lempilo yami.”- (D’Aubigne, b.7, ch.10). {GC 165.2}IEP 165.2

Bamtshela njalo ukuthi kwakumele alandele isinqumo sikamongameli, njalo ngemva kwalokho wayengeke esayesaba lutho. “Ngiyavuma ngenhliziyo yami yonke ukuthi umongameli, lababusi, njalo lamaKrestu wonke, kufanele ahlolisise njalo ahlulele imisebenzi yami yonke, kodwa kuphela nxa besebenzisa ilizwi likaNkulunkulu njengomgomo wabo. Umuntu wonke kalakho okunye okumele akwenze ngaphandle

kokuhlonipha ilizwi likaNkulunkulu. Lingalethi udlame kumzangedwa wami, obotshaniswe leBhayibhili eliNgcwele.”- (Ibid, b.7, ch.10.) {GC 166.1}IEP 166.1

Kwesinye isicelo waphendula wathi: “Ngizimisele ukulahla isithembiso sami sokuphepha. Ngibeka ubomi lempilo yami ezandleni zikamongameli, kodwa ilizwi likaNkulunkulu — ngeke!”- (Ibid, b.7, ch.10). Wakubeka sobala ukuthi wayezimisele ukulandela isinqumo somhlangano lowu, kodwa kuphela nxa babesebenzisa iBhayibhili njengensika yesinqumo sabo. “Lapho okugoqela ilizwi likaNkulunkulu njalo lokholo, wonke umKrestu ungumahluleli olungileyo njengo papa, lobanje yena evumelana lezigidi zabaphathi.” — (Martyn, vol. 1, p. 410). Bonke abangane lezitha zakhe, bananzelela ukuthi yonke imizamo yokumenza ukuthi atshintshe isinqumo sakhe yayingeke isebenze. {GC 166.2}IEP 166.2

Ngabe uLuther wayevume ukuphika loba umugca owodwa, uSathane lengilosi zakhe babezanqoba. Kodwa ukunganyikinyeki kwakhe kwaba yindlela yokukhulula ibandla, njalo kwabayikusungulwa kwebanga elitsha. Indonsela yendoda leyi eyodwa, eyazimisela ukuzicabangela lokuma yodwa endabeni zokukholwa, yayizathinta ibandla lomhlaba wonke, hatshi kuphela ngesikhathi ayephila kuso, kodwa okweminyaka eminengi eyayizalandela. Isibindi lokuzimisela kwakhe, kwakuzaqinisa bonke, kuzekuyefika ekupheleni komhlaba, ababezadlula esimeni esifana lesakhe. Amandla lobukhulu bukaNkulunkulu baphakama phezu kwababusi basemhlabeni, laphezu kwamandla kaSathane. {GC 166.3}IEP 166.3

Ngemva kwesikhatshana uLuther wathola umlayezo wokuthi kwakumele abuyele ekhaya, njalo wayesazi ukuthi masinyane kwakuzalandela omunye owesigwebo sakhe. Amayezi engozi ayesendleleni yakhe, kodwa nxa wayesuka edolobheni leWorms, inhliziyo yakhe yayigcwele intokozo lokudumisa. “USathane ngokwakhe, ubevikela isihlalo sikapapa; kodwa uKrestu uvule isikhala esikhulu ethangweni lolu, njalo uSathane uphoqelwe ukuthi avume ukuthi uNkulunkulu mkhulu okwedlula yena.” — (D’Aubigne, b. 7, ch. 11). {GC 166.4}IEP 166.4

Ngemva kokusuka kwakhe, wayelokhu ezimisele ukubonisa ukuthi ukubambelela kwakhe eqinisweni kwakungamelanga kubonakale sengathi yikuhlamuka, uLuther wabhalela umongameli incwadi. “UNkulunkulu, onguye ohlola inhliziyo zonke, ungumfakazi wami, ngokuthi ngizimisele ukuhlonipha isihlalo sakho, ekuphakanyisweni lasekuyehlisweni, empilweni lasekufeni, njalo kungekho okunye ngaphandle kwelizwi likaNkulunkulu, wonke umuntu okumele aphile ngalo. Kuzozonke izinto zempilo yami yomhlaba, ukulunga kwami akusoke kunyikinyeke, ngoba lapha ukulahlekelwa kumbe ukunqoba akulandaba losindiso. Kodwa nxa kugoqela impilo enaphakade, uNkulunkulu kathandi ukuthi umuntu azehlise phambi komunye umuntu amkhonze. Ngoba ukuzehlisa

okunjalo endabeni zokukholwa kulingana lokukhonza, njalo okumele kunikwe uNkulunkulu kuphela.” — (Ibid, b.7, ch. 11). {GC 167.1}IEP 167.1

Endleleni yakhe yokuya ekhaya esuka edolobheni laseWorms, ukwamukelwa kwakhe kwasekudlula nxa wayesiya khona. Abantu abaphakemeyo bamukela indoda leyi eyayisigwetshelwe ukuxotshwa esizweni, njalo abantu bonke bahlonipha indoda eyayilahlwe ngumongameli. Bamcela ukuthi atshumayele, njalo loba wayetshelwe ukuthi engakwenzi lokhu wasukuma wamaphambi kwabo. “Angizange ngifunge ukuthi ngizafihla ilizwi likaNkulunkulu,” wakhuluma, “njalo angisoke.” —Martyn, vol. 1, p. 420). {GC 167.2}IEP 167.2

Kwakungakapheli isikhathi eside esuke edolobheni laseWorms abameli bakapapa bahle benza imizamo yokuthi umongameli agcwalise isigwebo sakhe. Esigwebeni lesi uLuther wabizwa “USathane ngokwakhe owayesesimeni somuntu njalo egqoke izembatho zomuntu. -(D’Aubigne, b. 7, ch.11). Kwabekwa umthetho wokuthi nxa isiqiniseko sakhe sokuphepha sasiphela, kwakumele kuthathwe amanyathelo wokumisa umsebenzi wakhe. Bonke abantu babenqatshelwa ukumnika indawo yokuhlala, lokumnika ukudla kumbe amanzi, lokumsiza langamazwi kumbe ngezenzo, phambi kwabantu kumbe ensitha. Kwakumele abanjwe loba ngaphi ayekhona, ahanjiswe emapholiseni. Abalandeli bakhe labo kwakumele, babotshwe impahla zabo zithathwe. Imibhalo yakhe kwakumele itshiswe, njalo ekucineni, bonke ababezayala ukulandela umthetho lowu babezagoqelwa esigwebeni lesi. UFredrick waseSaxony njalo labanye ababusi baseGermany ababelobungane loLuther, babesukile edolobheni laseWorms, ngemva kokusuka kwakhe, njalo umthetho kamongameli wawuvunywe ngababusi bonke ababesele. Ngalesi isikhathi abaphathi bebandla leRoma basebegcwele intokozo. Bazitshela ukuthi isiphetho semvuselelo sasesibotshiwe. {GC 167.3}IEP 167.3

UNkulunkulu wayevule indlela yokuphunyuka phambi kwenceku yakhe. Ilihlo elingalaliyo lalilandela indlela kaLuther, njalo inhliziyo eqotho yayihlele ukuphepha kwakhe. Kwakusobala ukuthi ibandla leRoma lalingeke lisuthiseke ngomunye umphumela ngaphandle kokufa kwakhe; kuphela ngokufihlwa wayengaphepha emazinyweni esilo lesi. UNkulunkulu wabeka icebo kumbusi uFredrick waseSaxony, elokuthi impilo kaLuther iphephiswe. Ngokusebenzisana labangane abaqotho icebo lakhe lenziwa uLuther wafihlwa phambi kwabangane lezitha zakhe. Phakathi kohambo lwakhe lokuya ekhaya wathathwa, wahlukaniswa labantu ababehamba laye, wathathwa wayafihlwa edolobheni laseWartburg, endaweni eyayisithele ezintabeni. Ukuthathwa kwakhe lokufihlwa kwakhe kwakuyenziwe ngenkulu imfihlakalo okwabangela ukuthi uFredrick laye ngokwesikhathi eside engazi ukuthi babemuse ngaphi. Ukungazi lokhu kwakuyenziwe ngendlela eyokuthi laye wayengeke achaze ukuthi wayengaphi ngoba laye wayengazi. Waziduduza ngokuthi uMvuseleli wayephephile, njalo ngolwazi lolu wayelokusuthiseka. {GC 168.1}IEP 168.1

Kwadlula umnyaka uLuther elokhe eyisibotshwa. UAleander labaphathi bebandla bajabula kakhulu nxa isibani sevangeli sasesibonakala sengathi sasesicitsha. Kodwa kulokuthi kubenjalo, uMvuseleli wayesafaka isibani sakhe amafutha avela esiphaleni seqiniso, njalo ukukhanya kwaso kwakuzakhanya okwedlula endulo. {GC 168.2}IEP 168.2

Endaweni yakhe yokuphepha edolobheni laseWartburg, uLuther wayekholisile okwesikhatshana ukuthula ngoba wayengasekho ekulweni ayedlule kikho. Kodwa kenelisanga ukusuthiseka ngokuthula ayephila kikho okwesikhathi eside. Ngesizatho sokuthi wayejwayele ukuphila impilo yokukhuthala lokulwiswa, kazange enelise ukuhlala nje engenzi lutho. Ngalezi nsuku zokuphumula kwakhe isimo sebandla sabuya phambi kwakhe, wakhala kakhulu ngokudangala. “Khepha! Akulamuntu ezinsukwini zokucina zolaka lukaNkulunkulu, ozimisele ukuma njengomduli phambi kaNkulunkulu, ahlenge isizwe sakoIsrayeli!” — (Ibid, b.9, ch. 2). Ingqondo yakhe yahlangana futhi, wesaba ukuthi wayezaba lecala lokuba ligwala ngokuhlehlela emuva. Wasezisola ngenxa yokuthi wayechithe isikhathi engasebenzeli iNkosi. Loba kwakunjalo nsuku zonke wayesenza umsebenzi omkhulu owawungeke wenziwe ngumuntu oyedwa. Usiba lwakhe aluzange lume ukubhala. Nxa izitha zakhe zazijabulela ukuthi babemthulisile, babalokumangala nxa babebona ubufakazi obubambekayo bokuthi wayelokhe ephila. Incwadi ezinengi ezazibhalwe nguye, zagcwala elizweni laseGermany. Wenzela njalo isizwe sakibo umsebenzi omkhulu wokuphendulela iTestament eLitsha elimini lwaseGermany. Waqhubeka ehambisa ivangeli ehleli ezintabeni kwazekwaphosa kwaphela umnyaka, eveza imfundiso zamanga ezazikhona. {GC 168.3}IEP 168.3

Kodwa kwakungasosizatho sokuphephisa impilo yakhe ngenxa yolaka lwezitha zakhe okwabangela ukuthi uNkulunkulu amtholele indawo yokuphepha khatshana lamehlo abantu. Kwakulemphumela eligugu edlula leyi eyayizatholakala. Ezintabeni lapho okwakuthule khona, uLuther wasuswa ekuxhasweni kwasemhlabeni njalo wasuswa lapho abantu ababemtshayela ihlombe khona. Ngokunjalo wahlengwa ekuziphakamiseni lokuzithembeni okwande ukubangelwa yikwenza okuhle emehlweni abantu. Ngokuphila impilo yokuhlupheka lokuhlazwa, wayelungiselelwa njalo ukuhamba endleleni ephezulu ayeke wahamba ngayo. {GC 169.1}IEP 169.1

Nxa abantu bethokoza ngenxa yokukhululeka okulethwa liqiniso, kuvamile ukuthi baphakamise labo uNkulunkulu abasebenzisa ukuthi bakhulula amaketane emfundiso yamanga lamasiko. USathane uyande ukusebenzisa leliqhinga ukwenzela ukuthi inhliziyo zabantu zisuswe kuNkulunkulu zibekwe ezitsheni zenyama; uyabaholela ukuthi bakhonze isitsha okwedlula isandla esibaholela eqinisweni. Esikhathini esinengi, abaphathi bebandla abanconywa ngale indlela, bayakhohlwa ukuthi kumele babambelele kuNkulunkulu, bacine bezithemba bona. Ngalesi sizatho, bacina belingeka ukuthi balawule ingqondo njalo lemizwangedwa yabantu, abayabe sebezimisele ukukhangelela kibo kulokuthi bakhangele

elizwini likaNkulunkulu. Umsebenzi kaNkulunkulu kwandile ukuthi ungahambi ngendlela efaneleyo ngenxa yomoya lowu ovunyelwa ngabalandeli bakhe. UNkulunkulu wenza lokhu ukwenzela ukuthi avikele umsebenzi weMvuselelo. Wayefisa ukuthi umsebenzi lowu ubelophawu lwakhe hatshi olomuntu. Amehlo abantu ayekhangeliswe kuLuther okwesikhathi eside njengomchazi weqiniso, uLuther wasuswa emehlweni abantu ukwenzela ukuthi amehlo wonke akhangeliswe kuMlobi weqiniso onguSimakade. {GC 169.2}IEP 169.2

Isahluko 9—UMvuseleli WaseSwitzerland.

Ekukhethweni kwezitsha zokuvuselela ibandla, icebo lezulu elifananayo liyabonakala njalo ekukhethweni kwabantu abasungula amabandla. UMbalisi omkhulu wasezulwini wadlula amadoda ayelezikhundla eziphakemeyo, lezinothi njalo lababusi, ababejwayele ukuphakanyiswa njengabaphathi babantu bonke. Babelokuziphakamisa lokuzithemba ngoba babezitshela ukuthi babengcono, okwabangela ukuthi bengabilozwelo phezu kwabanye abantu njalo babeyizisebenzi ndawonye leNdoda yaseNazaretha eyayilokuzehlisa. Emadodeni ayengafundanga ayethiya inhlanzi eGalile ubizo lwafika lwathi: “Ngilandelani njalo ngizalenza abagoli babantu.” (Mathewu 4:19). Abafundi bakhe babelokuzehlisa njalo babelomoya ovuma ukufundiswa. Ngesizatho sokuthi babengaphanjaniswanga yimfundiso yomhlaba, kwenza ukuthi kubelula ukuthi uKrestu abafunze iqiniso. Ngokunjalo ngezinsuku zeMvuselelo enkulu. Abavuseleli ababehamba phambili babengamadoda ayelokuzehlisa, kwakungamadoda ayengalakho ukuziphakamisa kwalaba ababelezikhundla emhlabeni lasebandleni. Kulicebo likaNkulunkulu ukusebenzisa izitsha ezilokuzehlisa ukwenza umsebenzi omkhulu. Ngemva kwalokho udumo alunikwa abantu, kodwa lunikwa yena ngokwakhe osebenza ngabantu ukuba bafise njalo benze okwentando yakhe elungileyo. {GC 171.1}IEP 171.1

Kungakapheli amaviki amangaki uLuther ezelwe edolobheni laseSaxony, indoda okuthiwa nguUlric Zwingli layo yazalwa endlini yomalusi ezintabeni zaseAlps. Indawo uZwingli akhulela kuyo, njalo lendlela afundiswa ngayo esesemncane, kwakuhlelwe ngendlela eyayizamlungisela umsebenzi wakhe ayezawenza. Ngokukhuliswa kwakhe phakathi kobuhle bemvelo, ingqondo yakhe kusukela ebutsheni bakhe yagcwala ukunanzelela ubukhulu, lamandla kaNkulunkulu. Imbali yezenzo ezaziyenzwe ngabantu ababephila entabeni lezi, zabangela ukuthi abelesifiso sokulandela amanyathelo abo. Njalo walalela ngokulangathelela indaba zeBhayibhili ayezixoxelwa ngugogo wakhe yena ayezithole ebandleni. Ngokulangathelela okukhulu walalela izenzo zabaprofethi, lezabelusi ababeselusa izimvu zabo ezintabeni zasePalestine lapho ingilosi ezakhuluma labo khona, wafunda ngomntwana owazalelwa eBethlehema njalo leNdoda yaseKhalvari. {GC 171.2}IEP 171.2

Njengoyise kaLuther, ubaba kaZwingli wabalesifiso sokuthi indodana yakhe ithole imfundo, ngaleso sizatho umfana wathunyelwa esikolweni esesemncane. Ingqondo yakhe yakhula masinyane, ngesikhatshana kwaba lombuzo wokuthi babezathola ngaphi ababalisi ababelokukhalipha okwaneleyo ukuthi bamfundise. Wathi ekwanisa iminyaka elitshumi lantathu bamthumela edolobheni laseBern, elalilesikolo esiphakemeyo kakhulu elizweni laseSwitzerland. Kule indawo, kwavuka ingozi enkulu eyaphosa yathatha impilo yakhe. Imizamo emikhulu yenziwa ngabaphathi bebandla ukuthi bamfake enhlanganisweni yabo. Abaphathi bebandla baseDominican labaseFransisca babelwisana bedinga ukwamukelwa

ngabantu. Lokhu bazama ukukwenza ngokucecisa amabandla abo, lokuziphakamisa enkonzweni zabo, njalo lokubumba izithombe okwakukholelwa ukuthi zazilamandla wokwenza izibonakaliso. {GC 172.1}IEP 172.1

Abaphathi bohlangothi lwamaDominican bananzelela ukuthi nxa babengenelisa ukuthatha umfundi lowu owayelezipho ezingaka, babengenelisa ukuthola inzuzo lenhlonipho. Izipho zakhe kwezokukhuluma lokubhala, lokwazi kwakhe ukuhlabela lembongi, kwakuzaba lendonsela edlula konke ukucecisa ababekwenza ngemizamo yokuletha abantu ebandleni, njalo lokhu kwakuzabangela ukuthi bathole imali enengi ebantwini. Ngokudukisa lobuqili, bazama ukuhugela uZwingli ukuthi angene enhlanganisweni yabo. ULuther ebutsheni bakhe wayengene enhlanganisweni efananayo, njalo wayezalahlwa ngabe uNkulunkulu wayengangenelanga wamkhulula. UZwingli yena kazange avunyelwe ukuhlangana lengozi efananayo. Ngokusebenza kukaNkulunkulu uyise wathola ulwazi ngamacebo abaphathi bebandla. Wayengalaso isifiso sokuthi indodana yakhe ilandele impilo yobuvila njalo engelasisindo eyayiphilwa ngabaphathi bebandla. Wananzelela ukuthi ikusasa yakhe yayisengozini, ngakho wathumela umlayezo wokuthi abuye ekhaya ngokuphangisa. {GC 172.2}IEP 172.2

UZwingli walalela ilizwi leli, kodwa kwabanzima kuye ukuthi ahlale ezintabeni zakibo engafundi, ngemva kwesikhatshana waqhubeka ngezifundo zakhe edolobheni laseBasel. Kwakulapha uZwingli ezwa khona ngokokuqala ivangeli lomusa kaNkulunkulu ongathengiswayo. UWittenbach, owayefundisa indimi zasendulo, wayethe ngesikhathi efunda ulimi lwesiGreek lesiHebheru, wadonselwa eBhayibhilini, njalo ngale indlela ukukhanya kwezulu kwakufinyelele abafundi ababengaphansi kwakhe. Wabafundisa ukuthi kwakuleqiniso elidala njalo elaliqakatheke okwedlula zonke imfundiso ezazivela ezikolweni eziphezulu. Iqiniso leli elidala lalingelokuthi ukufa kukaJesu kuphela kwakuyinhlawulo yezoni zonke. KuZwingli amazwi lawa ayengathi yinsaba yokuqala yokukhanya ebakhona emadabukakusa. {GC 173.1}IEP 173.1

UZwingli wabizwa, wasuka edolobheni laseBasel ukuthi aqale umsebenzi wakhe. Insimu yakhe yokuqala yokusebenza yayisebandleni elalisezintabeni zaseAlpine, elalingekho khatshana lakibo. Ngemva kokugcotshwa njengompristi, “wazinikela ngenhliziyo yakhe yonke ukuthi wayezadingisisa iqiniso; ngoba wayenanzelela,” kutsho omunye owayenguMvuseleli, “ukuthi kwakumele akwazi kakhulu njengoba izimvu zikaNkulunkulu zazibekwe ezandleni zakhe.” (Wylie, b.8, ch.5). Nxa wayejula ekudingeni kwakhe iqiniso, kwakusiba sobala ukuthi kwakulomehluko phakathi kweqiniso lemfundiso zeRoma. Wazinikela eBhayibhilini, walamukela njengelizwi likaNkulunkulu, elaliyinsika njalo lomthetho ongaguqukiyo. Wananzelela ukuthi iBhayibhili lalizichasisa lona lodwa. Wazimisela ukuthi wayengeke ayenze imizamo yokulichasisa ngolwazi lwakhe, kodwa wavumela ukuthi lizichaze ngendlela esobala njalo ecacileyo. Wenza imizamo yokuthi athole lonke usizo ayeludinga ukuze athole ukuqedisisa okuqondileyo, njalo wacela ukuthi

uMoya oyiNgcwele, njengokutsho kukaZwingli, yena oyenelisa ukuchasisela sobala bonke abacela ngokuzidela njalo langomkhuleko. {GC 173.2}IEP 173.2

“IBhayibhili,” watsho uZwingli, “livela kuNkulunkulu, hatshi ebantwini, njalo ngokufanayo uNkulunkulu okhanyiselayo, uzalinika lani ukuqedisisa ilizwi elivela kuNkulunkulu. Ilizwi likaNkulunkulu...alehluleki, lilokukhanya, liyazifundisela, liyaziveza, liyakhanyisela umphefumulo ngosindiso langomusa, liyaduduza umphefumulo eNkosini, liwenze uzehlise, okubangela ukuthi umphefumulo uzidele njalo uzikhohlwe, njalo wamukele uNkulunkulu.” Iqiniso lamazwi lawa laselibonisiwe empilweni kaZwingli. Nxa wayekhuluma ngohambo lwakhe wabhala wathi: “Nxa...ngangiqala ukuzinikela ngokuphelela eMbhalweni oNgcwele, ukufunda kwasemhlabeni kwakuhlala kufuna ukuletha impikiswano kimi. Ekucineni ngafika ekutheni, ngicabange ukuthi, ‘Kufanele uvumele ukuthi konke lokhu kulale, njalo ufunde ingcazelo kaNkulunkulu ephuma elizwini lakhe kuphela.’ Ngasengiqala ukucela uNkulunkulu ukuthi anginike ukukhanya kwakhe, ngemva kwalokho iBhayibhili laqala ukuba lula kimi.”- (Ibid, b.8, ch.6). {GC 174.1}IEP 174.1

Imfundiso eyayifundiswa nguZwingli yayingaveli kuLuther. Kwakuyimfundiso kaKrestu. “Nxa kuyikuthi uLuther utshumayela ngoKrestu,” watsho uMvuseleli wamaSwiss, “wenza lokhu lami engikwenzayo. Labo abalethe kuKrestu banengi kulalabo abalethwe yimi. Kodwa lokhu akulamsebenzi. Angisoke ngiphakamise elinye igama kulelikaKrestu, engilibutho lakhe, yena njalo kuphela oyiNkosi yami. Akukaze kube lelizwi elilodwa elilotshwe yimi lisiya kuLuther kumbe elilotshwe nguye lisizakimi. Kungani? ...Ukwenzela ukuthi kubonakale indlela uMoya oNgcwele ovumelana ngayo, njengoba thina sobabili, singasebenzisananga, kodwa sifundisa imfundiso kaKrestu ngokufananayo.” — (D’Aubigne, b.8, ch.9). {GC 174.2}IEP 174.2

Ngomnyaka ka1516 uZwingli wanxuswa ukuthi azokuba ngumtshumayeli endaweni yaseEinsiedeln. Kule indawo yikho ayezabona ububi baseRoma njalo wayezaba lendonsela njengoMvuseleli eyayizaphumela ngaphandle kwendawo yakibo ifinyelele endaweni ezikhatshana. Phakathi kwezinye indawo zokubukisa ezazisedolobheni leli, kwakulesithombe sentombi epheleleyo okwakukholelwa ukuthi sasisenza izimanga. Phezu kwesango lendawo leyi kwakulombhalo othi, “Lapha ukwesulwa kwezono kuyatholakala.” (Ibid, b.8, ch.5). Abavakatshi ababefuna ukubaseduze loKrestu babehlala besiza kule indawo, kodwa ngosuku olokhulu olwalusiba khona kanye ngomnyaka, kwakubuya abantu abanengi kakhulu ababesuka endaweni zonke zelizwe, abanye babesuka emazweni aseFrance laseGermany. UZwingli wezwa ubuhlungu nxa wayekubona konke lokhu, wathatha ithuba lokutshumayela ivangeli lokukhululwa phambi kwezihambi lezi ezazibotshwe ngentambo zokukholelwa emasikweni. {GC 174.3}IEP 174.3

“Lingacabangi ukuthi uNkulunkulu usethempelini leli okwedlula indawo zonke azidalileyo. Loba kuyiphi indawo ohlala kuyo, uNkulunkulu useduze lawe, njalo uyakuzwa...Kambe imisebenzi yomuntu engelamsebenzi, lokuhamba uhambo olude, leminikelo, lezithombe, lokucela owesifazana kumbe abantu abafileyo abangcwele, kuzakutholela umusa kaNkulunkulu na? ... Uyini umvuzo wokusebenzisa amazwi amanengi emthandazweni yethu na? Kusizangani ukubalezembatho ezikhazimulayo, lokugela inwele, njalo lokugqoka izembatho ezinde, lezihlango ezicwebezelayo na? ...UNkulunkulu ukhangela inhliziyo, njalo inhliziyo zethu zikhatshana laye.” “UKrestu owabethelwa esiphambanweni, ungumnikelo lentengo, eyaneleyo ukuthethelela izono zabakholwayo kuzekube sekupheleni.” (Ibid, b.8, ch.5). {GC 175.1}IEP 175.1

Ebantwini abanengi ababelalele imfundiso leyi yayingamukeleki. Kwabangamazwi ayephula inhliziyo ukuzwa ukuthi uhambo lwabo olude kangaka lwaluyize. Babengazwisisi ukuthethelelwa okungabhadalelwayo okwakuvela kuKrestu. Babesuthiseka ngendlela yokuya ezulwini eyayisungulwe libandla leRoma. Baphela amandla nxa babecabanga ukuthi kwakumele badinge eyinye indlela engcono. Kwakulula ukuthemba ukuthi usindiso lwabo lwalusezandleni zikapapa labapristi kulokuthi baphile impilo engelasici. {GC 175.2}IEP 175.2

Kodwa eyinye ingxenye yamukela indaba lezi ezimnandi ezokuthi usindiso lwaluvela kuKrestu. Inkonzo zonke ezazisungulwe libandla leRoma zazehlulekile ukuletha ukuthula emphefumulweni yabo, njalo ngokukholwa bamukela igazi loMsindisi, njengentengo yezono zabo. Iqula leli labuyela emakhaya lilenjabulo lavezela abanye ukukhanya ababekutholile. Iqiniso ladluliselwa emizini ngale indlela, lafinyelela amadolobho amanengi, okwabangela ukuthi inani labantu ababelokuza endaweni leyi yokuthandaza lehle. Kwabalokwehla kweminikelo njalo okwabangela ukuthi umholo kaZwingli lawo wehle owawuphuma kule imali. Kodwa lokhu kwabangela intokozo emoyeni wakhe ngoba wayebona ukuthi amandla emfundiso yamanga lamasiko ayesephunguka. {GC 175.3}IEP 175.3

Abaphathi abakhulu bebandla babewubona umsebenzi uZwingli ayewenza, kodwa ngalesi isikhathi bazitshela ukuthi babengeke bangenele. Babelethemba lokuthi babezamphendula laye acine efanana labo, bazama ukumphendula ngokusebenzisa amazwi amahle, ngesikhathi esifanayo iqiniso lalikhula enhliziyweni zabantu. {GC 176.1}IEP 176.1

Umsebenzi kaZwingli edolobheni laseEinsiedeln wawumlungiselele insimu enkulu, njalo wayesezangena kuyo ngesikhatshana. Ngemva kweminyaka emithathu kule indawo wabizelwa esikhundleni sokuba ngumtshumayeli ebandleni laseZurich. Leli kwakulidolobho eliqakathekileyo elizweni laseSwitzerland, njalo indosela eyayiphuma lapha yayizafinyelela indawo ezinengi. Izikhulu zebandla ezazimbizele kule indawo,

zazilesifiso sokuthi kungabi khona ukutshunyayelwa kwamaqiniso aphambene lemfundiso yebandla, ngakho baqhubeka ngokumazisa umsebenzi okwakumele awenze. {GC 176.2}IEP 176.2

“Uzakwenza yonke imizamo yokubutha ingcebo kubobonke abantu kungakhathalekile ukuthi bayaswela. Uzatshutshisa bonke abakholwayo, entshumayelweni yakho lanxa besiza kuwe bezovuma izono zabo, ukuthi babhadala okwetshumi leminikelo, njalo ukuthi babonise uthando lwabo lwebandla ngeminikelo yabo. Kuzamele usebenze nzima ukukhulisa isikhwama semali ephuma kwabagulayo, njalo kuzozonke inkonzo ezenziwayo phambi komphakathi.” “Ngokuphathelane lenkonzo yokunika umusa, lokutshumayela, njalo lokunakekela ibandla, lezi izinto lazo zigoqela umsebenzi womphathi webandla. Kodwa kulezi izinto ulawo amandla wokungazenzi ngazozonke izikhathi, ikakhulu ukutshumayela. Kumele unike umusa abantu abaphakemeyo kuphela, njalo nxa utsheliwe ukuthi wenze njalo, unqatshelwe ukwenza njalo ebantwini abaswelayo.” (Ibid, b.8, ch. 6). {GC 176.3}IEP 176.3

UZwingli walalela ngokuthula nxa wayetshelwa konke lokhu, njalo nxa wayephendula, ngemva kokubonga isikhundla ayesiphiwe, waqhubekela phambili echaza indlela ayezimisele ukuhamba ngayo. “Impilo kaKrestu, sekulesikhathi eside ifihlelwe abantu. Ngizatshumayela ivangeli lonke elisencwadini kaMathewu, ...ngizathatha amazwi ami elizwini likaNkulunkulu kuphela, ngiveza ukujula kwalo, ngiqathanisa imigca lemigca, njalo ngidinge ukuqedisisa ngokuhlala emthandazweni. Umsebenzi wami uzaba yikudumisa uNkulunkulu, leNdodana yakhe eyodwa, lokuveza usindiso lwakhe ebantwini, njalo lokubakhulisa ekukholweni. (Ibid, b.8, ch.6). Loba abanye abadala bebandla bazama ukuphikisa icebo lakhe njalo bazama ukumenza ukuthi alitshintshe, uZwingli wama ebambelele emazwini akhe. Wabachazela ukuthi wayengasoke abuye lemfundiso entsha kodwa wayezachaza lokhu ibandla elalikholelwa kikho kusukela endulo. {GC 176.4}IEP 176.4

Ngalesi isikhathi abantu basebezwile njalo bayithanda imfundiso yakhe, okwabangela ukuthi inengi labantu lize ethempelini lizo kuzwa intshumayelo zakhe. Abanengi abasebayekela ukuza ebandleni baqala ukubuya bezolalela lokhu ayekutsho. Waqala umsebenzi wakhe ngokuvula iBhayibhili wabachazela ngempilo, lemfundiso, njalo lokufa kukaKrestu. Kule indawo ngokufanayo, waveza ilizwi likaNkulunkulu njengensika eyodwa engaguqukiyo njalo lokufa kukaKrestu njengomnikelo owodwa opheleleyo. “Ngithanda ukuliholela kuKrestu kuphela, uKrestu nguye kuphela umthombo wosindiso.” (Ibid, b. 8, ch. 6). Umtshumayeli wagonjolozelwa ngabantu abahlukeneyo, kusukela kubabusi labaqeqetshileyo, kusiya ezisebenzini kanye labantukazana. Ngokulangathelela okukhulu balalela amazwi akhe. Kazange atshumayele usindiso olungelambadalo, kodwa waqhubeka waveza ububi obabukhona ebandleni. Inengi labantu labuyela emakhaya

lidumisa uNkulunkulu. “Indoda leyi ingumtshumayeli weqiniso. Uzaba nguMose wethu, asikhulule ebunyameni lobu baseGibhithe.” (Ibid, b. 8, ch.6). {GC 177.1}IEP 177.1

Kodwa loba ekuqaleni intshumayelo zakhe zaziyamukelwe ngentokozo, ngemva kwesikhathi baqala ukumlwisa. Abaphathi bebandla bazimisela ukuthi babezamisa umsebenzi wakhe njalo bawukhulume kabi. Abanye bamhlasela ngamazwi okuyeyisa, abanye bazama ukuthi bamqale njalo bamenze ukuthi alwe labo, njalo bamethusela. Kodwa uZwingli wakwamukela konke ngokubekezela, esithi: “Nxa sifisa ukuholela izoni kuKrestu, kumele sivale amehlo ethu singaboni okunengi.” (Ibid, b.8, ch.6). {GC 177.2}IEP 177.2

Ngalesi isikhathi kwavuka eyinye indlela yokuhambisa umsebenzi wemvuselelo. Omunye walabo ababekholelwa emfundisweni kaLuther, wathunyelwa edolobheni laseZurich, ethwele imbhalo kaLuther, ethunywe ngomunye wabangani beMvuselelo owayehlala edolobheni laseBasel, owacabanga ukuthi imbhalo leyi ithengiswe, ibe ngeyinye indlela yokuhambisa iqiniso. Wabhalela uZwingle wathi, “Hlolisisa ukuthi indoda leyi ilokuqedisisa lokulunga okufaneleyo, nxa kunjalo umvumele ukuthi athwale imbhalo kaLuther angene emadolobheni, lasezindaweni ezisemaphandleni, lasezindlini zabantu, ikakhulu indlela aveza ngayo umthandazo owanikwa nguJesu awubhalele abantu bonke. Nxa besiba banengi abawaziyo, labathengayo bazakwanda.” (Ibid, b.8, ch.6). Ukukhanya kwangena ngale indlela. {GC 178.1}IEP 178.1

Ngasosonke isikhathi nxa uNkulunkulu elungiselela ukwephula wonke amaketane wobunyama, lamasiko, yikho lapho uSathane asebenza khona ngamandla amakhulu ukuthi avale amehlo abantu njalo ababophe ngamandla. Nxa amadoda ayephakama endaweni zonke ehambisa ivangeli lokuthethelelwa njalo lokwamukela usindiso ngokukholwa kuKrestu, ibandla leRoma lasebenzisa amandla alo wonke, baqhubeka bethembisa abantu ukuthi babesenelisa ukuthenga ukuthethelelwa ngemali. {GC 178.2}IEP 178.2

Izono zonke zazilentengo yazo, njalo abantu banikwa imvumo yokona kuphela nxa kwakusitsho ukuthi izikhwama zebandla zazihlala zigcwele. Ngale indlela imfundiso lezi zombili zaqhubeka zikhula; eyinye yayinika ukuthethelelwa okwakuthengiswa ngemali, eyinye yayinika ukuthethelelwa okuvela kuKrestu. Ibandla leRoma lalinika abantu amaphepha entethelelo besenza ukuthi kube yindlela yabo yokuthola imali; abaVuseleli babeveza izono zabantu njalo bebaholela kuKrestu owayenguye kuphela uMsindisi wabo. {GC 178.3}IEP 178.3

Elizweni laseGermany ukuthengiswa kwamaphepha entethelelo kwakubekwe esandleni sikaTetzel. Elizweni laseSwitzerland kwakubekwe esandleni sikaSamson owayezalwa elizweni laseItaly. USamson wayesebenzele ibandla ngaphambilini wenza umsebenzi ongcomekayo, ngokuletha inzuzo enengi esambeni sikapapa. Ngalesi isikhathi wayeseqhubeka ngomsebenzi lowu elizweni laseSwitzerland, wayefinyelela abantu

abanengi, ethathela abantu abaswelayo imadlana yabo encane ababelayo, njalo ethatha imali kulabo abanothileyo, ebathengisela amaphepha entethelelo. Kodwa indonsela yeMvuselelo yayisizwakala endaweni zonke, lobanje ingenelisanga ukumisa ukuthengisa lokhu okwakusenziwa. UZwingli wayelokhu esedolobheni laseEinsiedeln ngesikhathi uSamson efika elizweni laseSwitzerland, lapho afika khona edolobheni elaliseduze lalapho ayekhona. Wathi esizwa ngomsebenzi wakhe uZwingli wazimisela ukulwisana lomsebenzi wakhe. Laba bobabili abazange bahlangane kodwa umsebenzi kaZwingli wabalendonsela enkulu okwabangela ukuthi uSamson adlulele kwezinye indawo. {GC 178.4}IEP 178.4

Edolobheni laseZurich uZwingli watshumayela ngokuzimisela eveza ububi bokuthengisa amandla wokuthethelelwa, njalo nxa uSamson wayefika kule indawo, wahlangabezwa yisithunywa esamtshela ukuthi kwakumele adlulele phambili engangeni kule indawo. Ekucineni wenza imizamo yokungena, kodwa waxotshwa engathengisanga lelilodwa iphepha lentethelelo, njalo ngemva kwesikhatshana waphuma elizweni laseSwitzerland. {GC 179.1}IEP 179.1

Umsebenzi wemvuselelo wathola umdladla elizweni laseSwitzerland ngomnyaka ka1519, lapho okwabakhona isifo esathatha impilo zabantu abanengi. Nxa abantu babekhangelane lokufa manqamu, abanengi bananzelela ukuthi amaphepha abo wokuthethelelwa ayengelamsebenzi, bafisa ukuthola isisekelo seqiniso ababengabeka khona ukukholwa kwabo. UZwingli laye wagula kakhulu, okwabangela ukuthi bakholwe ukuthi wayengeke alulame, kwabalomlayezo owafinyelela indawo ezinengi owokuthi wayesefile. Ngalesi isikhathi esasinzima kangaka ukholo lwakhe aluzange luphele. Wakhangela ngokukholwa esiphambanweni saseKalivari, ekholwa emnikelweni owawunikelelwe wonke umuntu. Nxa wayesephenduke emasangweni okufa, watshumayela ivangeli ngamandla amakhulu kakhulu. Abantu bamukela ngentokozo umfundisi wabo awayephenduke duze lethuna. Bona ngokwabo babedlule ekukhangeleni abagulayo lababesifa, njalo bananzelela ukuqakatheka kwevangeli ngendlela ababengayinanzelelanga ngaphambilini. {GC 179.2}IEP 179.2

UZwingli laye wayesefike esigabeni sokuzwisisa iqiniso ngokucacileyo, njalo wayesezibonele ngokwakhe amandla alo wokuvuselela. Ekuweni komuntu njalo lasecebeni losindiso kwakulapho ajulisa intshumayelo zakhe khona. “KuAdam, sonke siyafa, njalo sitshone ekufeni lasekubhujisweni.” (Wylie, b.8, ch.9). “UKrestu... usithengele ukuhlengwa okungapheliyo...Ukuhlupheka kwakhe...kungumnikelo onaphakade, njalo ongapheliyo olungele ukusilisa; uyasuthisa ubungcwele bukaNkulunkulu kokuphela kubo bonke ababambelela kuye ngokukholwa okunganyikinyekiyo.” Loba kwakunjalo waqhubeka efundisa ngokucacileyo ukuthi loba umusa kaNkulunkulu wawukhona, kwakungatsho ukuthi abantu kwakumele baqhubeke besona. “Kuyo yonke indawo okulokukholwa kuNkulunkulu, uNkulunkulu ukhona lapho;

njalo lapho uNkulunkulu ahlala khona, kuleyo indawo kulesifiso esidonsela abantu ukuthi benze imisebenzi elungileyo.” (D’Aubigne, b.8, ch.9). {GC 180.1}IEP 180.1

Abantu abanengi bajabulela imfundiso kaZwingli okwabangela ukuthi abantu abanengi bagcwale ethempelini bezolalela intshumayelo yakhe. Kancane kancane waqhubeka ebambulela amaqiniso aseBhayibhilini. Wasebenza ngokunanzelela okukhulu, wenza isinqumo sokuthi wayengasoke aqale ngokubavezela amaqiniso ayezabangela ukuthi bangafisi ukuzwa okwakuzalandela. Umsebenzi wakhe wawungokubavezela imfundiso kaKrestu, abavule inhliziyo zabo ngothando, ababonise isibonelo sikaKrestu, njalo nxa babesamukela ivangeli, inkolo yabo yamasiko yayizaphela amandla empilweni zabo. {GC 180.2}IEP 180.2

Kancane kancane umsebenzi weMvuselelo wakhula edolobheni laseZurich. Ngokumangala izitha zevangeli zaphakama ukuthi zilwisane lalo. Ngomnyaka owawedlule uLuther wayemelane lopapa elizweni laseGermany njalo manje kwasekusobala ukuthi into efanayo yayizayenzeka edolobheni laseZurich. Baqala ukulwisana loZwingli ngokufanayo. Endaweni ezinengi abalandeli beqiniso babetshiswa emlilweni, kodwa lokhu akuzange kubasuthise, umbalisi wemfundiso eyayiphikisana leyebandla ngokwakhe kwakumele athuliswe. Ngokunjalo umbhishopi wedolobho laseConstance wathumela abasekeli bakhe abathathu edolobheni laseZurich, bafika babeka uZwingle icala lokufundisa abantu ukuthi kwakumele bephule imthetho yebandla, njalo lokuthi wayehlupha ukuthula lempilakahle yomphakathi. Waqhubeka njalo wathi nxa kwakungenzeka amandla ebandla esuswe, lokhu kwakuzabangela ukuthi kubelomvukela njalo lodlame elizweni. UZwingli waphendula ngokuchaza ukuthi wayetshumayele ivangeli okweminyaka emine edolobheni leZurich, “elalilokuthula okwedlula wonke amadolobho elizweni.” “Kambe inkolo yamaKrestu ayisiyo indlela edlula zonke eyokuletha ukuthula esigabeni na?” (Wylie, b.8, ch.11). {GC 180.3}IEP 180.3

Abaphathi bebandla babexwayise ababusi ukuthi bengaphumi ebandleni, ngoba kwakungela sindiso ngaphandle kwalo. UZwingli waphendula wathi: “Lingesabi amazwi lawa. Insika yebandla Lidwala elifananayo, uKrestu ofanayo, owanika uPetro ibizo lakhe ngoba wamamukela ngeqiniso. Kuzozonke izizwe, ilowo lalowo okholwayo, ngenhliziyo yakhe yonke kuJesu Krestu uyemukelwa nguNkulunkulu. Lapha kuphela yikho okulebandla eliqotho, lapho wonke umuntu ophuma kilo angeke athole usindiso.” (D’Aubigne, London ed, b.8, ch. 11). Ngenxa yomhlangano lowu, omunye wabasekeli bakabhishopi wemukela iqiniso. {GC 181.1}IEP 181.1

Idale lephalamende layala ukubeka isigwebo phezu kaZwingli, okwabangela ukuthi ibandla leRoma lidinge ezinye indlela zokumbeka icala. UMvuseleli nxa wayesizwa ngamacebo ezitha zakhe wathi: “Bayekeleni beze; ngibesaba ngendlela idwala elisolwandle elesaba ngayo amagagasi azitshayelela phezu kwalo.” (Wylie, b.8, ch.11).

Amacebo abaphathi bebandla ancedisa ukuhambisa ivangeli loba nje babezama ukulenqabela. Iqiniso laqhubeka likhula. Elizweni laseGermany, abalandeli balo, ababephele umoya ngenxa yokunyamalala kukaLuther bathola amandla futhi, nxa babebona ukuhamba kwevangeli elizweni laseSwitzerland. {GC 181.2}IEP 181.2

Nxa umsebenzi weMvuselelo wawulokhe ukhula edolobheni laseZurich, izithelo zawo zabonakala ngokuncindezelwa kobubi njalo lokuphakanyiswa kokuthula lokusebenzisana. “Ukuthula kuhleli kwazinza edolobheni lethu” wabhala uZwingli, “akula kuphikisana, lokuzenzisa, lomhawu, kanye lobubi. Kungavela ngaphi ukuzwanana okunje ngaphandle kokuthi kubuye kuNkulunkulu, njalo lemfundiso yethu, esigcwalisa ngezithelo zokuthula lokulunga? (Ibid, b.8, ch.15). {GC 181.3}IEP 181.3

Ukunqoba okwakutholwe yiMvuselelo, kwabangeka ukuthi ibandla leRoma libe lamadlabuzane wokutshabalalisa iqiniso. Ngokunanzelela ukuthi babehlulekile ukunqoba ngenxa yokusebenzisa udlame elizweni laseGermay, bahlela ukuthi babezalwisa umsebenzi wemvuselelo ngokusebenzisa amazwi. Babezabiza umhlangano lapho ababezaphikisana loZwingli, bahlela ukuthi babezanqoba ngokukhetha indawo yomhlangano lowu, labahluleli ababezaba khona, kwakuzaba yibo ababezayenza isinqumo sokuthi yiluphi uhlangothi olwaluzanqoba. Njalo bahlela ukuthi nxa babeyabe benelisile ukufaka uZwingli ngaphansi kwamandla abo, babezabona ukuthi kabaphunyuki futhi. Nxa umfundisi wabo esethulisiwe, babekwazi ukuthi umsebenzi wonke weMvuselelo wawuzatshabalala ngesikhatshana. Lesi isinqumo sabo senziwa ensitha. {GC 181.4}IEP 181.4

Umhlangano lowu wokuphikisana kwabekwa ukuthi wenziwe edolobheni laseBaden; kodwa uZwingi wayengekho. Iphalamende yaseZurich, yasola ukuthi mhlawumbe abaphathi bebandla babefuna ukumfaka engozini, ngakho kwenziwa isinqumo sokuthi umfundisi wabo engazifaki engozini ngokubakhona emhlanganweni lowu. Edolobheni leZurich, wayelungele konke ibandla leRoma elalingakujikela kuye, kodwa ukuya edolobheni laseBaden, lapho igazi labameli beqiniso elalichitheke khona, kwakusitsho ukulanda ukufa. UOecolampadius loHaller, bakhethwa ukuthi bamele abaVuseleli, kwathi uEck, labanye ababelemfundo ephezulu, bakhethwa ukuthi bamele ibandla leRoma. {GC 182.1}IEP 182.1

Loba nje uZwingli wayengekho emhlanganweni lowu, indonsela yakhe yezwakala. Omabhalani bakhethwa libandla, njalo abanye banqatshelwa ukuthi bebhale bethuselwa ukuthi lowo owayesephula umthetho lowu wayezabulawa. Loba kwakunjalo uZwingli wathola nsuku zonke konke okwakukhulunyiwe emhlanganweni lowu. Omunye wabafundi owayekhona kulo umhlangano, wayebhala konke okwakukhulunyiwe ntambama nxa wayefika ekhaya. Incwadi lezi, zazihanjiswa ngabanye abafundi ababili ndawonye lencwadi ezazibhalwa nguOecolampadius zisiya kuZwingli edolobheni

leZurich. UMvuseleli wayephendula ebanika imbono lezixwayiso. Incwadi zakhe zazibhalwa ebusuku, njalo abafundi laba babephenduka lempendulo ekuseni. Abafundi laba babebuya bethwele izilugu zenkukhu ekhanda nxa babedlula kulaba ababelinda amasango edolobho, okwabangela ukuthi benelise ukudlula bengamiswanga. {GC 182.2}IEP 182.2

Ngale indlela uZwingli wenelisa ukulwisana lezitha zakhe. UMyconius nxa wayebhala wathi: “Usesebenze nzima kakhulu, ngokuthandaza kwakhe, lobusuku abuchethe ekhangele, lezixwayiso ezithunyezelwe edolobheni laseBaden, okwedlula lokhu abengakwenza, ngabe ubezihambele yena wayalwisana lezitha zakhe.” (D’Aubigne, b. 11, ch. 13). {GC 183.1}IEP 183.1

Abathungameli bebandla babegcwele intokozo enkulu ngoba babesazi ukuthi babezanqoba, ngakho babuya begqoke iizembatho ezicwebezelayo lezidulayo. Babonisa impilo yabo yenotho, amatafula abo ayegcwele okunathwayo lokudliwayo. Ngakolunye uhlangothi kwakulabaVuseleli, ababebukeka njengabantu abangelandawo yokuhlala, bona babengahlali isikhathi eside etafuleni yokudla ngenxa yempilo ababejwayele ukuyiphila. Umnikazi wendlu lapho uOecolampadius ayehlala khona, wayelesifiso sokubona impilo ayeyiphila, wamangala nxa ehlala embona ethandaza kumbe ebala, watshela abantu ukuthi umhlamuki lowu wayelunge kakhulu. {GC 183.2}IEP 183.2

Emhlanganweni, “uEck wasukuma wayaphambili ngokuziphakamisa okukhulu egqoke impahla ezidulayo kakhulu, ngakolunye uhlangothi uOecolampadius, wayegqoke njengomuntu oswelayo, wahlaliswa esihlalweni esasingabazwanga kahle phambi komuntu lowu ayezaphikisana laye.”- (Ibid, b. 11, ch. 13). UEck wayekhuluma ngelizwi elalibonisa ukuthi wayelokuzithemba okukhulu. Wayefuqwa lithemba lokuthi wayezabongwa ngegolide njalo aphakanyiswe ngupapa; ngokuba bonke ababemela ibandla babebongwa ngezipho ezinkulu. Nxa wayebona ukuthi amazwi ayehluleka, wayesebenzisa inhlamba njalo lokufunga. {GC 183.3}IEP 183.3

Uoecolampadius yena, wayelokuzehlisa njalo ebonisa ukungazithembi, wangena empikiswaneni leyi ngamazwi athi: “Angiphakamisi omunye umgomo wokwahlulela ngaphandle kwelizwi likaNkulunkulu.” (Ibid, b. 11, ch.13). Loba nje wayebukeka njengomuntu olokuzithoba lolungileyo, wabonisa wonke umuntu ukuthi wayeyindoda elesibindi njalo engaguqukiyo. Nxa abaphathi bebandla babesebenzisa amandla amasiko abo kanye lamandla ebandla, uMvuseleli yena wabambelela eBhayibhilini. “Amasiko awala mandla elizweni laseSwitzerland, ngaphandle nxa ephakathi kwemithetho yelizwe, kodwa khathesi endabeni zokholo, iBhayibhili yilo isisekelo sombuso wethu.” (Ibid, b.11, ch.13). {GC 183.4}IEP 183.4

Umehluko phakathi kwamaqembu lawa womabili wawusobala, njalo waba lendonsela ebantwini. Ukuzehlisa lokulunga koMvuseleli, owayegqoke ngendlela eyayibonisa

ukuzehlisa kwakhe, kwabangela ukuthi abantu bathande yena okwedlula ukuziphakamisa kukameli kapapa. {GC 184.1}IEP 184.1

Ingxoxo leyi yaqhubeka okwamalanga alitshumi lesitshiyagalombili. Emaphethelweni ayo abameli bakapapa baphiwa iscoco sokunqoba. Abameli abanengi bavumelana lesinqumo sebandla, kwabekwa umthetho wokuthi uZwingli labalandeli bakhe baxotshwe ebandleni. Kodwa izithelo zomhlangano lowu, zabonisa ukuthi yiluphi uhlangothi olwalunqobile. Impikiswano leyi yanika umdladla umsebenzi weMvuselelo, njalo ngesikhatshana idolobho laseBern lelaseBasel lamukela imfundiso yeMvuselelo. {GC 184.2}IEP 184.2

Isahluko 10—Ukuqhubeka Komsebenzi WeMvuselelo Elizweni LaseGermany.

Ukunyamalala kukaLuther kwabangela umvukela elizweni laseGermany. Abantu babezwakala bebuzana ngaye endaweni zonke. Kwagcwala amahungahunga ngaye, njalo inengi labo lakholwa ukuthi wayebulewe. Kwabakhona ukububula, hatshi kuphela ebanganeni bakhe kodwa ebantwini abanengi ababelokhe bengakakhethi ukwamukela imfundiso yeMvuselelo. Inengi labantu lenza isifungo sokuthi lalizaphindisela ukufa kwakhe. {GC 185.1}IEP 185.1

Abathungameli bebandla bananzelela ukuthi abantu abanengi basebezimisele ukuhlamukela imfundiso yabo. Loba nje ekuqaleni babejabulele umcabango wokuthi uLuther wayefile, khathesi basebedinga indlela zokucatshela ulaka lwabantu. Izitha zakhe zazingahlukunyezwanga yizenzo zakhe esasephambi kwabo, okwedlula manje engasekho. Bonke ababefuqwe lulaka befuna ukubhubhisa uMvuseleli, basebehlaselwe yikwesaba ngenxa yokunyamalala kwakhe. Omunye wabo wathi: “Indlela eyodwa esisele eyokuthi sizihlenge, yikuthi sithathe izibane, sizingele uLuther emhlabeni wonke, simbisele ebantwini abamdingayo.” (D’Aubigne, b. 9, ch.1). Isigwebo esasibekwe ngumongameli saswela amandla aso. Abameli bakapapa bagcwala ulaka nxa babenanzelela ukuthi babelendonsela encane kakhulu ebantwini nxa kwakuqathaniswa lalokho okwakwenzeke kuLuther. {GC 185.2}IEP 185.2

Udaba lokuthi wayephephile, laloba wayeyisibotshwa lwenza ukuthi abantu bahlaliseke, loba nje kwabangela ukuthi abanengi bakhethe ukuba sehlangothini lwakhe. Incwadi zakhe zabalwa ngokuzimisela okwakusedlula izikhathi zonke ezazedlule. Inengi labantu lakhetha ukulandela imfundiso yendoda eyayibonise isibindi, ngesikhathi kunzima ukwenza njalo bamela ilizwi likaNkulunkulu. IMvuselelo yayilokhe ithola amandla kancane kancane. Inhlanyelo eyayihlanyelwe nguLuther yayilokhe ihluma endaweni zonke. Ukungabikhona kwakhe kwaletha izithelo ezazingeke zitholakale nxa wayekhona. Ezinye izisebenzi zananzelela umlandu ezazilawo njengoba umphathi wabo wayengasekho. Ngokukholwa okuvuselelweyo, baqhubekela phambili benza konke okwakusemandleni abo, ukuthi umsebenzi lowo owawuqalwe ngendlela eyayiphakeme kangaka ungavinjelwa. {GC 185.3}IEP 185.3

Kodwa uSathane kazange abukele nje lokhu okwasekusenzakala. Wazama njalo lokhu ayekwenzile endulo, okuyikulwisa iqiniso ngokusebenzisa imfundiso yamanga eseduze lalokho okuliqiniso. Njengoba kwakulabokrestu bamanga endulo, kwavuka njalo abaprofethi bamanga ngalesi isikhathi. {GC 186.1}IEP 186.1

Amadoda ambalwa, ayethintwe yizehlakalo ezazingene enkolweni yesiKrestu, ehlelwa yisilingo sokunakana njalo bakholwa ukuthi babethole imfihlo evela ezulwini, baqala ukutshela abantu ukuthi babekhethelwe ukubahambisa umsebenzi weMvuselelo, njalo babesitsho ukuba uLuther wayengawuqalanga ngendlela efaneleyo. Eqinisweni babephikisa wonke umsebenzi ayewenzile. Baphika iqiniso elaliyinsika yeMvuselelo kusukela ekuqaleni, eyokuthi ilizwi likaNkulunkulu yilokuphela elilawula ukukholwa kwabantu lezenzo zabo, basusa iBhayibhili basebenzisa imicabango lemizwa yabo. Ngenxa yesenzo lesi esokususa insika eyodwa echaza imfundiso zonke zamanga, indlela yayisivulelwe uSathane ukuthi ayenelise ukuhola ingqondo zabantu ngendlela ethandwa nguye. {GC 186.2}IEP 186.2

Omunye wabaprofethi laba, watshela abantu ukuthi wayenikwe ilizwi yingolisi uGabrieli. Omunye wabafundi owahlanganyela laye, watshiya isikolo, esithi wayenikwe nguNkulunkulu uqobo lwakhe ukuhlakanipha kokuthi enelise ukuchaza ilizwi lakhe. Inengi labantu elalizimisele ukusebenzisa imizwa ekukholweni kwabo lahlanganyela labo. Umsebenzi wabantu laba wafinyelela endaweni ezinengi wenza ukuthi abantu bagcwale injabulo. Ukutshumayela kukaLuther, kwakuthinte abantu endaweni zonke, kwabenza ukuthi banazelele ukuba kwakulendingeko yeMvuselelo, njalo khathesi abantu abanengi ababekade bethembekile badukiswa ngabaprofethi laba abatsha. {GC 186.3}IEP 186.3

Abathungameli benkolo leyi baqhubeka baze bayafika edolobheni laseWittenberg, bafika bazama ukutshumayeza uMelanchthon labanye ababesebenza laye. Bathi kibo: “Sithunywe nguNkulunkulu ukuthi sifundise abantu. Sesike sakhulumisana loNkulunkulu; siyazi konke okuzakwenzakala; singabafundi labaprofethi, njalo silandela uLuther.” (Ibid, b.9, ch. 7). {GC 187.1}IEP 187.1

Abavuseleli bagcwala ukumangala njalo lokudideka. Leyi kwakuyinto ababengakaze bahlangane layo, njalo babengazi ukuba kwakumele bathathe waphi amanyathelo. UMelanchton wathi: “Kuliqiniso ukuthi kulomoya ongajwayelekanga emadodeni lawa; kodwa umbuzo yikuthi yiwuphi umoya wakhona? ... Ngakolunye uhlangothi, kumele sinanzelele ukuthi asiphiki uMoya kaNkulunkulu, njalo ngakolunye uhlangothi, sinanzelele ukuthi asidukiswa ngumoya kaSathane.” (Ibid, b.9, ch. 7). {GC 187.2}IEP 187.2

Izithelo zemfundiso leyi entsha zabonakala ngemva kwesikhatshana. Abantu bafundiswa ukuthi bangabali iBhayibhili kumbe balilahlele eceleni ngokuphelela kwalo. Izikolo zemfundo zagcwala ukudideka. Abafundi abanengi batshiya imfundo yabo baphuma ezikolo eziphezulu. Amadoda lawa ayecabanga ukuthi ayezaqhubela phambili umsebenzi weMvuselelo, ayesenza umsebenzi wokuwutshabalalisa. Abaphathi bebandla, bathola amandla bazebaphumisela amazwi athi: “Kusele impi eyodwa, ngemva kwalokho, bonke bazaba ngaphansi kwethu.” (Ibid, b.9, ch. 7). {GC 187.3}IEP 187.3

ULuther wathi esizwa lokhu okwakusenzakala wathi: “Bengilokhu ngicabangela ukuthi uSathane uzasithumela into efana laleyi.” (Ibid, b.9, ch. 7). Waqedisisa isimo sabazenzisi laba ababezibiza abaprofethi, wabona ingozi eyayifuna ukwehlela umsebenzi weqiniso. Ukulwiswa kwakhe ngupapa njalo lomongameli kwakungazange kuhlukumeze umphefumulo wakhe okwedlula lokhu okwasekusenzakala. Phakathi kwabangane beMvuselelo, kwasekuvuke izitha zawo ezaseziyingozi. Amaqiniso afananayo ayelethe intokozo njalo lenduduzo ebantwini, ayesesetshenziswa ukuletha inzondo njalo lokudideka ebandleni. {GC 187.4}IEP 187.4

Emsebenzini wemvuselelo uLuther, wayeholwe nguMoya kaNkulunkulu, njalo wayethunganyelwe ngokuphezu kwamandla akhe. Wayengazimiselanga ukuthatha izinqumo ayezithethe, kumbe ukwenza inguquko enkulu ayeseyenzile. Wayeyisitsha nje, esandleni sikaNkulunkulu esilamandla. Loba kunjalo wayehlala eqhuqha engazi umphumela womsebenzi wakhe. Wayeke wathi: “Ngabe bengisazi ukuthi imfundiso yami izalimaza umuntu oyedwa, kungakhathalekile ukuthi kalasikhundla njalo kayaziwa, khona okungeke kwenzakale, ngoba ilivangeli ngokwalo, bengingazimisela ukufa kulokuthi ngale ukuphika konke engikufindisileyo.” — (Ibid, b.9, ch. 7). {GC 188.1}IEP 188.1

Ngalesi isikhathi idolobho laseWittenberg ngokwalo, elalikade liyisigodlo somsebenzi weMvuselelo, laseliwela ngaphansi kwamandla wokudukisa. Isimo lesi sasingalethwanga yimfundiso kaLuther, kodwa endaweni zonke izitha zakhe zazibeka icala phezu kwakhe. Ngokudabuka emoyeni wakhe, wayelokubuza kwezinye izikhathi esithi: “Kambe sekungenzeka, kubeyile indlela yokuqeda umsebenzi omkhulu kangaka weMvuselelo? - (Ibid, b.9, ch.7). Kwenzeka njalo nxa wayelwisana loNkulunkulu emthandazweni, ukuthi inhliziyo yakhe igcwale ukuthula. “Umsebenzi lowu awusiwo wami, kodwa ngowakho Nkosi, wena awusoke uvumele ukuthi ungcoliswe ngamasiko lemfundiso zamanga.” Kodwa imicabango yokuhlala khatshana lempikiswano leyi yabangela ukuthi angabi lesizatho sokwenza njalo. Wazimisela ukubuyela edolobheni laseWittenberg. {GC 188.2}IEP 188.2

Kachithanga isikhathi, kodwa waqala uhambo lwakhe olwaluyingozi engaka. Wayengaphansi kwesigwebo sokuxotshwa ngumongameli elizweni. Izitha zakhe zazilemvumo yokuthatha impilo yakhe, abangane babenqatshelwe ukumnika indawo yokuhlala njalo lokudla. Uhulumende wayebeke imithetho elukhuni phezu kwalabo ababelandela inkolo yakhe. Kodwa wananzelela ukuthi umsebenzi wevangeli wawusengozini enkulu, njalo ngegama leNkosi waphuma ezimisele ukuyalilwela ngesibindi. {GC 188.3}IEP 188.3

Nxa wayebhalela uFredrick incwadi, ngemva kokumtshela ukuthi wayefuna ukusuka Edolobheni leWartburg, wathi: “Ngithanda ukuthi kwazakale kuwe mhlonitshwa, ukuthi ngiya eWittenburg, ngaphansi kwesandla sokuvikela esedlula esababusi bonke.

Angicabangi ukuthi ngicele ukuxhaswa yisandla sakho esihloniphekayo, njalo angiceli ukuvikelwa nguwe, kungaba ngcono ukuthi mina ngivikele wena. Ngabe bengisazi ukuthi uzangivikela, bengingeke ngiye edolobheni laseWittenberg. Akukho inkemba engahambisa umsebenzi lowu. UNkulunkulu kuphela kufanele enze yonke into, kungela sizo olubuya emuntwini. Lowo olokholo olukhulu, nguye ayenelisa ukumvikela." — (Ibid, b. 9, ch. 8). {GC 188.4}IEP 188.4

Encwadini yesibili ayibhala esendleleni yokuya eWittenberg uLuther wengeza wathi: "Ngizimisele ukuzondelwa ngumhlonitshwa onguwe, njalo lomhlaba wonke. Kambe abantu baseWittenburg, abasizo izimvu zami na? UNkulunkulu kababekanga ezandleni zami na? Njalo akumelanga yini, nxa kudingeka, ngizibeke engozini yokufa ngenxa yabo? Ngaphandle kwalokho, ngiyesaba ukubona, ukumamatheka kobubi elizweni laseGermany, okuzabangela ukuthi uNkulunkulu ajezise ilizwe lakithi." — (Ibid, b. 9, ch. 7). {GC 189.1}IEP 189.1

Ngokuzehlisa okukhulu kodwa okwakuholwa yisibindi esikhulu, waqala umsebenzi wakhe. "Ngelizwi kumele sibhidlize lokhu okumiswe ngodlame. Angisoke ngisebenzise udlame kulabo abakholelwa emasikweni labangakholwayo... Akulamuntu okumele abanjwe ngamandla. Ukukhululeka kuyinsika yokukholwa." — (Ibid, b.9, ch.8). {GC 189.2}IEP 189.2

Kwagcwala amahungahunga edolobheni laseWittenberg awokuthi uLuther wayephendukile njalo wayezatshumayela. Abantu beza besuka endaweni ezitshiyeneyo, ithempeli lagcwala kakhulu. Wathi ephakama, wasebenzisa ukuhlakanipha okukhulu wacebisa, abantu njalo wakhuza ububi. Nxa wayekhuluma ngabanye ababekhethe ukusebenzisa udlame ukuqeda eyinye yenkonzo yebandla leRoma wathi: {GC 189.3}IEP 189.3

"Inkonzo yesidlo eyinziwa libandla imbi kakhulu, uNkulunkulu uphikisana layo, kumele isuswe, njalo ngilesifiso sokuthi ngabe indawo yayo ithathwa yinkonzo yesidlo etholakala eBhayibhilini. Kodwa akungabi khona osuswa kule inkonzo ngodlame. Kumele sitshiye udaba lolu ezandleni zikaNkulunkulu, ilizwi lakhe kumele likhulume hatshi thina. Kungani kumele kubenjalo? Lingazibuza. Ngoba mina angibambanga inhliziyo zabantu ezandleni zami njengendlela umuntu obumbayo obamba ngayo udaka. Silelungelo lokukhuluma: asilalungelo lokuthatha inyathelo. Asitshumayeleni: konke okunye kusesandleni sikaNkulunkulu. Nxa bekungenzeka ngisebenzise udlame, bengizatholani? Ukunyukubala, lokuzenzisa...Kodwa bekungeke kube lokulunga okuphuma enhliziyweni, kumbe ekukholweni, kumbe ethandweni. Lapho okungekho khona lezi izinto, konke kuyasilela, njalo ngeke ngincome umphumela onjalo...UNkulunkulu wenza umsebenzi omkhulu ngelizwi lakhe kuphela okwedlula wena lami, njalo lomhlaba wonke

ngokubambana kwamandla ethu. UNkulunkulu ubamba inhliziyo; njalo nxa inhliziyo sithethwe, konke sekunqotshiwe... {GC 189.4}IEP 189.4

“Ngizatshumayela, ngikhulumisane, njalo ngibhale, kodwa ngeke ngibambe muntu ngamandla, ngoba ukukholwa kuyisenzo sokuzikhethela. Khangelani konke engikwenzileyo. Ngiphakamile ngamelana lopapa, lemfundiso zabo zokuthengisa umusa, labaphathi bebandla, kodwa angizange ngisebenzise udlame. Ngihambise phambili ilizwi likaNkulunkulu, ngitshumayelile njalo ngabhala, lokhu yikho kuphela engikwenzileyo. Kodwa loba kunjalo ngithe ngilele, ...ilizwi ebengilitshumayele, lihlukumeze upapa, okubangele ukuthi kungabi khona umbusi kumbe umongameli olihlukumezayo. Loba kunjalo mina angenzanga lutho, kodwa ilizwi likwenzile konke lokhu. Ngabe bengikhethe ukusebenzisa udlame, ilizwe lonke laseGermany ngabe seligeleza igazi. Kodwa bekuzaba yini umphumela walokhu? Ukubhidlizwa komzimba lomphefumulo. Ngalesi sizatho ngazithulela, ngayekela ukuthi ilizwi ligijime umhlaba wonke lodwa.” — (Ibid, b.9, ch. 8). {GC 190.1}IEP 190.1

Okweviki yonke, uLuther waqhubeka etshumayela phambi kwexuku labantu elalithakazelela ukuzwa ilizwi lakhe. Ilizwi likaNkulunkulu lamisa umoya wodlame owawusukhona. Amandla evangeli anqanda bonke abantu abesebethathekile lababisela endleleni yeqiniso. {GC 190.2}IEP 190.2

ULuther wayengela sifiso sokubonana labantu laba ababedukisa abantu ngokulandela indlela yobubi. Wayesazi ukuthi kwakungabantu abangela kuqedisisa njalo abangabekekanga, loba nje babesithi balolwazi kodwa babengeke benelise ukumumatha amazwi wokuqondiswa lokuphikiswa. Babezinike amandla baphoqela ukuthi wonke umuntu avume konke ababekutsho. Kodwa njengoba basebefune ukuthi bakhulumisane laye, wavuma ukuhlangana labo; njalo waveza amaphutha abo wonke, okwabangela ukuthi bonke bakhethe ukusuka edolobheni laseWittenburg bengavalelisanga. {GC 190.3}IEP 190.3

Imfundiso yamanga yathulisela okwesikhatshana, kodwa ngemva kweminyaka embalwa yaphenduka futhi manje isilodlame olukhulu. Nxa uLuther wayebhala ngabathungameli bemfundiso leyi, wathi: “Kibo uMbhalo oNgcwele wawuyincwadi nje efileyo, njalo baqala bonke ukukhala besithi, ‘UMoya, uMoya!’ Kodwa ngitsho ngokuphelela ukuthi ngeke ngilandele lapho umoya wabo obaholela khona. Sengathi uNkulunkulu emuseni wakhe, engangisusa ebandleni okulabangcwele kuphela. Ngithanda ukuhlala labantu abazehlisayo, lababuthakathaka, labagulayo, abazaziyo njalo abezwa izono zabo, njalo ababubulayo bekhala kuNkulunkulu izikhathi zonke, ngenhliziyo yabo yonke befisa ukuthi bathole induduzo yakhe kanye lokusekelwa nguye.” (Ibid, b.10, ch. 10). {GC 190.4}IEP 190.4

UThomas Munzer, wayengomunye owayehamba phambili kulabo ababedukisa abantu, owayelezipho ezinengi, ezazingaletha okuhle ngabe zaziqondiswe ebuhleni, kodwa wayengazange afunde izifundo zakuqala zenkolo yeqiniso. “Wayelesifiso sokuvuselela umhlaba, kodwa wakhohlwa njengabo bonke abantu abalomfutho ukuthi imvuselelo kumele iqale kuye.” — (Ibid, b.9, ch.8). Wayelomfutho wokuthola isikhundla lamandla, njalo wayengela sifiso sokuba ngumsekeli, loba okaLuther. Waqala ukufundisa ukuthi, abaVuseleli, ngesenzo sabo sokukhipha amandla kapapa befake iBhayibhili, babesungula umbuso ofana lokapapa. Watshela abantu njalo ukuthi yena kuphela nguye, owayenikwe umsebenzi wokuletha imvuselelo eqotho. Waqhubeka njalo wathi: “Lowo olomoya lowu, ulokholo lweqiniso, loba nje engeke ebone iBhayibhili empilweni yakhe.”- (Ibid, b.10, ch.10). {GC 191.1}IEP 191.1

Abaphathi bemfundiso leyi bazinikela ekuthini balawulwe yimizwa lemicabango yabo, bathatha konke okwakufika engqondweni zabo njengelizwi likaNkulunkulu; lokhu kwabangela ukuthi bengabi lomngcele. Abanye babo bafika ezingeni lokutshisa amaBhayibhili abo besithi: “Incwadi iyabulala kodwa uMoya unika impilo.” Imfundiso kaMunzer yayiqophe ukuthinta izifiso zabantu, ngesikhathi esifanayo yayisuthisa ukuziphakamisa kwabantu ngoba wayefundisa ukuthi imbono lemizwa yabo yayilamandla okwedlula ilizwi likaNkulunkulu. Imfundiso yakhe yamukelwa zinkulungwane zabantu. Waqhubeka ngokuthi ukuthula enkonzweni kwakungalunganga, watshela abantu ukuthi imizamo yabo yokuhlonipha ababusi yayifana lokukhonza uNkulunkulu loBhilayeli ngesikhathi esifanayo. {GC 191.2}IEP 191.2

Ingqondo zabantu, ezaseziqalile ukulahla ijogwe likapapa weRoma, zaseziqala ukudiniswa lijogwe lemithetho yelizwe. Imfundiso kaMunzer yomvukela, eyayibekwa sengathi ilesandla sikaNkulunkulu, yenza ukuthi baphume esimeni sokuzibamba balandele imizwa yabo. Izehlakalo ezimbi zalandelana elizweni laseGermany, amasimu abo agcwala igazi. {GC 191.3}IEP 191.3

Ukudabuka kwenhliziyo uLuther ayedlule kikho kwengezelelwa nxa wayebona umphumela wokuthathela izinto phezulu ubekwa phezu komsebenzi weMvuselelo. Ababusi ababelandela upapa, baqala ukubeka icala kuLuther ngoba bethi umvukela lowu wawungenxa yemfundiso yakhe. Loba nje icala leli lalingela sisekelo, konke lokhu kwephula inhliziyo yakhe kakhulu. Kwakubuhlungu ukucabanga ukuthi umsebenzi weqiniso, kwakumele ufananiswe lokuzenzisa lokhu okwakukhona, kwabanzima ukuthi amelane lakho. Ngakolunye uhlangothi abaphathi bemfundiso leyi babemzonda ngoba wayephikise imfundiso yabo njalo waphika ukuthi babesetshenziswa nguMoya oNgcwele, kodwa wayeveze ukuthi babengabahlamuki elizweni. Ekuphindiseleni kwabo bambeka icala lokuba ngumzenzisi. Kwabonakala sengathi wayezilethele inzondo yabantu leyababusi. {GC 192.1}IEP 192.1

Abathungameli bebandla bajabula kakhulu ngoba basebelethemba lokuthi umsebenzi weMvuselelo, wawusufike emaphethelweni; njalo basola uLuther langezinto ayezama ukuthi ziqondiswe. Iqula labazenzisi ngokusebenzisa amanga wokuthi babengaphathwanga kahle, bathola uzwelo ebantwini abanengi, njalo njengoba kujwayelekile ukuthi labo abahamba ngendlela engalunganga bamukelwa njengabantu ababulawelwa iqiniso. Ngalokho labo abenza konke okwakusemandleni abo ukuphikisa umsebenzi weMvuselelo, banconywa njengabantu abahlukunyeziweyo njalo lababandlululiweyo. Lowu kwakungumsebenzi kaSathane, owawuholwa ngumoya ofananayo owaqala ezulwini. {GC 192.2}IEP 192.2

USathane uhlezi efuna ukudukisa abantu njalo abaholele endleleni lapho abaqala khona ukubiza isono ukulunga, njalo ukulunga isono. Usuphumelele kangakanani umsebenzi wakhe! Kukangakanani lapho inceku zikaNkulunkulu eziphikiswa khona njalo zisolwe ngoba bekhethe ukumela iqiniso ngesibindi! Abantu abasebenzela uSathane bayanconywa njalo bekhulunywe kahle, baphinde bakhangelwe njengabantu abafela iqiniso, ikanti labo okumele bahlonitshwe njalo baqiniswe ngenxa yokumela uNkulunkulu, bayatshiywa beme bodwa, bekhangelwe ngamehlo wokusolwa lokungathenjwa. {GC 192.3}IEP 192.3

Ubungcwele bamanga, lokulunga okungaqondanga, lokhe kusenza umsebenzi wakho wokudukisa. Ngaphansi kwezimo ezehlukeneyo umoya ofananayo lokhe usebenza njengasensukwini zikaLuther, ingqondo zabantu lokhe zisuswa eBhayibhilini, njalo ziholelwa esimeni esenza abantu bathembe imizwa lembono yabo kulokuthi balandele umthetho kaNkulunkulu. Leyi kungeyinye yendlela uSathane ayisebenzisa ukuletha ukusolwa kweqiniso lokulunga. {GC 193.1}IEP 193.1

ULuther wasebenza ngesibindi wavikela iqiniso elalilwiswa endaweni zonke. Ilizwi likaNkulunkulu lazibonakalisa njengesikhali esilamandla kuzozonke izimpi. Ngelizwi elifananayo walwisana lamandla upapa ayezinike wona, lokujula kwengqondo kwalabo abafundileyo, wabuya njalo wama njengedwala elilamandla elwisana lalabo ababezama ukubhidliza umsebenzi weMvuselelo. {GC 193.2}IEP 193.2

Zonke lezi imfundiso zazizama ukubeka iBhayibhili eceleni njalo lokuphakamisa ukuhlakanipha komuntu njengensika yokukholwa kweqiniso lolwazi. Ukuyekethisa kubangela ukuthi umbono womuntu wamukelwe njengensika yokholo. Umbuso webandla leRoma ngokufundisa ukuthi amandla kapapa ayevela kubafundi, uvulela bonke ububi ukuthi bungene ebandleni ngoba kungekho umuntu olamandla wokuphikisa lokho okucatshangelwa ukuthi kulungile njengoba amandla lawa evela kuKrestu uqobo lwakhe. Amandla ayechazwa nguMunzer labanye bakhe ayevela emicabangweni yabantu, njalo indonsela yawo yayisenza ukuthi abantu bengalaleli umthetho kaNkulunkulu njalo

lowelizwe. IsiKrestu esiqotho samukela ilizwi likaNkulunkulu njengegugu elikhulu elimumethe iqiniso lonke njalo elihlola izifiso zonke. {GC 193.3}IEP 193.3

Ekubuyeni kwakhe edolobheni laseWittenburg, uLuther waqedisa umsebenzi wokuphendulela itestamenti elitsha elimini lwakibo, njalo ivangeli ngesikhatshana laqala ukufinyelela abantu baseGermany ngolimi lwakibo. IBhayibhili leli lamukelwa ngentokozo enkulu yibo bonke ababethanda iqiniso, kodwa layaliwa yilabo ababekhethe ukulandela amasiko lemithetho yabantu. {GC 193.4}IEP 193.4

Abapristi bebandla bathuthumeliswa ngumcabango wokuthi abantu basebezenelisa ukukhulumisana labo ngelizwi likaNkulunkulu, kuvezwe ukungazi kwabo. Izikhali zemicabango yabo emibi zazingelawo amandla phambi kwenkemba yoMoya kaNkulunkulu. Ibandla leRoma lasebenzisa amandla alo wonke lizama ukuvimbela ukuhanjiswa kweBhayibhili; kodwa yonke imizamo yabo yaba yize. Nxa babesengeza imizamo yabo yokuvimbela ukuthi iBhayibhili lifakwe ezandleni zabantu, inhliziyo zabantu lazo zafisa ngamandla ukwazi lokho okwakubhalwe phakathi. Bonke ababesenelisa ukubala, bazimisela ukuthi bazibalele ilizwi likaNkulunkulu. Balithwala indawo zonke, balifunda baliphinda, njalo abazange basuthiseke bengakalifaki ekhanda. Wathi ebona indlela abantu ababelithakazelele ngalo ithestamenti elitsha uLuther waqala ukwenza ithestamenti elidala, waqala ukuletha ingxenye ezincane ayeseziqedile ngokuphangisa. {GC 194.1}IEP 194.1

Imibhalo yakhe yemukelwa ngendlela efananayo emadolobheni lasemaphandleni. Ingwalo ezazibhalwe nguLuther labangane bakhe, zathwalelwa endaweni ezinengi. Abaphathi bebandla abasebenanzelele ukuthi ibandla lalisenza izinto ezingekho emthethweni, lababefisa ukutshiya impilo yobuvila bekhethe ukusebenzela uNkulunkulu, kodwa ababengela lwazi lokuthi batshumayele ivangeli likaNkulunkulu, baqala ukuhamba endaweni ezitshiyeneyo, bethengisa amabhuku ayebhalwe nguLuther labangane bakhe. Ilizwe laseGermany lagcwala abathengisi bengwalo ngale indlela.” — (Ibid.b.9, ch.11). {GC 194.2}IEP 194.2

Imibhalo leyi yabalwa ngokulangazelela okukhulu ngabakhulu labancane, labanothileyo njalo labaswelayo, labafundileyo njalo labangafundanga. Ebusuku ababalisi emaphandleni babebalela abantu ababebuthene emlilweni. Ngemizamo yonke eyayisenziwa, imphefumulo eminengi yayisamukela iqiniso, ngentokozo labo baqala ukutshela abanye ngendaba lezi ezimnandi. {GC 194.3}IEP 194.3

Amazwi avela eNcwadini eNgcwele agcwaliseka: “Ukwambulwa kwamazwi akho kuyakhanyisa, kuyahlakaniphisa abayizithutha.” (Amahubo 119: 130). Ukubalwa kweBhayibhili kwakuletha inguquko engqondweni lasenhliziyweni zabantu abanengi. Umbuso wabopapa wawubeke ijogwe lensimbi phezu kwabantu okwakubangele ukuthi bahlale ebunyameni bengela lwazi. Abantu babefundiswe inkonzo zamasiko okwakumele

bazilandele, kodwa kukho konke lokhu inhliziyo lengqondo yayingela ndawo. Ukutshumayela kukaLuther, okwakuveza sobala amaqiniso elizwi likaNkulunkulu, njalo lelizwi ngokwalo, elaselibekwe ezandleni zabantu, lavusa amandla ayecatshile okweminyaka eminengi, kwabangela ukuthi izimilo zabo zihlambuluke njalo lengqondo zabo zivuleke. {GC 195.1}IEP 195.1

Abantu ababevela kuzo zonke indawo babebonakala bethwele iBhayibhili ezandleni zabo, bemele imfundiso yeMvuselelo. Abaphathi bebandla ababeyekelele abapristi lezinye izisebenzi zebandla ukuthi kube yibo ababala iBhayibhili, manje basebebiza bona ukuthi bezophikisa imfundiso leyi eyayintsha kibo. Kodwa labo babengelakho ukuqedisisa iBhayibhili njalo lamandla kaNkulunkulu, abapristi lezinye izisebenzi zebandla zehlulwa ngabantu abafananayo ababesithi abafundanga njalo bangabahlamuki. Omunye umlobi webandla leRoma waloba wathi: “ULuther wayefundise abalandeli bakhe ukuthi bengafaki ukholo lwabo komunye umbhalo ongasilo lizwi likaNkulunkulu.”- (D’ Aubigne, b.9, ch.11). Abantu abanengi babebuthana bezolalela iqiniso elalitshunyayelwa ngabantu ababengafundanga njalo ababesenelisa ukukhuluma ngalo phambi kwabantu ababefundile kwezokholo. Ukungazi okuyangisayo kwamadoda lawa ayefundile kwakusiba sobala ngoba konke ababekukhuluma kwakuvezwa ukuthi kwakungamanga ngokuvula imfundiso yeBhayibhili eyayicacile. Izisebenzi, lamasotsha, labesifazane, kanye labantwana, babelolwazi olungcono ngeBhayibhili okwedlula abapristi labantu ababelemfundo ephezulu. {GC 195.2}IEP 195.2

Umehluko phakathi kwabalandeli beqiniso wawusobala phakathi kwabo labantu ababelandela amasiko lemfundiso yebandla. “Kulabo ababephikisana lentshantshu zebandla, ababekhethe ukungafundi ngendimi zabantu lokuhlaziya imibhalo, kwakulabantu abatsha ababelengqondo ezivulekileyo, ababezimisele ukubala, behlolisisa iMbhalo, njalo befunda ngemfundiso yamanga. Babelengqondo ezikhaliphileyo, lomoya ophakemeyo, lenhliziyo eqedisisayo, intsha leyi yathola ulwazi olujulileyo ngesikhatshana okwabangela ukuthi kungabi khona owayesenelisa ukumisana labo ... Ngokunjalo, zonke izikhathi lapho ababebizwa ukuthi bazomela iqiniso phambi kwezikhwicamfundo zebandla laphambi kwabantu, babebahlula kalula zonke izikhathi, okwakubangela ukuthi abadala laba beyangeke phambi kwamehlo wonke.” (Ibid, b. 9, ch. 11). {GC 195.3}IEP 195.3

Nxa abaphathi basebenanzelela ukuthi inani lamalunga ayebuya emabandleni abo lalilokhe lisehla, basebenzisa abahluleli ukuthi benze yonke imizamo yokuphendukisa abalaleli babo futhi. Kodwa abantu basebethole phakathi kwemfundiso leyi entsha lokho okwakunika imphefumulo yabo imfanelo yonke, njalo bafulathela labo ababebafunze amanga lemfundiso yabantu okweminyaka eminengi. {GC 196.1}IEP 196.1

Nxa ukuhlukunyezwa kwasekuqalile futhi, abatshumayeli beqiniso balandela amazwi kaKrestu athi: “Nxa belizingela komunye umuzi, balekelani komunye...” (Mathewu

10:23). Ukukhanya kwangena endaweni zonke. Izibotshwa lezi zazithola kwezinye indawo iminyango ababeyivulelwa ngezandla ezifudumalayo, babefika behlale lapho bafundise bonke abantu ngoKrestu, kwezinye izikhathi ethempelini, kumbe nxa bencitshiwe ithuba leli, ezindlini zabantu kumbe egcekeni nje. Kuzo zonke indawo ababethola khona abalaleli babeyenza leyo ndawo ibe lithempeli lokuhambisa ivangeli. Iqiniso elalitshunyayelwa ngamandla angaka, laligcwala indawo yonke ngamandla amakhulu. {GC 196.2}IEP 196.2

Imizamo yabaphathi lababusi yokutshabalalisa iqiniso yaba yize. Bazama ukubaphosela emajele, lokubahlukumeza, abanye batshiswa, njalo abanye bagwazwa ngenkemba. Inkulungwane zamakholwa zanikela igazi labo, kodwa loba kwakunjalo umsebenzi waqhubeka. Ukuhlukunyezwa kwenza ukuthi umsebenzi wokuhambisa iqiniso ukhule ngamandla, njalo imfundiso zamanga lezokuthathela izinto phezulu ezazilethwe nguSathane zavezwa sobala, okwabangela ukuthi abantu benelise ukubona sobala umehluko phakathi komsebenzi kaSathane lomsebenzi kaNkulunkulu. {GC 196.3}IEP 196.3

Isahluko II—Ukuphikisa Kwababusi Elizweni LaseGermany.

Obunye bobufakazi obukhulu obanikwa umsebenzi weMvuselelo kwaba yikuphakama kwababusi ababengamaKrestu elizweni laseGermany emhlanganweni owawenziwe edolobheni laseSpires ngomnyaka ka1529. Isibindi, lokukholwa kwamadoda lawa ayesesaba uNkulunkulu kwatholela izizukulwane zabo ukukhululeka kwezokholo lasemicabangweni okweminyaka eminengi eyalandelayo. Ukutshengisela kwabo kwanika ibandla leMvuselelo ibizo lokuthi Abaphikisi; insika yalelibandla iyikuphikisa ngokwakho. - (D'Aubigne, b. 13, ch. 6). {GC 197.1}IEP 197.1

Usuku olumnyama njalo olwesabekayo lwaselufikele ibandla labavuseleli. Loba nje kwakubekwe umthetho emhlanganweni waseWorms, owawubeke uLuther icala lokuba yinswelaboya njalo owawusenqabela imfundiso yakhe ukuthi itshunyayelwe, abantu babeqhubekile belesifiso sokuzwa yonke imfundiso yesiKrestu eyayikhona elizweni. Amandla kaNkulunkulu ayesebenzile ukumisa amandla ezitha zeqiniso. UCharles V wayezimisele ukubhidliza umsebenzi wemvuselelo, kodwa ezikhathini zonke lapho ayephakamise khona isandla sakhe phezu kwabo, wayebanjwe ngamandla ukuthi akhangelise isandla sakhe kwezinye indawo. Ezikhathini ezinengi kwakubonakala sengathi labo ababemela iqiniso babezatshabalaliswa, kodwa ngesikhathi esifaneleyo amabutho elizweni laseTurkey ahlasela evelela empumalanga, kwezinye izikhathi kwakusiba yinkosi yaselizweni laseFrance, kwesinye isikhathi upapa ngokwakhe ngoba wayelomhawu lamandla kamongameli ayelokhu ekhula, wayesilwa laye, ngokunjalo phakathi kwempi lokuvukelana, umsebenzi weMvuselelo wawube lethuba lokukhula njalo lokuthola amandla. {GC 197.2}IEP 197.2

Ekucineni kodwa upapa wakhetha ukufihla inzondo ayelayo, wahlela ukuthi basebenzisane lomongameli ukuthi batshabalalise abaVuseleli. Umhlangano omkhulu edolobheni laseSpires ngomnyaka ka1526 wawunike amazwe wonke ukukhululeka okugcweleyo kwezokholo kwazekwayafika umhlangano omkhulu; kodwa kungakadluli isikhathi eside kubekiwe lokhu, umongameli wabiza omunye umhlangano owawuzakwenzelwa edolobheni laseSpires ngomnyaka ka1529 efuna ukubhidliza abahlamuki bonke. Ababusi babezancengwa ngokuthenjiswa ukuthula, ukwenzela ukuthi basekele amacebo wokubhidlisa iMvuselelo, kodwa nxa lokhu kwakusehlula uCharles wayezimisele ukusebenzisa inkemba. {GC 197.3}IEP 197.3

Abameli bakapapa bakujabulela lokhu kakhulu. Babuya eSpires ngobunengi babo, njalo babonisa sobala indlela ababezonda ngayo labo ababesenza umsebenzi weMvuselelo labo bonke ababebasekela. UMelanchthon wathi: "Siyinhlamba njalo lezibi zomhlaba, kodwa uKrestu uzakhangela abantu bakhe, njalo uzabahlenga." (Ibid, b. 13, ch. 5). Ababusi

bonke ababengamakholwa banqatshelwa lokuthi babelenkonzo endaweni zabo zokuhlala. Kodwa abantu baseSpires babewomele ukuzwa ilizwi likaNkulunkulu, okwabangela ukuthi loba kwakufakwe umthetho lowo, inkulungwane zabantu zigcwale endlini yokukhonzela eyayisesigodlweni sombusi waseSaxony. {GC 198.1}IEP 198.1

Lokhu kwenza ukuthi impikiswano leyi ikhule. Kwalethwa umbiko wokuthi isivumelwano esasenziwe esokunika abantu inkululeko yokukhetha ukholo lwabo yayibangele ukungahlaliseki elizweni, umongameli wabatshela ukuthi wayefuna ukuthi isivumelwano lesi sisuswe. Isenzo lesi sabangela ukuthi ababusi bonke ababekholwa bagcwale ulaka njalo lamaKrestu wonke ayekhona. Omunye wabo wathi: “UKrestu futhi usewele ezandleni zikaKhefasi loPhilathu.” Abameli bakapapa baqala ukusebenzisa udlame futhi. Omunye wabapristi wakhuluma amazwi alandelayo: “Abantu baseTurkey bangcono kulabalandeli bakaLuther; ngoba abantu baseTurkey balamalanga wokuzila ukudla, kodwa abalandeli bakaLuther bayawephula. Nxa kudingeka ukuthi sikhethe phakathi kwelizwi likaNkulunkulu lamaphutha akudala awebandla, kumele siphike ilizwi likaNkulunkulu.” UMelanchthon wathi: “Nsuku zonke phambi komhlangono lowu, uFaber ulahlela amatshe amatsha phezu kwamaKrestu.” (Ibid, b. 13, ch. 5). {GC 198.2}IEP 198.2

Ukwamukelana kwezokholo kwakufakwe emthethweni njalo amazwe wonke ayelamakholwa esiKrestu azimisela ukuphikisa imizamo yonke yokunyathela phezu kwamalungelo abo. ULuther ngesizatho sokuthi wayelokhu engaphansi kwesigwebo saseWorms kazange avunyelwe ukubakhona emhlanganweni waseSpires; kodwa indawo yakhe yagcwaliswa ngabanye ayesebenzisana labo njalo lababusi ababeyamukele iqiniso bazimisela ukumela iqiniso ngesikhathi lesi esasesiphuthuma. UFrederick waseSaxony ohloniphekayo, owayeke waba ngumvikeli kaLuther, wayesethethwe yikufa, kodwa uDuke John, umfowabo owathatha isikhundla sakhe, wayeyamukele iMvuselelo ngentokozo, njalo loba wayengumngane wokuthula, wabonisa amandla lesibindi sokuvikela inkolo yabantu. {GC 198.3}IEP 198.3

Abapristi batshela amazwe wonke ayekhethe ukulandela imfundiso yeMvuselelo ukuthi avume ukuba ngaphansi kwamandla eRoma. Abavuseleli ngakolunye uhlangothi babambelela emthethweni owawufakiwe emhlanganweni owawedlule. Bazimisela ukungavumi ukuthi ibandla leRoma, lithole njalo amandla wokubusa amazwe ayethole ilizwi likaNkulunkulu ngentokozo. {GC 199.1}IEP 199.1

Ekucineni kwabekwa ukuthi endaweni lapho iMvuselelo eyayingakafiki khona, umthetho waseWorms kwakumele ulandelwe, njalo lokuthi “kulezo indawo lapho abantu ababephambuke kiwo, njalo lapho ababengeke bawulandele kungela ngozi yomvukela, kwakumele bengalethi eyinye imvuselelo, kwakumele bengathinti zonke izinto ezaziletha impikiswano, kwakumele bengaphikisi inkonzo yesidlo ngendlela eyayisenziwa libandla leRoma, njalo kwakumele bengavumeli muntu okhonza ebandleni leRoma ukuthi

abengumlandeli kaLuther.” (Ibid, b. 13, ch. 5). Umbono lowu walethwa emhlanganweni, okwabangela ukuthi abameli bakapapa lamapristi bajabule kakhulu. {GC 199.2}IEP 199.2

Nxa umthetho lowu wawungabekwa, “umsebenzi weMvuselelo wawungeke ukhuliswe... lapho owawungazakali khona, kumbe uqiniswe lapho owawususazakala khona.” (Ibid, b.13, ch.5). Abantu babezanqatshelwa ukukhuluma bekhululekile. Kwakungasoke kuvunyelwe ukuthi abantu batshunyayezwe njalo baphendulwe. Njalo bonke ababesekela umsebenzi weMvuselelo kwakumele balandele imithetho leyi eyayisephula amalungelo abo. Kwabonakala sengathi amathemba omhlaba wonke ayesezacitshwa. “Ukuvuselelwa kwamandla eRoma...kuzabangela ukuthi kulethwe ukuncindezela kwasendulo; njalo kuzatholakala amathuba wokuqedisa isenzo sokubhidliza umsebenzi wemvuselelo osuhlukunyezwe yinkolo yamanga lokuhlamuka okuphume phakathi kwawo.”- (Ibid, b.13, ch.5). {GC 199.3}IEP 199.3

Nxa labo ababesekela umsebenzi weMvuselelo basebehlangene ukuthi bahlaziye lokhu okwakubekwe phambi kwabo, bakhangelana ngokudideka. Babuzana umbuzo owodwa: “Kuyini okumele sikwenze?” Kwakulezinto ezinkulu kakhulu ezazithinta umhlaba wonke ezazilenga emoyeni. “Kambe abameli abakhulu beMvuselelo bazavuma yini njalo bamukele umthetho lowu? Kwakuzaba lula kangakanani kubaVuseleli ababesemhlanganweni lowu owawunzima kakhulu, ukuthi bavumelane bacine besenza isinqumo esasingeke sibe silungile! Kwakuzaba lezizatho ezingaki ababengazithola ezazingasekela isinqumo sokuthi bamukele umthetho lowu! Ababusi ababelandela imfundiso yeMvuselelo babesazi ukuthi bona babelamandla wokukhonza bekhululekile. Umthetho lowu wawuthinta abantu ababengaphansi kwabo ababekholise amalungelo wokukhonza bekhululekile. Kambe lokhu akumelanga kubasuthise na? Ukuvuma kwakuzavimbela inhlupho ezingaki! Ukwala umthetho lowu kwakuzabafaka engozini ezingaki! Ngubani owaziyo amathuba azavela ngokuhamba kwesikhathi? Asamukeleni ukuthula, asibambeleleni egatsheni esilunikwa libandla leRoma, sivale amanxeba elizwe laseGermany. AbaVuseleli babengasebenzisa imicabango efana laleyi basekele isinqumo sabo sokuvuma umthetho lowu esasizabangela ukuthi ngokuhamba kwesikhathi umsebenzi wabo utshabalaliswe. {GC 199.4}IEP 199.4

Ngenjabulo bakhangela isizatho esasibangele ukuthi kubekwe umthetho owawufana lalowu, njalo benza isinqumo ngokukholwa. Kwakuyini isizatho sakhona? Kwakungamalungelo ebandla leRoma ukuphoqela njalo lokuvimbela abantu ukuthi bazicabangele. Kodwa kwakungafanelanga yini ukuthi bona labalandeli babo bakholise ukukhululeka kwezokholo? Yebo lokhu kwakuzaba yisipho abasinikwayo kancane emthethweni lowu, hatshi njengelungelo labo. Kukho konke okwakungacaciswanga emthethweni lowu, iqiniso laliyikuthi, ibandla leRoma lalingumahluleli ongaguqukiyo, umzwangedwa wabantu wawungaphansi kwamandla abo, njalo kwakumele balalelwe bona. Ukuvuma umthetho lowu kwakusitsho ukuthi amalungelo wokukhetha inkolo

ayezaphelela eSaxony, kwezinye indawo lapho ivangeli elalingakafinyeleli khona abantu babengasoze bathola ithuba lokuzikhethela inkolo yabo ngoba lokhu kwakuzaba licala elalithwala isigwebo sokubulawa lokuphoselwa emajele. Kambe kwakufanele bavume umthetho owasitsho ukuthi ivangeli lihlale endaweni encane kuphela? Ukuvumela ukuthi kubekwe umthetho owawusitsho ukuthi umsebenzi weMvuselelo wawungasela mandla wokuphendula omunye umuntu? Njalo wawusuhambe ibanga lawo lokucina? Njalo lokuthi lapho inkolo yebandla leRoma eyayikhona yayizahlala ikhona ingaphanjaniswa? Kambe abaVuseleli babezenelisa ukugeza izandla zabo bethi igazi lalabo ababezakwala ukulandela umthetho lowu bakhethe ukunikela impilo zabo ezandleni zikapapa lalingekho phezu kwabo na? Lokhu kwakuzaba yikuthengisa, ngehola leli elaliqakatheke kangaka, umsebenzi wevangeli njalo lamalungelo amaKrestu." (Wylie, b.9, ch. 15). Kwakungcono kibo ukunikela amazwe abo, lemiqhele yabo, njalo lempilo zabo." -(D'Aubigne, b. 13, ch. 5). {GC 200.1}IEP 200.1

"Asiyaleni ukwamukela umthetho lowu," batsho ababusi. "Endabeni eziphathelane lomzwangedwa ubunengi babantu abutsho ukuthi balamandla." Abasekeli babo bathi: "Kungenxa yesivumelwano esenziwa ngomnyaka ka1526 esenza ukuthi sibe lokuthula esilakho khathesi, ukuguqula lokhu kuzabangela udlame lokuvukelana. Umhlangano lowu awulamandla wokutshintsha lokhu kuze kuyefika isikhathi lapho okuzabizwa khona umhlangano omkhulu." (Ibid, b.13, ch.5). Ukuvikela amalungelo abantu wokuzikhethela inkolo yabo kungumsebenzi wesizwe, njalo lokhu kungumngcele wamandla waso endabeni zokukholwa. Yonke imbuso ezama ukubeka imthetho yokulawula ukholo lwabantu icina isephula konke okwalwelwa ngamaKrestu endulo. {GC 201.1}IEP 201.1

Abaphathi bebandla bazimisela ukubhidliza lokhu ababekubiza "inkani yetshongololo." Baqala ngokuzama ukwehlukanisa laba ababemela iMvuselelo njalo lokwethusela bonke ababengaphumanga egcekeni besekela umsebenzi weMvuselelo. Abameli bamadolobho ayekhululekile babizwa phambi komhlangano njalo batshelwa ukuthi kwakumele batsho ukuthi babezalandela umthetho lowu kumbe cha. Bancenga ukuthi banikwe isikhathi sokucabangisisa kodwa basiyala isicelo lesi. Ekucineni nxa babebuzwa abantu abaphosa befike ingxenye yenani labo bonke bakhetha ukuvikela umsebenzi weMvuselelo. Bonke abakhetha ukumela iqiniso babesazi ukuthi isinqumo sabo sasizabangela ukusolwa, lokubekwa icala, njalo lokubulawa. Omunye wabo wathi: "Kumele sikhethe ukuphika ilizwi likaNkulunkulu, kumbe sitshiswe."- (Ibid, b. 13, ch. 5). {GC 201.2}IEP 201.2

Inkosi uFerdinand, owayemele umbusi omkhulu emhlanganweni lowu, wananzelela ukuthi umthetho lowu wawuzabangela ukwehlukana ngaphandle kokuthi ababusi laba benziwe ukuthi bavume. Ngakhoke wazama amaqhinga wokubenza ukuthi bavume, ngoba wayesazi ukuthi nxa kwakungenzeka asebenzise udlame ababusi laba babezaqina esinqumeni sabo. "Wancenga ababusi ukuthi bamukele umthetho lowu, wabatshela ukuthi

umongameli wayezathokoza kakhulu ngabo.” Kodwa amadoda lawa athembekileyo ayesamukela amandla ayedlula awababusi basemhlabeni, ngakho baphendula ngokuzehlisa: “Sizakuhlonipha umongameli kukho konke okungabangela ukuthi kubelokuthula njalo kulethe udumo kuNkulunkulu.” (Ibid, b. 13, ch. 5). {GC 201.3}IEP 201.3

Phambi kwabantu bonke ababesemhlanganweni inkosi yaletha ilizwi lokuthi umthetho lowu “wawuzafakwa njengomthetho ovela kumongameli ongadingi umbono wabanye ababusi, njalo okwakusele kibo kwakuyikuthi bamukele intando yabantu abanengi.” Ngemva kokutsho lamazwi, waphuma emhlanganweni, wanganiki abaVuseleli ithuba lokucabangisisa kumbe elokuphendula. “Bazama ukuthumela ilizwi elalicela ukuthi inkosi iphenduke kodwa amazwi abo aphelela emoyeni.” Wathi ebaphendula watsho amazwi athi: “Leyi yindaba esiphelile, osekusele kuphela yikuthi liwukhothamele.” (Ibid, b. 13, ch. 5). {GC 202.1}IEP 202.1

Umongameli lezisebenzi zakhe babesazi ukuthi ababusi ababekholwa babezalandela uMbhalo Ongcwele okwedlula imfundiso yomuntu, njalo babesazi ukuthi kuzozonke indawo isinqumo esifananayo esasizayenziwa khona, amandla kapapa ayezanqotshwa. Kodwa njengenkulungwane zabantu kusukela esikhathini sabo, nxa bekhangela kuphela “ezintweni ezidlulayo lezibonakalayo,” bayaziqinisa ngokuthi umsebenzi kapapa lomongameli wawulamandla, njalo lowo owabaVuseleli wawuxega. Ngabe abaVuseleli babethembele ekuxhasweni kwabantu kuphela, babezaphelelwa ngamandla ngendlela abameli bakapapa ababecabanga ukuthi bazaphela ngayo amandla. Kodwa loba nje babeliqula elincane, njalo bephikisana leRoma, babelawo amandla abo. “Bakhetha ilizwi likaNkulunkulu phezu komthetho lowu, bakhetha uJesu Krestu, iNkosi yamakhosi phezu kaCharles.” (Ibid, b. 13, ch.6). {GC 202.2}IEP 202.2

Njengoba uFerdinand wayeyalile ukuzwa izicelo zabo, ababusi bakhetha ukuthi loba engekho, bengachithi isikhathi kodwa balethe ukuphikisa kwabo phambi kwephalamende yesizwe sonke. Babhala incwadi bayibala phambi komhlangano lowu: {GC 202.3}IEP 202.3

“Siphikisa ngale indlela, phambi kukaNkulunkulu, uMdali wethu oyedwa, Isihlangu sethu, loMsindisi, njalo loMhlengi wethu, njalo ozabangumahluleli wethu, laphambi kwabantu bonke lezidalwa zonke, ukuthi thina, ngokwethu njalo labantu bakithi, asivumi njalo asilandeli loba ngaluphi uhlobo umthetho lowu obekiweyo, ngayo yonke indlela ephikisa uNkulunkulu, lelizwi lakhe, lomzwangedwa wethu oqotho, njalo losindiso lwemphefumulo yethu.” {GC 202.4}IEP 202.4

Lithini! Siyawuvuma umthetho lowu! Siyafuqa ukuthi uNkulunkulu nguye obizela umuntu elwazini lwakhe, umuntu lowu loba kunjalo ngeke amukele ulwazi lukaNkulunkulu!” “Akula eyinye imfundiso eqotho ngaphandle kwaleyo ehambelana

lelizwi likaNkulunkulu... INkosi iyanqabela ukufundiswa kweyinye imfundiso... Imbhalo eNgcwele kumele ichazwe ngamanye amavesi acacileyo; iBhuku leli eLingcwele, libalulekile empilweni yamaKrestu, lilula ukuzwisiseka, njalo lihleliwe ukuthi lisuse bonke ubunyama. Sizimisele, ngomusa kaNkulunkulu, ukugcina njalo lokutshumayela ilizwi lakhe kuphela, njengoba litholakala eThestamentini elidala lelitsha, singafakanga lutho kilo oluphikisayo. Ilizwi leli yilo kuphela iqiniso elipheleleyo, liyinsika yemfundiso yonke njalo lempilo yonke, njalo ngeke lahluleke kumbe lisidukise. Lowo owakha phezu kwalo uzakuma phambi kwamandla wonke asegehena, lapho yonke imizamo yomuntu yokuliphikisa izakuwa phambi kobuso bukaNkulunkulu." (Ibid, b. 13, ch. 6). {GC 203.1}IEP 203.1

"Ngenxa yesizatho lesi siyala ukwamukela ijogwe elibekwe phezu kwethu ngenkani." "Esikhathini esifananayo silethemba lokuthi umongameli uzaziphatha njengombusi ongumKrestu othanda uNkulunkulu phezu kwezinto zonke, njalo sizimisele ukunika yena, njalo ngendlela esifuna ukunika wonke amakhosi uthando lwethu njalo lenhlonipho yethu yonke njengoba kungumlandu wethu ukuthi senze njalo." (Ibid, b. 13, ch. 6.) {GC 203.2}IEP 203.2

Indonsela enkulu yasala emhlanganweni lowu. Inengi labantu lagcwala ukumangala nxa babebona isibindi salaba ababephikisa. Ikusasa lalibonakala phambi kwabo sengathi lalimnyama njalo lifihlakele. Ukulwisana, lempi, njalo lokuchitheka kwegazi kwakungathi ngeke kuyekele ukuza. Kodwa abaVuseleli ngokwazi kwabo ukuthi umsebenzi wabo wawulungile, njalo babeyame esandleni sikaNkulunkulu, "bagcwala isibindi." {GC 203.3}IEP 203.3

"Imfundiso ezaziphakathi kokuphikisa lokhu okwabalodumo...zibumba insika yenkolo yokuphikisa. Khathesi ukuphikisa lokhu kumelana lokuncindezela okubili endabeni zokukholwa: okokuqala yikungenela empilweni zabantu okwenziwa ngumbuso womhlaba, njalo okwesibili ngamandla webandla angela mngcele. Kulokuthi kube lokuncindezela lokhu, inkolo ephikisana lebandla leRoma, ifaka amandla womzwangedwa phezu kwabahluleli basemhlabeni, njalo lamandla elizwi likaNkulunkulu phezu kwebandla lalapha emhlabeni. Ngokokuqala, inkolo leyi iyaphika amandla asemhlabeni ezintweni zokukholwa, njalo ikhuluma amazwi abafundi labaprofethi wokuthi, 'kufanele sihloniphe uNkulunkulu okwedlula umuntu.' Endaweni yomqhele kaCharles V, iphakamisa umqhele kaJesu Krestu. Kodwa iyaqhubekela phambili: ibeka isisekelo sokuthi yonke imfundiso yabantu kumele ibengaphansi kwelizwi likaNkulunkulu." (Ibid, b. 13, ch. 6). Ababusi laba bakwenza kwacaca ukuthi kwakulilungelo labo lokuthi batsho lokho ababekukholwa njengeqiniso. Babengasoke bakholwe njalo bahloniphe kuphela, kodwa babezafundisa lokhu okutholakala elizwini likaNkulunkulu, njalo baphika ilungelo lokuthi abapristi labehluleli bangenele. Ukuphikisa okwenzeka edolobheni laseSpires kwakuyibufakazi obucolekileyo obaveza ububi bokwenqabela abantu ukuthi bazikhethele inkolo yabo, njalo

lokucacisa ilungelo labantu lokuthi bakhonze uNkulunkulu ngendlela umzwangedwa wabo obahola ngayo. {GC 203.4}IEP 203.4

Ilizwi labo laseliphumile. Lalibhalwe engqondweni zezinkulungwane zabantu njalo labhalwa lasemabhukwini asezulwini, lapho elalingeke lesulwe ngumuntu khona. IIizwe lonke laseGermany lamukela ukuphikisa lokhu njengendlela yokubonisa ukholo lwabo. Endaweni zonke abantu babona ukuphikisa lokhu njengesithembiso sokuthi kwakuzabuya umbuso omutsha njalo ongcono. Omunye wababusi watsho amazwi alandelayo kulabo ababezimisele ukuphikisa edolobheni laseSpires: “Sengathi iNkosi, elinike umusa wokuma ngamandla, ngokukhululeka, njalo ngesibindi, ingaligcina enkolweni yesiKrestu kuzekuyefika ekupheleni.” (Ibid, b. 13, ch. 6). {GC 204.1}IEP 204.1

Ngabe labo ababehambisa umsebenzi weMvuselelo, ngemva kokuthola ukunqoba okuncane, babevumile ukwamukela ukuthandwa ngumhlaba okudlulayo, isenzo sabo sasingeke sivumelane lentando kaNkulunkulu ngitsho lenjongo yomsebenzi abasebewuqalili, njalo ngale indlela babezaletha ukufa komsebenzi lowu. Isenzo sabaVuseleli laba, simumethe isifundo somuntu wonke ophila emhlabeni. Indlela kaSathane yokulwisana loNkulunkulu kanye lelizwi lakhe ayikaguquki; ulokhe ephikisana lokuthi uMbhalo ube yinsika yempilo yabantu ngendlela efanana lasendulo. Lasesikhathini sethu kukhona ukuphambana lemfundiso yalo, njalo ikhona indingeko yokuthi sibuyele emcabangweni wokuphikisa, iBhayibhili njalo iBhayibhili kuphela, kumele libe yinsika yokukholwa lomsebenzi. USathane lalamuhla lokhe esebenza ngendlela zonke ezikhona ezama ukuncindezela abantu endabeni zokukholwa. Umbuso lowu olwisana lesiKrestu ababezama ukulwisana lawo emhlanganweni waseSpires sulamandla amatsha lamhlanje njalo wenza imizamo yokuthola amandla owawulawo kudala. Kuphela ukuzimisela ukulandela ilizwi likaNkulunkulu ngokuphelela okwaboniswa ngesikhathi seMvuselelo, yilo ithemba elingaletha inguquko lamhlanje. {GC 204.2}IEP 204.2

Kwakulezibonakaliso zengozi eyayizakwehlela abantu ababefuna iMvuselelo, kwabakhona njalo izibonakaliso zesandla sikaNkulunkulu esasivulelwe ukuvikela bonke ababethembekile. Kwakuyilesi isikhathi lapho “uMelanchthon athwala khona ngokuphangisa emgwaqweni yaseSpires umngane wakhe uSimon Grynaeus esiyamchaphisa umfula uRhine. Umngane wakhe wamangala ebona ukujaha okungaka. ‘Ukhulu olenwele ezimhlophe, kodwa engingamaziyo, ubuye phambi kwami, wathi, emzuzwini owodwa amapholisa azathunyelwa nguFerdinand ukuthi ayebopha uGrynaeus.” {GC 205.1}IEP 205.1

Emini yakhona, uGrynaeus wayehlaselwe nguFaber phakathi kwentshumayelo, owayengomunye wezifundiswa zikapapa, njalo ekucineni wayelwisane laye ngenxa yokuthi wayephikise eyinye yemfundiso zebandla. “UFaber wavalela ngaphakathi ulaka lwakhe, kodwa ngemva kwalokho wayesuke wayenkosini, lapho afika khona wathola

imvumo yokubopha umfundisi lowu owayedabuka endaweni yaseHeidelerg. UMelanchthon kazange athandabuze ukuthi uNkulunkulu wayethumele ingilosi yakhe ukuthi ahlenge impilo yomngane wakhe. {GC 205.2}IEP 205.2

“Wama ekhunjini lomfula uRhine, wazewabona ukuthi amanzi alumfula ayehlenge uGrynaeus ezandleni zezitha zakhe. “Ekucineni wakhala uMelanchthon, nxa wayembona esechaphele phetsheya komfula, ‘usehluthulwe emlonyeni walabo abawomele igazi labantu abangela cala.’ Wathi ebuyela endlini yakhe, uMelanchthon watshelwa ukuthi abomthetho ababebuye ukuzobopha uGrynaeus babemdinge indawo yonke endlini.” (Ibid, b. 13, ch.6). {GC 205.3}IEP 205.3

Umsebenzi weMvuselelo wawuzathwalelwa endaweni zonke phambi kwabakhulu labancane. Ababusi ababekhethe ukulandela iqiniso babencitshwe ithuba lokuziphendulela phambi kukaFerdinand kodwa basebenikwe ithuba lokubeka udaba lwabo phambi kukamongameli omkhulu njalo laphambi kwezikhulu zelizwe njalo lezebandla. Ngemizamo yokwehlisa umvukela owawubekhona ngemva komhlangano waseSpires, uCharles V wabiza omunye umhlangano omkhulu wakhetha ukuthi wayezaba khona ngokwakhe. Yikho lapha ababusi ababekhethe ukumela iqiniso ababizelwa khona. {GC 205.4}IEP 205.4

Kwakulengozi ezinengi ezazibonakala sengathi zazizayehlela umsebenzi weMvuselelo, kodwa labo ababeyimele babelokhu bebeke ithemba labo kuNkulunkulu, njalo bazimisela ukuthi babezamela ivangeli ngesibindi. Umbusi waseSaxony watshelwa ngabangane bakhe ukuthi engazibuyeli kulo umhlangano. Bamtshela ukuthi umongameli wayekhethe ukuthi ababusi bebuye ukwenzela ukuthi ebadonsele emjibileni. “Akusikho ukufaka impilo engozini na, ukuthi umuntu azilethe phakathi kwemiduli yedolobho lapho okulesitha sakhe esilamandla?” Kodwa abanye bakhuluma ngenhlonipho bathi, “Yekela ababusi kuphela bahambe ngesibindi, njalo umsebenzi kaNkulunkulu uhanjiswe phambili.” ULuther yena wathi, “UNkulunkulu uthembekile; ngeke asilahle.” (Ibid, b. 15, ch. 2). Umbusi waseSaxony wazimisela ukuya edolobheni laseAugsburg. Bonke abantu ababehamba laye babesazi ingozi eyayiphambili okwabangela ukuthi abanengi behambe belobuso obudangeleyo. Kodwa uLuther owabaphelekezela waze wayafika edolobheni laseCoburg, wavuselela ukholo lwabo olwaselutshona ngokuhlabela ingoma eyabhalwa phakathi kohambo lolu, ethi “Umphotshongo oqinileyo nguNkulunkulu wethu.” Imicabango yokungazi okwakuzalandela yanyamalala, lenhliziyo ezazidangele zakhululeka, nxa babesizwa ingoma leyi. {GC 206.1}IEP 206.1

Ababusi abasebeyamukele imfundiso yeMvuselelo bakhetha ukuthi babelombhalo owawubonisa konke ababekukholwa ngendlela ehlelekileyo, konke lokhu kwakuzasekelwa yibufakazi obuseBhayibhilini, ababezakutsho phambi komhlangano, njalo umsebenzi wokubhala konke lokhu wanikwa uLuther loMelanchthon labanye babo.

Umbhalo lowu wamukelwa yibo bonke njengamazwi ayechaza ukholo lwabo njalo bahlangana bonke ukuthi bezofaka amabizo abo kilo. Lesi kwakuyisikhathi esinzima njalo lesicolekileyo. AbaVuseleli babezimisele ukuthi umsebenzi wabo ungabi lophawu lwezombusazwe, kodwa babesazi ukuthi umsebenzi weMvuselelo kwakumele uphume elizwini likaNkulunkulu kuphela. Kwathi ababusi sebebuthana ukuthi bafake amagama abo encwadini leyi, uMelanchthon waphakama wathi: “Kungumsebenzi wabatshumayeli labafundisi ukuthi benze izinto ezifana lalezi; asitshiyeleni ababusi bomhlaba ezinye izinto ezingaphathelananga lenkolo.” UJohn waseSaxony waphendula wathi: “UNkulunkulu akwenqabele, ukuthi ungalise lami. Ngizimisele ukwenza okuhle, ngingazihluphanga ngesikhundla sami. Ngifisa ukumela iNkosi. Umqhele wami lesikhundla sami awuqakathekanga okwedlula isiphambano sikaJesu Krestu.” Ngemva kokutsho amazwi lawa, wabhala phansi ibizo lakhe. Omunye wababusi laye nxa wayethatha usiba wathi: “Nxa ukuphakamisa iNkosi yami uJesu Krestu kudinga lokhu, Ngikulungele...ukutshiya inotho yami ngamuva.” “Kungangcono ngitshiye isikhundla sami, kumbe ngitshiye ilizwe labokhokho bami, kulokuthi ngamukele eyinye imfundiso ehlukene laleyi ebhalwe kule incwadi.” (Ibid, b. 14, ch.6). Lokhu kwakuyikukholwa lokuzimisela kwamadoda lawa ayekhethe uNkulunkulu. {GC 206.2}IEP 206.2

Isikhathi esasibekiwe safika ukuthi bame phambi kamongameli. UCharles V, wayehleli esihlalweni sakhe, ehanqwe ngababusi, wasenika abaVuseleli ithuba lokuzimela. Incwadi eyayichaza ukholo lwabo yabalwa. Phambi komhlangano lowo iqiniso levangeli lachazwa njalo lamaphutha emfundiso yebandla endlalwa sobala. Kufanele ukuthi lolusuku lubizwa “njengosuku olukhulu okwedlula wonke emsebenzini weMvuselelo, njalo njengosuku oluphakeme kakhulu embalini yesiKrestu njalo leyoluntu.” (Ibid, b. 14, ch.7). {GC 207.1}IEP 207.1

Kodwa iminyaka embalwa yaseyidlulile kusukela lapho uLuther ayeme khona yedwa phambi komhlangano ofananayo edolobheni laseWorms. Khathesi endaweni yakhe kwakume ababusi abalamandla kakhulu elizweni lonke. ULuther wayeyalisiwe ukuthi abuye edolobheni laseAugsburg, kodwa wayekhona ngamazwi akhe njalo langemithandazo. “Ngilenjabulo enkulu,” waloba, “ngoba ngiphile kwaze kwafika ihola leli, elokuthi uKrestu avezwe phambi kwabantu ngabantu abaphakeme kangaka, njalo emhlanganweni omkhulu kangaka.” (Ibid, b. 14, ch. 7). Ngale indlela kwagcwaliseka lokho okutshiwo nguMbhalo: “Ngizakhuluma ngobufakazi bakho... phambi kwamakhosi.” (Amahubo 119: 46). {GC 207.2}IEP 207.2

Ngensuku zikaPhawuli ivangeli ayelibotshelwe lafikangale indlela phambi kwamakhosi lababusi belizwe. Ngakho ngalesi isikhathi, lokho umongameli ayekwenqabele ukuthi kutshunyayelwe emathempeleni kwasekutshunyayelwa esigodlweni; lokhu abanengi ababesithi akulungelanga ukuthi kulalelwe yizisebenzi kwasekulalelwe ngokumangala ngamakhosi esizwe. Amakhosi, lamadoda aphakemeyo

elizwe ayengabalaleli, lababusi ababelemqhele babengabatshumayeli, njalo intshumayelo yayiphuma elizwini likaNkulunkulu leqiniso. “Kusukela ngesikhathi sabafundi bakaJesu,” waloba omunye umlobi, “akukaze kube lomsebenzi omkhulu okwedlula lowu owenziwa ngababusi laba.” (D’Aubigne, b. 14, ch.7). {GC 208.1}IEP 208.1

“Konke okukhulunywe ngabalandeli bakaLuther kuliqiniso; ngeke sikuphike,” kwatsho omunye wababhishophi. “Ungaphikisa nxa uqedisisa izizatho lezi ezilesisindo ezinikwe ngababusi na?” kwabuza uDr. Eck. “Ngemibhalo yabafundi labaprofethi — hatshi!” kwabayimpendulo; “kodwa ngemibhalo yabobaba bethu lebandla — yebo!” “Ngiyazwisisa,” kwaphendula lowo owayebuza imbuzo. “Abalandeli bakaLuther ngokutsho kwakho, bagxile eBhayibhilini, njalo thina siphandle.” (Ibid, b. 14, ch. 8). {GC 208.2}IEP 208.2

Abanye bababusi baseGermany baphenduka balandela ukholo lweMvuselelo. Umongameli ngokwakhe watsho ukuthi imbhalo leyi yayiliqiniso. Incwadi leyi yaphendulelwa kwezinye indimi yahanjiswa kwezinye indawo kuzwekazi laseEurope, njalo seyamukelwa yizigidi zabantu njengamazwi okukholwa kwabo eminyakeni eyalandelayo. {GC 208.3}IEP 208.3

Inceku zikaNkulunkulu ezithembekileyo zazingasebenzi zodwa. Nxa imimoya lamandla kaSathane ayelwisana labo, uNkulunkulu kazange abatshiye bodwa. Ngabe amehlo abo ayengavulwa, babezabona njengobufakazi usizo olwanikwa abaprofethi endulo lunikwa bona labo. Nxa inceku kaElisha yayimbonisa amabutho ezitha zabo ayebahanqile, umprofethi wathandaza wathi: “Nkosi, ngiyakuncenga, vula amehlo wakhe ukuba abone.” (2 Amakhosi 6:17). Njalo bheka, intaba yayigcwele inqola lamabhiza omlilo, ibutho lasezulwini elalibekwe ukuvikela inceku kaNkulunkulu. Ngendlela efananayo ingilosi zikaNkulunkulu zavikela izisebenzi zeMvuselelo. {GC 208.4}IEP 208.4

Eyinye yemfundiso kaLuther ayeyiqinisa yayingeyokuthi kwakungamelanga bebambelele emandleni asemhlabeni ukuba axhase umsebenzi weMvuselelo, njalo kwakungamelanga bacele izikhali zomhlaba ukuthi zibavikele. Wajabulela ukuthi ivangeli lalimelwe ngababusi belizwe, kodwa nxa babecabanga ukuthi babambane bebumbe ibutho lokuvikela ivangeli wabaphendula wathi, “imfundiso yevangeli kumele ivikelwe nguNkulunkulu kuphela...Nxa abantu besusa izandla zabo kiyo, yikho lapho uNkulunkulu azibonakalisa khona nxa engenela. Zonke izinqumo ababezenzela zona, emehlweni kaNkulunkulu zazingalunganga njalo zazibonisa ukungamthembi kwabo.” (D’Aubigne, London ed., b. 1o, ch. 14). {GC 209.1}IEP 209.1

Nxa izitha ezilamandla zazibambana zifuna ukutshabalalisa ukukholwa kweqiniso, njalo lenkulungwane zenkemba zazibonakala sengathi zazilungele ukulicuya, uLuther wabhala wathi: “USathane usefaka ulaka lwakhe; abaphathi bebandla abazonda

uNkulunkulu bayahlangana, njalo sibhekene lempi. Yazisa abantu ukuthi bancenge ngokuzidela phambi kwesihlalo sikaNkulunkulu, ngokukholwa langemithandazo, ukwenzela ukuthi izitha zethu, ezinyathezelwe nguMoya kaNkulunkulu, zikhethe ukuthula. Indingeko yethu enkulu, umsebenzi wethu omkhulu, ngumthandazo, yazisa abantu ukuthi basengozini yenkemba njalo leyolaka lukaSathane, batshele ukuthi bathandaze." (D'Aubigne, b. 10, ch. 14). {GC 209.2}IEP 209.2

Ngesikhathi esinye esalandelayo, nxa wayebhala ngokubambana lokhu okwakufuna ukwenziwa ngababusi uLuther wathi impi okumele isetshenziswe kumele ibe "yinkemba yakoMoya" kuphela. Wabhalela umbusi waseSaxony wathi: "Ngeke ngokulalela umzwangedwa wethu sivumele ukuthi kwenziwe ukubambana lokhu okufunwa ngababusi. Kungangcono sife kanengi kulokuthi sibone umsebenzi wethu wevangeli uletha ithonsi elilodwa legazi. Umsebenzi wethu yikuthi sifane lezimvu eziya emnikelweni. Isiphambano sikaKrestu kumele sithwalwe. Sengathi umhlonitshwa engaphelelwa yikwesaba. Sizakwenza okukhulu ngemithandazo yethu okwedlula izitha zethu ngokuziphakamisa kwabo. Kuphela ungavumeli ukuthi izandla zakho zingcoliswe ligazi labazalwane. Nxa umongameli efuna ukuthi silethwe phambi komthethwandaba sikulungele lokhu. Ngeke uvikele ukholo lwethu, wonke umuntu kumele akholwe loba kusitsho ukuthi uzabasengozini." (Ibid, b. 14, ch. 1). {GC 209.3}IEP 209.3

Kusukela endaweni ezisithekileyo zomthandazo kwabuya amandla anyikinya umhlaba wonke eMvuselelweni leyi enkulu. Kule indawo, ngokuzehlisa okungcwele, inceku zikaNkulunkulu zabeka inyawo zazo phezu kwedwala lezithembiso zakhe. Nxa impikiswano yaseAugsburg yayiqhubeka uLuther kazange adlulise usuku engabekanga amahola amathathu wokuthandaza, njalo kwakungamahola ayesenza kubelula ukuthi abale." Ekufihlakaleni kwendlu yakhe wayezwakala ethululela umphefumulo wakhe phambi kaNkulunkulu ngamazwi "agcwele uthando, ukwesaba, njalo lethemba, njengomuntu okhuluma lomngane wakhe." "Ngiyazi ukuthi wena unguBaba wethu loNkulunkulu wethu, njalo lokuthi uzahlakaza izitha zabantwana bakho; ngoba lawe usengozini ndawonye lathi. Umsebenzi wonke lowu ngowakho, njalo kungenxa yokusebenza kwakho ukuthi sifake izandla zethu kiwo. Sivikele, wena Baba wethu!" (Ibid, b. 14, ch. 6). {GC 210.1}IEP 210.1

Nxa wayebhalela uMelanchthon owayengaphansi kokuncindezelwa ngenxa yokumangala lokwesaba wabhala wathi: "Umusa lokuthula kuKrestu, ngitsho kuKrestu hatshi emhlabeni. Amen. Ngiyazizonda ngenzondo enkulu lezo izinto ezikudlayo. Nxa umsebenzi lowu ungalunganga utshiye; nxa umsebenzi lowu ulungile kungani singakholwa izithembiso zalowo ositshela ukuthi kumele silale singalakho ukwesaba?... UKrestu ngeke ayekele ukubakhona emsebenzini wenkululeko loweqiniso. Uyaphila, uyabusa; yikuphi ukwesaba esingabalakho ke? (Ibid, b. 14, ch. 6). {GC 210.2}IEP 210.2

UNkulunkulu walalela ukukhala kwenceku zakhe. Wanika ababusi labafundisi umusa njalo lesibindi sokubambelela eqinisweni phambi kwabaphathi bobunyama balumhlaba. INkosi ithi: “Khangelani, ngiyabeka eZiyone ilitshe lengonsi, elikhethiweyo eliligugu, okholwa kilo kayikuyangeka.” (2 Petro 2:6). Abavuseleli babeyakhele kuKrestu, njalo amasango egehena ayengasoke abelamandla phezu kwabo. {GC 210.3}IEP 210.3

Isahluko 12—Inguquko Kwezokholo Eyenzakala Elizweni LaseFrance.

Ukutshengisela okwabakhona edolobheni laseSpires njalo lesenzo sababusi basedolobheni laseAugsburg, okwasungula ukunqoba komsebenzi weMvuselelo elizweni laseGermany, kwalandelwa yiminyaka yempi njalo lobunyama. Inkolo yeqiniso eyayiphikisana lebandla leRoma yagcwala impikiswano phakathi kwayo, okwabangela ukuthi ibonakale sengathi yayisizatshabalala kokuphela. Inkulungwane zabantu zachithekelwa ligazi zifakazela iqiniso. Kwavuka impi phakathi kwabantu belizwe elilodwa, inkolo yeMvuselelo yathengiswa ngabanye ababengabalandeli bayo njalo ababelezikhundla, ababusi abanengi ababengabalandeli bayo bawela ezandleni zikamongameli, abanengi babo babehudulwa emgwaqweni besenziwa uchuku lenhlikisa enkulu. Kodwa ngesikhathi lapho umongameli ayecabanga ukuthi wayephezulu, wathola ukwehlulwa okukhulu. Wabona abantu laba ababesezandleni zakhe behluthulwa phambi kwakhe, njalo wacina evumela imfundiso lezi ayefuna ukuzitshabalalisa ukuthi zamukelwe elizweni. Wayefunge ukuthi wayezasebenzisa umbuso wakhe, lenotho yakhe, kanye lempilo ngokwayo ukubhidliza yonke imfundso eyayiphambene laleyi eyebandla. Khathesi wayesebona amabutho wakhe eseqedwe yimpi, inotho yakhe yayisiphela, njalo izizwe ezinengi ezazingaphansi kwakhe zazifuna ukuhlamuka lazo, njalo endaweni zonke ukholo lolu ayezame ukulubhidliza, lwalukhula nsuku zonke. Sonke lesi isikhathi uCharles V, wayelwisana lamandla asezulwini. UNkulunkulu wayethe, “Akubekhona ukukhanya,” kodwa umongameli wayeyenze yonke imizamo yokuthi ubunyama bungasuswa. Imizamo yakhe yonke yayehlulekile, wayesebonakala sengathi ugugile yena esesemncane ngenxa yezimpi ayedlule kizo, wakhetha ukwehla esihlalweni sobukhosi wazivalela endaweni eyayingaphansi kwezandla zebandla leRoma. {GC 211.1}IEP 211.1

Elizweni laseSwitzerland, njengaseGermany, kwabakhona insuku ezimnyama phezu komsebenzi weMvuselelo. Loba nje abantu abanengi babemukele inkolo yemvuselelo, abanengi babambelela enkolweni yaseRoma. Ukuhlukumeza kwabo labo ababekhethe ukwamukela iqiniso ekucineni kwabangela impi elizweni lonke. UZwingli labanye ababekhethe ukwamukela iqiniso babulawa ensimini yaseCappel. UOcolampadius laye ngenxa yezimpi lezi wafa ngemva kwesikhatshana. Ibandla leRoma lajabula kakhulu, njalo endaweni ezinengi kwasekubonakala sengathi lalizathola amandla elaliwathathelwe. Kodwa lowo owazi ikusasa kusukela endulo, wayengalahlanga abantu bakhe kumbe umsebenzi wakhe. Isandla sakhe sasizaletha ukunqoba kibo. Kwezinye indawo wayevuse izisebenzi ezazizathwalela phambili umsebenzi wemvuselelo. {GC 211.2}IEP 211.2

Elizweni laseFrance ibizo likaLuther lingakaziwa njengeloMvuseleli, ilanga laseliqalile ukukhanyisa. Omunye owaqalayo ukwamukela iqiniso kwakunguLafevre

owayesekhulile ngeminyaka, indoda eyayiqeqetshile kakhulu, owayengumbalisi ophezulu esikolo saseParis, njalo wayengumlandeli kapapa oqotho. Nxa wayephendlisisa imbhalo yasendulo amehlo akhe awela eBhayibhilini, njalo waqala ukuletha imfundiso yalo kubafundi bakhe. {GC 212.1}IEP 212.1

ULafevre wayethanda kakhulu ukufunda ngabangcwele abafileyo, njalo wayezimisele ukuthi wayezabhala phansi imbali yabangcwele labantu abafela iqiniso ngendlela okwakubhalwe ngayo emabhukwini ebandla. Lowu kwakungumsebenzi owawudinga amandla amanengi; kodwa wayesehambe ibanga elide kiwo, lapho acabanga ukuthi sekungenzeka athole usizo eBhayibhilini, waqala ukulibala elomcabango lowu. Lapha wathola kubhalwe ngabangcwele, kodwa hatshi ngendlela okwakubhalwe ngayo engwalweni zebandla. Ukukhanya kwasezulwini kwangena engqondweni yakhe. Ngokumangala njalo lokucaphuka, watshiya umsebenzi lowu ayewuqalile waqala ukubala iBhayibhili ngokuzimisela. Waqala ukufundisa abafundi bakhe amaqiniso wonke ayewathole eBhayibhilini. {GC 212.2}IEP 212.2

Ngomyaka ka1512, uLuther loZwingli bengakaqali umsebenzi wabo, uLefevre wabhala wathi: “NguNkulunkulu osinakayo, ngokukholwa, ubungcwele obusinika impilo enaphakade ngomusa kuphela.” — (Wylie, b. 13, ch. 1). Waqala ukujula endabeni zosindiso waloba wathi: “Oh, awekho amazwi achaza isenzo lesi, lowo ongelacala wabekwa icala, njalo lowo olecala uyakhululwa, isibusiso sithola isono, njalo lowo olesono ulethwa esibusisweni; impilo iyafa, njalo lowo ofileyo uyaphila; inkazimulo iphedulwa ibe yibunyama, njalo lowo obengazi lutho kodwa ukudideka ebusweni bakhe ungqokiswa inkazimulo.”- (D’Aubigne, London ed., b. 12, ch.2). {GC 212.3}IEP 212.3

Ngesikhathi esifananayo nxa wayefundisa ukuba inkazimulo yosindiso ivela kuNkulunkulu kuphela, wayefundisa njalo ukuthi umsebenzi wokulandela imilayo kaNkulunkulu wawungowomuntu wonke. “Nxa wena ulilunga lebandla likaKrestu, kutsho ukuthi ulilunga lomzimba wakhe; nxa ungumzimba wakhe, njalo kutsho ukuthi ugcwele isimo sakhe sobungcwele...Kuphela nxa abantu bebengangena ekuzwisisene isipho lesi, khepha indlela abakade bezaphila ngayo ngokuhlambuluka langokulunga, njalo langobungcwele, njalo ngabe bekuzabanjani nxa beqathanisa inkazimulo ephila kibo lenkazimulo yalumhlaba.” (Ibid, b. 12, ch. 2). {GC 213.1}IEP 213.1

Kwakukhona abanye, phakathi kwabafundi bakaLefevre abalalela amazwi akhe ngesifiso sokuzwisisa, njalo abathi ngemva kwesikhathi eside lapho ilizwi lombalisi wabo laselithulisiwe, ababezaqhubeka befundisa iqiniso. Omunyewabo kwakungu William Farel. Indodana yabazali ababezimisele ebandleni, owayefundiswe ukuthi amukele yonke imfundiso yebandla, laye wayengenelisa ukutsho amazwi kampostoli uPhawuli athi: “...ngangihamba ngokweqembu eliqinileyo lenkolo yakithi ngingumFarisi.” (Imisebenzi 26:5). Wayengumlandeli webandla leRoma owayezimisele ukubhubhisa bonke

ababephikisana lemfundiso yebandla. Nxa wayebhala ngembali yakhe wathi: “Ngangigedleza amazinyo wami njengesilwane, nxa ngangisizwa umuntu owayekhuluma amazwi aphikisana lopapa.” (Wylie, b. 13, ch. 2). Laye wayekhuthalele umsebenzi wokukhonza abangcwele abafileyo, wayelokuhamba loLafevre emabandleni amanengi edolobheni laseParis, ekhonza njalo esipha izipho endaweni lezi. Kodwa zonke inkonzo lezi zehluleka ukuletha ukuthula emoyeni wakhe. Wayehlala esizwa umthwalo wesono phezu kwakhe, owehluleka ukuhamba loba nje wayesenza zonke lezi izinto. Walalela amazwi oMvuseleli kwangathi ayevela ezulwini: “Usindiso luzangomusa.” “Lowo ongelacala ubekwa icala, njalo isoni siyakhululwa.” “Kungenxa yesiphambano sikaKrestu kuphela esenza ukuba amasango ezulu avulwe, njalo kuvalwe amasango egehena.” (Ibid, b. 13, ch. 2). {GC 213.2}IEP 213.2

UFarel wamukela iqiniso ngentokozo. Ngokuphendulwa okufana lokukaPhawuli, watshibilika esuka ebugqilini bamasiko waya ekukhululweni kwamadodana kaNkulunkulu. “Endaweni yenhliziyo yombulali, wathola inhliziyo ebuthakathaka efana leyemvu, inhliziyo yakhe yasuswa kupapa, yanikwa uJesu Krestu.” — (D’Aubigne, b. 12, ch. 3). {GC 214.1}IEP 214.1

Nxa uLefevre wayeqhubeka ehambisa ukukhanya ebafundini bakhe, uFarel ngokuzimisela emsebenzini kaKrestu okufana lalokho ayelakho ngesikhathi esebenzela upapa, wahamba etshumayela iqiniso ebantwini. Omunye owayelesikhundla ebandleni ubhishopi waseMeaux, wahlanganyela labo ngemva kwesikhatshana. Abanye ababalisi ababelezikhundla eziphezulu, labo bahlanganyela labo emsebenzini wokuhambisa ivangeli, njalo lathola abalandeli abanengi kusukela ebantwini abangelazikhundla kusiya ezindlini zamakhosi. Udadewabo kaFrancis I, owayengumbusi, laye wamukela imfundiso yemvuselelo. INkosi ngokwayo, lonina wayo, okwesikhatshana babonakala sengathi babethakazelela imfundiso leyi, njalo ngethemba elivuselelweyo abavuseleli bakhangela phambili esikhathini lapho ilizwe lonke laseFrance elalizabe selamukele ivangeli. {GC 214.2}IEP 214.2

Kodwa izifiso zabo zazingasoke zifezeke. Ukuhlukunyezwa ndawonye lenhlupho kwakumelele abalandeli beqiniso. Lokhu kodwa ngomusa kaNkulunkulu kwakuvalelwe amehlo abo. Kwabakhona isikhathi sokuthula, esabanika ithuba lokuthola amandla wokumelana lesiphepho esasiphambili; njalo umsebenzi weMvuselelo wakhula masinyane. Ubhishopi waseMeaux wasebenza ngamandla efundisa abantu lezisebenzi ezazingaphansi kwakhe iqiniso. Abapristi ababengafuni ukuzwisisa iqiniso bakhitshwa endaweni yabo kwafakwa labo ababeqeqetshile njalo belungile. Ubhishopi wayelesifiso sokuthi abantu bakibo benelise ukuthola ilizwi likaNkulunkulu ezandleni zabo, ngesikhatshana lokhu kwenzakala. ULafevre waqala umsebenzi wokuphendulela iTestamenti eLitsha elimini lwakibo; njalo ngesikhathi esifananayo lapho iBhayibhili likaLuther ngolimi lwaseGermany elaliphuma khona eWittenberg, iTestamenti eLitsha

lolimi lweFrench lalo laliphuma eMeaux. Ubhishopi wasebenzisa yonke indlela eyayikhona ukuthi lihanjiswe endaweni zonke, njalo masinyane abantu baseMeaux basebeloMbhalo oNgcwele ezandleni zabo. {GC 214.3}IEP 214.3

Njengezihambi eziwomele amanzi endleni ezamukela amanzi emthonjeni, ngendlela efananayo abantu laba bamukela ilizwi lasezulwini. Izisebenzi emasimini, lezisebenzi emadolobheni, zenza ukuthi umsebenzi wabo ubelula ngokukhuluma ngamaqiniso eBhayibhili. Ntambama kulokuthi baye endaweni zokunatha utshwala, babehlangana ezindlini zabo bezobala ilizwi likaNkulunkulu, njalo babehlangana emkhulekweni lasekudumiseni. Kwabonakala inguquko enkulu endaweni lezi. Loba nje kwakungabantu ababengafundanga njalo ababesebenza imisebenzi yokuzehlisa emphakathini, amandla wevangeli aguqulayo njalo aphakamisayo abonakala empilweni zabo. Ngokuzehlisa, langothando, njalo ngobungcwele, bama njengabafakazi bamandla wevangeli okuguqula labo abalamukela ngokuzimisela. {GC 215.1}IEP 215.1

Isibane esakhanyiswa edolobheni laseMeaux sakhanyisa endaweni ezikhatshana kakhulu. Nsukuzonke inani labantu ababephenduka lalilokhe likhula. Ulaka lwabaphathi bebandla lwamiswa yinkosi okwesikhatshana, owayezonda izenzo zezisebenzi zebandla kodwa, abaphathi bakapapa banqoba ekucineni. Kwaqala ukubaswa imlilo yokutshisa abalandeli beqiniso. Ubhishopi waseMeaux, watshelwa ukuthi akhethe phakathi komlilo lokuphika inkolo yakhe, wakhetha indlela elula, kodwa loba nje umphathi wabo wayesewile, abalandeli bakhe bama ngesibindi. Abanengi bafakazela iqiniso phakathi kwamalangabi. Ngokuzimisela kwabo njalo lesibindi sabo, amaKrestu lawa akhuluma lenkulungwane ezazingazange zizwe iqiniso ngensuku zokuthula. {GC 215.2}IEP 215.2

Kwakungasibo bodwa abaswelayo labazehlisayo phakathi kwenhlupheko njalo lokuthethiswa abakhetha ukufakazela uKrestu. Ezindlini zamakhosi kwakukhona imphefumulo yamakhosi eyakhetha iqiniso kulokuphakanyiswa kwasemhlabeni lempilo kanye lesikhundla. Izembatho zesikhosini zazivalele ngaphakathi umoya ophakemeyo okwedlula izembatho zamabhishopi lemiqhele yabo. ULouis de Berquin wayezelwe esikhosini. Wayeyindoda elesibindi, njalo wayezimisele ukubala, elesimo esilungileyo, njalo engelasici. Nxa omunye eloba uthi, “Wayengumlandeli omkhulu wemfundiso kapapa, njalo engumlaleli oqotho wentshumayelo zebandla...njalo wagcwalisa ukulunga kwakhe konke ngokuzonda imfundiso kaLuther kakhulu.” Kodwa njengabanye abanengi, waholelwa eBhayibhilini, wamangala nxa wayethola kilo, “hatshi imfundiso yebandla leRoma, kodwa imfundiso kaLuther.”- (Wylie, b. 13, ch. 9). Kusukela lapha wazinikela ngokuphelela emsebenzini wevangeli. {GC 215.3}IEP 215.3

“Omunye wezifundiswa ezinkulu zaseFrance,” lolwazi lwakhe lesipho sokukhuluma, lesibindi sakhe kanye lokuzimisela, lendonsela ayelayo esigodlweni, ngoba wayethandwa yinkosi, konke lokhu kwabangela ukuthi abantu abanengi babeke ithemba kuye elokuthi

wayezaba nguMvuseleli welizwe lakibo. UBeza nxa wayekhuluma ngaye wathi: “UBerquin wayezaba nguLuther wesibili, ngabe wayethole kuFrancis I umbusi ofana lombusi waseSaxony.” “Mubi okwedlula uLuther,” kwakhala abaphathi bebandla. - (Ibid, b. 13, ch. 9). Abaphathi bebandla babemesaba kakhulu elizweni laseFrance. Bamphosela entolongweni njengomhlamuki, kodwa wabuya wakhululwa yinkosi. Okweminyaka eminengi impi leyi yaqhubeka. UFrancis wayelokhu ezidla ezibuza ukuthi asekele inkolo yeRoma kumbe eyeMvuselelo, ekucineni wavumela ulaka lwababusi bebandla. UBerquin wabotshwa kathathu ngabaphathi bebandla, ngazozonke izikhathi ekhululwa yinkosi, eyayisazi ukulunga kwakhe njalo wazimisela ukuthi wayengeke amnikele ezandleni zabaphathi bebandla. {GC 216.1}IEP 216.1

UBerquin wayetshelwa nsuku zonke ngengozi eyayimzungezile elizweni laseFrance, njalo watshelwa ukuthi alandele amanyathela alabo ababethole ukuphepha endaweni ezifihlakeleyo. UErasmus omunye wezikhwicafundo kodwa owayehluleke ukukhetha iqiniso ngokuphelela kwalo wabhalela uBerquin incwadi esithi: “Cela ukuthi bakuthumele njengomeli welizwe kweyinye indawo; hamba uvakatshele ilizwe laseGermany. Uyamazi uBeda ukuthi uyisilo esilamakhanda ayinkulungwane, esikhafula itshefu indawo yonke. Izitha zakho zingamakhulu. Ngabe umsebenzi wakho ubungcono kulokaJesu Krestu, bebengeke bakuyekele bazebakubulale. Ungathembeli kakhulu ekuvikelweni yinkosi. Loba sekutheni ungangifaki engozini mina lesikolo engifundisa kiso.” (Ibid, b. 13, ch. 9). {GC 216.2}IEP 216.2

Kodwa nxa iyezi lengozi lalilokhe likhula, isibindi sikaBerquin laso sakhula ngamandla. Kulokuthi amukele izixwayiso zikaErasmus ezazizabangela ukuthi amukelwe kwezombusazwe, wazimisela ukuma ngesibindi. Wayengasoke ame kuphela avikele iqiniso kodwa wayezahlasela imfundiso yamanga. Icala lokufundisa amanga ibandla elalimbeka lona, wayezalibeka phezu kwabo. Izitha zakhe ezazihamba phambili kwakuyizikhwicamfundo esikolweni saseParis, esasiphezu kwazo zonke izikolo njalo silendonsela elizweni lonke. Phakathi kwemibhalo yababalisi laba uBerquin waloba imigca engamatshumi lambili, “wakhuluma phambi kwabantu bonke ukuthi yayiphikisana leBhayibhili njalo yayingamanga;” njalo wacela inkosi ukuthi ibengumahluleli endabeni leyi. {GC 216.3}IEP 216.3

Inkosi ngenxa yokungesabi ukuqathanisa amaqembu lawa womabili ayelwisana, njalo ngenxa yokuthakazelela ithuba lokwehlisa ukuziphakamisa kwabaphathi bebandla, yabiza umhlangano wokuthi bezomela inkolo yabo besebenzisa iBhayibhili. Isikhali lesi babesazi ukuthi sasingeke sibalethele lutho, konke ababekwazi kwakuyikusebenzisa uchuku, lentolongo, kanye lokutshisa emlilweni. Khathesi konke kwasekuhlanekelwe, njalo bazibonela ukuthi basebezawela emgodini ababefise ukuthi baphosele kuwo uBerquin. Ngokumangala bakhangela eceleni bedinga indlela yokuphunyuka. {GC 217.1}IEP 217.1

“Kungakapheli insuku ezingaki isithombe sikaMaria komunye umgwaqo sadilizwa.” Kwabalokuhlokoma edolobheni lonke. Abantu abanengi bagcwala endaweni leyi. Abanengi begcwele inzondo lokukhala. Inkosi layo yakhathazeka kakhulu ngenxa yesenzo lesi. Leli kwasekulithuba abaphathi bebandla ababezalisebenzisa, njalo abazange bechithe isikhathi. Amazwi abo wokuqala aba ngawokuthi “Lezi yizithelo zemfundiso kaBerquin,“. “Konke sekuzatshabalaliswa, inkolo, lemthetho, kanye lombuso ngokwawo, ngenxa yemfundiso leyi yabalandeli bakaLuther.”- (Ibid, b. 13, ch. 9). {GC 217.2}IEP 217.2

Ngesikhatshana uBerquin wabotshwa futhi. Inkosi yasuka edolobheni laseParis, okwabangela ukuthi abaphathi bebandla bazenzele ngokuthanda kwabo. UMvuseleli wathonisiswa, wagwetshelwa ukufa, njalo bathi bebona ukuthi kwasekungenzeka uFrancis angenele, isigwebo sabekwa kwabekwa ukuthi abulawe ngosuku olufananayo. Ngezikhathi zemini uBerquin waqhutshelwa endaweni ayezabulawelwa khona. Ixuku labantu abanengi labuthana lifuna ukuzobona ukubulawa kwakhe, njalo kwakulabantu abanengi abakhangela ngokumangala ukuthi umuntu owayezabulawa wayengumuntu olungileyo njalo owayelesibindi esigodlweni saseFrance. Ukumangala, lolaka, lenhlekisa, njalo lenzondo enkulu yayigcwele ebusweni babantu abanengi, kodwa kwakungela sithunzi ebusweni bomuntu oyedwa. Imicabango kaBerquin yayikhatshana kakhulu kweziphithiphithi ezazimhanqile; wayecabanga kuphela ngobukhona bukaNkulunkulu. {GC 217.3}IEP 217.3

Inqola leyi ayegade kuyo, lobuso bezitha zakhe ezazihwaqile, lokufa okubuhlungu ayesiya kikho, konke lokhu kazange ekunake, Lowo ophilayo njalo owayefile, njalo ophila inaphakade, njalo olamakhiye okufa njalo legehena, wayeseduze laye. Ubuso bukaBerquin babugcwele ukukhanya lokuthula kwasezulwini. Wayegqoke izembatho ezinhle kakhulu. (D’Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 16.) Wayesezafakazela ukholo lwakhe phambi kweNkosi yamakhosi, kanye lomhlaba wonke owawukhangele, njalo kwakungeke kubekhona usizi olulodwa olwaluzakhipha intokozo yakhe. {GC 218.1}IEP 218.1

Nxa umthimba wawuhamba kancane phakathi kwemigwaqo yedolobho, abantu bakhangela ngokumangala ubuso bakhe obabugcwele ukuthula, njalo lentokozo yokunqoba. “Ngathi ngumuntu ohlala ethempelini ocabangisisa ngendaba ezingcwele.” (Wylie, b. 13, ch. 9). {GC 218.2}IEP 218.2

Phambi kwendawo yokutshiswa, uBerquin wazama ukukhuluma labantu, kodwa abaphathi bebandla ngokwesaba umphumela wakhona, baqala ukumemeza, lamasotsha lawo aqala ukuqakeza okwabangela ukuthi ilizwi lakhe lingezwakali. Ngale indlela ngomnyaka ka1529, abantu ababelezikhundla lamandla amakhulu edolobheni laseParis, “babeka umzekeliso ebantwini abaphila ngomnyaka ka1793 wokubanga umsindo

ukwenzela ukuthi amazwi abantu abafayo engazwakali.” — (Ibid, b. 13, ch. 9.) {GC 218.3}IEP 218.3

UBerquin wabotshwa njalo umzimba wakhe waphelela emalangabini. Umbiko wokubulawa kwakhe wabangela usizi elizweni lonke kulabo ababengabangane beMvuselelo. Kodwa umzekeliso wakhe wawungalahlekanga. “Lathi ngokunjalo sikulungele,” kwatsho abalandeli beqiniso, “ukuhlangana lokufa ngentokozo, sikhangelise amehlo ethu empilweni ezayo.”- (D’Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 16.) {GC 218.4}IEP 218.4

Ngesikhathi sokuhlukunyezwa edolobheni laseMeaux, abafundisi benkolo yemvuselelo bancitshwa ilungelo lokutshumayela, ngakho basuka bayakwezinye indawo. ULefevre ngemva kwesikhatshana wasuka waya elizweni laseGermany. uFarel wabuyela ekhaya empumalanga yelizwe, ukuba ayehambisa ilizwi ebantwini bakibo. Indaba zalokhu okwakusenzakala eMaeux zasezifikile edolobheni lakibo, njalo leqiniso ayelifundisa ngesibindi lathola abalaleli. Ngesikhatshana abathungameli bedolobho benza imizamo yokuthi athuliswe, bamxothsa edolobheni lakibo. Loba nje wayengasenelisi ukusebenza egcekeni, waqala ukuvakatshela indawo ezisemaphandleni, efundisa emakhaya, njalo wayethola indawo yokulala emadwaleni lasezixukwini ayezesaba ekukhuleni kwakhe. UNkulunkulu wayemlungiselela inhlupheko ezedlula lapha. “Iziphambano, lokuhlukunyezwa, njalo lemtshoko kaSathane, ebengitshelwa ngayo, yonke seyenzakele, kubuhlungu okudluliseleyo, okwedlula lokhu ebengingakwamukela ngamandla wami; kodwa uNkulunkulu nguBaba wami; unginike amandla njalo uzahlala enginika amandla engiwadingayo.” — (D’Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 12, ch. 9.) {GC 219.1}IEP 219.1

Njengasensukwini zabapostoli, ukuhlukunyezwa “kwakubangele ukuhanjiswa kwevangeli.” (Kwabasefiliphi 1:12). Ngemva kokuxotshwa kwabo eParis laseMeaux, “bagcwala indawo zonke bahamba betshumayela ilizwi.” (Imisebenzi 8:4). Ngale indlela ukukhanya kwathola indlela yokufinyelela indawo zonke zaseFrance. {GC 219.2}IEP 219.2

UNkulunkulu wayelokhe elungiselela izisebenzi ezazizahambisa umsebenzi wakhe. Kwesinye sezikolo zaseParis kwakulomuntu omutsha owayecabangisisa, elungile, njalo wayeseqalile ukubonasa ubufakazi bokuba lengqondo eqedisisayo, owayengelasici empilweni yakhe yokukholwa njalo leyemfundo. Ukuqedisisa kwakhe lendlela ayesebenzisa ngayo ulwazi lwakhe, kwabangela ukuthi abeligugu esikolweni sakhe, njalo abantu babelethemba lokuthi uJohn Calvin wayezaba ngomunye wabameli bebandla abakhulu. Kodwa insaba zokukhanya zangena phakathi kwemiduli yemfundiso yamasiko lapho uCalvin ayevalelwe khona. Laye wezwa ngemfundiso leyi entsha, wayengela kuthandabuza ukuthi abahlamuki laba babefanele isigwebo ababesithola. Ngemva

kwesikhatshana wahlangana layo imfundiso yemvuselelo wabalethuba lokubona amandla wemfundiso yebandla awokubonisa ukuthi imfundiso leyi yayingamanga. {GC 219.3}IEP 219.3

Umzawakhe owayethole imfundiso yeMvuselelo wayamukela, wayevakatshele edolobheni leParis. Laba bobabili babelokuhlangana bekhulume ngezinto ezazihlukumeza inkolo yesiKrestu. “Kulenkolo ezimbili kuphela emhlabeni,” watsho uOlivetan owayenguMvuseleli. “Iqula elilodwa yileli elilemfundiso eyasungulwa ngabantu, kukho konke lokhu abantu bayazama ukuzisindisa ngokwenza inkonzo ezinengi lemisebenzi emihle; elinye iqula yinkolo leyi evezwa eBhayibhilini, njalo efundisa abantu ukuthi bakhangele emuseni kaNkulunkulu ongathengiswayo nxa befuna ukuthola usindiso.” {GC 220.1}IEP 220.1

“Angisoke ngilalele loba yimfundiso yakho eyodwa,” waphendula uCalvin; “ucabanga ukuthi sengiphile phakathi kwamaphutha impilo yami yonke?”- (Wylie, b. 13, ch. 7). {GC 220.2}IEP 220.2

Kodwa imicabango yaseyisunguliwe engqondweni yakhe, okwakungeke kubelula ukuthi ayesule lula. Wathi esesele yedwa endlini yakhe, waqala ukucabanga ngamazwi ayekhulunywe ngumzawakhe. Wezwa umthwalo wesono emoyeni wakhe, wazibona emile engelameli ezulwini, phambi komahluleli ongcwele njalo olungileyo. Ukuncengelwa ngabangcwele abafileyo, lemisebenzi yenyama, lenkonzo zebandla, zazingela mandla wokwesula isono. Kwakungekho okunye ayengakubona kulobunyama obunaphakade. Imfundiso zebandla zenza yonke imizamo yokususa ukwesaba kwakhe ngeze. Ukuvuma izono ebandleni, leminikelo, kwabayimizamo eyize; ngoba konke lokhu kwakungelamandla wokubuyisa umphefumulo entandweni kaNkulunkulu. {GC 220.3}IEP 220.3

Wathi elokhu ephatheke empikiswaneni leyi, uCalvin kwathi ngelinye ilanga evakatshela indawo lezi ezazivulekile edolobheni, wabona ngokokuqala omunye wabahlamuki etshiswa emlilweni. Wamangaliswa yikuthula okwakubonakala ebusweni benceku kaNkulunkulu eyayifela iqiniso. Phakathi kochuku lokubulawa ngendlela ebuhlungu, njalo ngaphansi kokubekwa icala elikhulu yibandla, inceku leyi yayibonisa ukukholwa lesibindi esasidlula ubunyama ayekubo yena loba nje wayephila impilo yokulandela imfundiso yebandla ngokuphelela kwayo. Wayesazi mhlophe ukuthi abahlamuki babebeke ukholo lwabo eBhayibhilini. Wazimisela ukulibala laye, ngoba wayefuna ukubakwazi imfihlo yenjabulo yabo. {GC 220.4}IEP 220.4

EBhayibhilini wathola uKrestu. “O Baba,” wakhala, “umnikelo wakhe sewapholisa ulaka lwakho; igazi lakhe selasula izono zami; isiphambano sakhe sesathwala isigwebo sami; ukufa kwakhe sekwangibuyisa lezulu. Sesazenzela imisebenzi eminengi engasiziyo, kodwa wena ufake ilizwi lakho phambi kwami njengesibane, njalo wena uthinte inhliziyo

yami, ukwenzela ukuthi ngibone zonke indlela njengamanyala, kuphela igazi likaJesu.”-(Martyn, vol. 3, ch. 13). {GC 221.1}IEP 221.1

UCalvin wayefundiselwe ukuba abe ngumpristi. Wayefakwe wabangomunye wabatshumayeli ebandleni eleminyaka elitshumi lambili kwelinye lamabandla amancane, njalo ikhanda lakhe laligelwe ngumbhishopi ngendlela imthetho yebandla eyayiphawula ngayo. Kazange agcotshwe, njalo kazange afeze umsebenzi wakhe njengompristi, kodwa waba lilunga labaphathi bebandla, wabalesikhundla, njalo wayethola umholo ovela ebandleni. {GC 221.2}IEP 221.2

Manje wathi esenanzelela ukuthi wayengasoke esaba ngumpristi, waqala ukufunda ngezemithetho okwesikhatshana, kodwa ekucineni wakutshiya konke lokhu wanikela impilo yakhe yonke evangelini. Kodwa wayengelaso isifiso sokuba ngumtshumayeli phambi kwabantu. Wayengumuntu othuleyo ngokwesimilo sakhe, njalo wayesindwa ngumthalo womsebenzi lowu, kodwa wazimisela ekufundeni iBhayibhili. Amazwi abangane bakhe wokuthi aqale ukutshumayela, ekucineni aphumelela. “Kuhle kangakanani, ukuthi lowo ozelwe emulini ephansi, athole ithuba lokuphakanyiswa ahlonitshwe kangaka.” (Wylie, b. 13, ch. 9). {GC 221.3}IEP 221.3

UCalvin wangena emsebenzini wakhe ngokuthula, njalo amazwi akhe ayengathi ngamazolo awela emhlabathini. Wayesesukile edolobheni laseParis, njalo wayesesedolobheni lapho ayengaphansi kokuvikelwa yinkosikazi uMargaret, owayethe ngokuthanda ivangeli, wakhetha ukuvikela abafundi balo. UCalvin wayelokhe engumuntu omutsha, olungileyo, njalo owayengelakho ukuzenzisa. Umsebenzi wakhe waqala ezindlini zabantu. Wayefunda iBhayibhili phambi komdeni wonke, njalo wayebavulela amaqiniso wosindiso. Labo ababesizwa indaba ezimnandi babezithwalela kwabanye, ngesikhatshana wadlulela kwamanye amadolobho lakwezinye indawo. Wenelisa ukungena ezindlini zamakhosi lasebantwini bonke, waqhubeka edlulela endaweni zonke lapho ayesungula khona amabandla, ayezaqhubeka njalo lawo athwalele iqiniso phambili ngesibindi. {GC 221.4}IEP 221.4

Ngemva kwezinyanga ezimbalwa wayesebuyelile edolobheni laseParis. Kwaba lokuhlokoma phakathi kwezifundiswa. Ukufundwa kwemibhalo yakudala kwakuholele abantu eBhayibhilini, njalo inengi labantu ababengathintwanga enhliziyweni ngamaqiniso walo, babehlala bekhuluma ngalo njalo bephikisana labameli bebandla. UCalvin loba nje wayeyincitshi kwezenkolo, wayelomsebenzi omkhulu wokwenza okwedlula ukuphikisana okwakusenziwa yizifundiswa lezi. Ingqondo zabantu zasezivulekile, manje kwasekuyisikhathi sokubavulela iqiniso. Nxa izindlu zokufundela ezikolo zazigcwele abantu ababephikisana, uCalvin yena wayesenza umsebenzi wakhe wokwethekelela abantu ezindlini zabo, ebavulela iBhayibhili, njalo ebafundisa ngoKrestu owabethelwayo. {GC 222.1}IEP 222.1

Ngomusa kaNkulunkulu idolobho laseParis laselizathola elinye ithuba lokuzwa ilizwi likaNkulunkulu. Ubizo lukaLafevre loFarel lwalungamukelwanga, kodwa ngokwesibili ivangeli lalizafinyelela abantu abanengi. Inkosi loba nje yayikhethe amandla ezombusazwe, yayingakadonselwa ngabaphathi bebandla ukuthi izonde abaVuseleli. UMargaret wabambelela ethembeni lokuthi umsebenzi weMvuselelo wawuzaphumelela edolobheni leParis. Waceba ukuthi ivangeli kwakumele litshunyayelwe eParis. Inkosi yathi iphumile edolobheni, wathumela omunye wabafundisi ukuthi ayetshumayela emabandleni ayesedolobheni leli. Ngenxa yokuthi lokhu kwakungavunyelwa, ababusi bavula iminyango yesigodlo. Kwayakhwa ithempeli kweyinye indlu, kwahamba ilizwi lokuthi nsuku zonke, kwakuzaba lenkonzo, ngehola elithile, njalo abantu bonke kungakhathalekile izigaba zabo zempilo, banxuswa ukuthi bezokuzwa ilizwi likaNkulunkulu. Amaxuku abantu eza enkonzweni lezi. Abantu bagcwala ethempelini leli elaliyakhiwe, abanye bagcwala kwezinye izindlu ngenxa yobunengi babo. Kwakubuthana inkulungwane zabantu ezazigoqela ababusi, labameli, labosomabhizimisi njalo lezisebenzi ezehlukeneyo. Inkosi kulokuthi yenqabele inkonzo lezi yabeka umthetho wokuthi kuvulwe amanye amabandla amabili edolobheni. Kwakungazake kube lesikhathi lapho idolobho lonke elathintwa yilizwi likaNkulunkulu kangaka. Umoya wokuphila ovela ezulwini kwakungathi wawu phefumulelwa ebantwini. Ukuzithiba, lokulunga, njalo lokusebenza, kwathatha indawo yokudakwa, lobuvila, njalo lokuganga. {GC 222.2}IEP 222.2

Kodwa abaphathi bebandla babengalalanga. Inkosi yala ukwenqabela ukutshunyayelwa kwevangeli, njalo bazama ukusebenzisa abantu. Benza yonke imizamo yokwethusela abantu, lokuhlanyela inzondo, njalo lokwenza ukuthi abantu bahlamuke. Ngokulalela abaphathi bebandla, idolobho laseParis njengedolobho laseJerusalema endulo, alizange lazi isikhathi salo sokuvakatshelwa, kumbe izinto ezazizaletha ukuthula ebantwini. Okweminyaka emibili ilizwi likaNkulunkulu latshunyayelwa edolobheni laseParis, loba nje babebanengi abalamukelayo, kodwa inengi labantu lavala indlebe. UFrancis wayebonisile ukuthi wayengafuni ukwenqabela ivangeli, ngoba wayefuna ukukhulisa amandla wakhe, kodwa abaphathi bebandla baphumelela ukwengeza amandla wabo. Ngokwesibili amabandla avalwa futhi, baqala ukutshisa abantu emlilweni. {GC 223.1}IEP 223.1

UCalvin wayelokhu eseParis, ezilungiselela ngokufunda langokuthandaza, njalo wayelokhe eqhubeka ehambisa ukukhanya. Ekucineni kodwa, baqala ukumsola. Abaphathi bebandla bazimisela ukuthi babezamletha emlilweni laye. Wayelokhu ecabanga ukuthi uphephile endaweni yakhe ecatshileyo, lapho abangane bakhe abeza begijima bezomazisa ukuthi abomthetho babesendleleni bezombopha. Ngaleso isikhathi kwezwakala ukuqoqoda esangweni elalingaphandle. Kazange achithe isikhathi. Abanye abangane bakhe bahamba bayakhuluma labomthehto esangweni, abanye benza imizamo yokumkhipha ngewindi wagijima esiya ngaphandle kwedolobho. Wathola indawo yokulala endlini yomunye

owayengumngane weMvuselelo, wazifihla ngezigqoko zomuntu lowu, njalo wafaka ikhuba ehlombe waqala uhambo lwakhe. Wahamba elubhekise entshonalanga, wathola ukuphepha ngaphansi kombuso kaMargaret. - (D'Aubigne, History of the Reformation in Europe in the Tme of Calvin, b. 2, ch. 30). {GC 223.2}IEP 223.2

Kule indawo wahlala okwenyanga ezimbalwa, evikelwe ngabangane ababelamandla amakhulu kwezombusazwe, waqhubeka ngomsebenzi wakhe wokufunda njengenhlalayenza. Kodwa inhliziyo yakhe yayisekuvangeleni ilizwe laseFrance, kwabanzima kuye ukuthi ahlale nje engayenzi lutho. Isiphepho sathi siqala ukwehla, waqala ukudinga eyinye insimu ayezasebenza kuyo, edolobheni lasePoitiers, lapho okwakulesikolo esiphezulu njalo basebeyitholile imfundiso yevangeli bayamukela ngentokozo. Abantu abanengi bajabulela ukulalela imfundiso yevangeli. Kwakungekho ukutshumayela okwakusenziwa egcekeni, kodwa kwakusenziwa endlini kamehluleli omkhulu, lalapho uCalvini ayehlala khona, njalo kwezinye izikhathi kweyinye ingadi eyayivulekile, uCalvin wayevula ilizwi lokuphila phambi kwalabo ababethokozelela ukulizwa. Ngemva kwesikhathi nxa inani labalaleli lalikhula, kwahlelwa ukuthi kwakuphephile ukuthi inkonzo lezi zenziwe ngaphandle kwedolobho. Kwakhethwa ubhalu olwaluvulekile njalo olwaluvalelwe yizihlahla kanye lamadwala ayesenza ukuthi indawo yakhona isithele. Abantu ngamaqula amancane, babethatha indlela ezehlukeneyo basiyahlangana khona. Kule indawo esitheleyo iBhayibhili lalifundwa njalo lichazelwe abalaleli ababekhona. Kuleyi indawo inkonzo yesidlo yenziwa ngokokuqala ngamakholwa ayeselizweni laseFrance. Kusukela kulelibandla elincane abatshumayeli babethunyelwa endaweni ezitshiyeneyo. {GC 224.1}IEP 224.1

UCalvin waphinda njalo wabuyela edolobheni laseParis. Kwakunzima kuye ukuthi alahle ithemba lokuthi ilizwe laseFrance lalizamukela inkolo yeMvuselelo. Kodwa wathola ukuthi phose yonke imnyango yokusebenza yayivaliwe. Ukutshumayela ivangeli kwakusitsho ukuthatha indlela eya emlilweni, njalo ekucineni wakhetha ukuthi alubhekise elizweni laseGermany. Ngemva kwensukwana esukile, kwaqala njalo ukubulawa kwamaKrestu okukhulu, okokuthi ngabe wayehlalile kule indawo laye wayezabanjwa. {GC 224.2}IEP 224.2

Abavuseleli baselizweni laseFrance, ngenxa yesifiso ababelaso esokuba ilizwe labo lalo libesezingeni lamazwe waseGermany laseSwitzerland, benza imizamo eyayizalwisa imfundiso yebandla leRoma, okwakuzabangela ukuthi ilizwe lonke liphaphame. Ngokunjalo amabhakane ayelwisana lenkonzo okwakukholwa ukuthi iguqula iwayini ibe ligazi likaJesu lesinkwa sibe ngumzimba kaJesu weqiniso eyayisenziwa libandla leRoma, bawafaka elizweni lonke ngobusuku obubodwa. Isenzo lesi kulokuthi silethe ukunqoba kulabo ababesihlelile, sabangela ukuchitheka kwegazi lalabo ababesenzile kanye labangane bemvuselelo elizweni lonke laseFrance. Isenzo lesi sanika ibandla leRoma lokho ababekulindele okwesikhathi eside, isizatho sokufuna ukubhujiswa kwabahlamuki

njengabantu ababehlukumeza ukuthula emphakathini njalo ababefuna ukuthatha umbuso. {GC 224.3}IEP 224.3

Ngokusebenzisa isandla esifihlakeleyo, akwazakalanga ukuthi kwenziwa ngumngane wemvuselelo kumbe yisitha, elinye lamabhakane lawa lafakwa phambi komyango wendlu yenkosi. Lokhu kwazondisa inkosi kakhulu. Umbhalo wakhona wawuhlasela ngamazwi alukhuni inkonzo njalo lenkolo eyayibekhona ebandleni okweminyaka eminengi. Njalo isibindi sokufaka elinye lakhona esigodlweni senkosi kwabangela ukuthi inkosi ithukuthele kakhulu. Ekumangaleni kwakhe wama okwesikhatshana eqhuqha njalo etshe amathe. Ulaka lwakhe lwathola amazwi wakhuluma amazwi alukhuni athi: “Bonke ababanjwe kungela kubandlulula abakholwa imfundiso kaLuther. Ngizababulala bonke.” (Ibid, b. 4, ch. 10). Isinqumo sasesiyenziwe. Inkosi yaseyizimisele ukuba sehlangothini lwebandla leRoma. {GC 225.1}IEP 225.1

Imizamo yenziwa eyokuthi kubotshwe bonke abalandeli bemfundiso kaLuther edolobheni laseParis. Omunye wezisebenzi owayesazi amakhaya walabo abakholwayo ngoba wayejwayele ukubabizela endaweni zabo zokukhonza ezifihlakeleyo, wabanjwa bamethusela ngokufa, bathi ehambe labo ebatshengisa zonke izindlu zamakholwa edolobheni lonke. Wathuka kakhulu ecabanga isenzo lesi, kodwa ngenxa yokwesaba ukubulawa wabangumthengisi wabazalwane bakhe. UMorin owayengumkhulu wamapholisa wahamba lamapristi njalo labaphathi bebandla, behamba betshisa impepha njalo bethwele lesinkwa senkonzo leyi eyayihlaselwe ngabavuseleli ngoba besithi uNkulunkulu wayethethisiwe ngesenzo ababesenzile. Kodwa ngaphakathi babegcwele inzondo enkulu ababeyifihlile. Nxa babefika endlini yomuntu owayelandela imfundiso kaLuther, umthengisi wayebakhomba kuphela engakhulamanga lelilodwa ilizwe. Umthimba lowu wawusima, bengene endlini leyo, imuli yonke yayibanjwa idonselwe phandle njalo babotshwe ngamaketane, ngemva kwalokho umthimba lowu wawuqhubekela emizini elandelayo. “Abatshiyanga indlu eyodwa, enkulu loba encane, hatshi lesikolo esiphezulu esaseParis...UMorin wenza ukuthi idolobho lonke liqhaqhazele... lesi kwakuyisikhathi sochuku.”- (Ibid, b. 4, ch. 10). {GC 225.2}IEP 225.2

Inceku zikaNkulunkulu zabulawa ngochuku olukhulu, kwenziwa isinqumo sokuthi umlilo wakhona ungakhwezelwa kakhulu ukwenzela ukuthi batshe okwesikhathi eside bengaphelanga. Kodwa loba kwakunjalo bafa bengabanqobi. Ukubambelela kwabo akuzange kunyikinyeke, njalo lukuthula kwabo akuzange kutshintshe. Ababulali babo, ngokuba babengela mandla wokususa isibindi sabo, banenzelela ukuthi babehluliwe. “Indawo zokulengisa abantu zahanjiswa endaweni zonke edolobheni laseParis, lomlilo wawuhlala uvutha nsukuzonke, injongo kwakuyikuthi bethusele abanye ngokubulala labo ababekhethe ukwamukela iqiniso. Loba kwakunjalo ivangeli yilo elathola umfutho ngenxa yesenzo sabo esibi. Idolobho lonke lathola ithuba lokubona ukuthi ivangeli lalibumba isimilo esinjani kulabo ababelikhethile. Kwakungekho intshumayelo edlula ukufa

kwenceku zikaNkulunkulu. Intokozo eyayibonakala ebusweni babantu laba ababefela iqiniso...endaweni lapho ababebulawelwa khona, babelesibindi esimangalisayo loba babephakathi kwamalangabi, babonisa uxolo, njalo abanengi babelokhe bencenga ababulali babo ukuthi bamukele ivangeli ngothando ekubulaweni kwabo." (Wylie, b. 13, ch. 20). {GC 226.1}IEP 226.1

Abapristi ngenxa yokuba babezimisele ukugcina ulaka lwabo lusezingeni eliphezulu, bahambisa amanga asabekayo ngabaVuseleli. Babekwa icala lokuhlela amacebo wokubulala bonke abantu ababekhonza inkolo yebandla leRoma, njalo lelokuthi babefuna ukuthatha umbuso kanye lesihlalo senkosi. Kwakungela ubufakazi ababelabo ukusekela wonke amacala ababewabeka phezu kwabo. Loba kwakunjalo amazwi lawa obubi ayezagcwaliseka, ngaphansi kwezehlakalo ezehlukeneyo, njalo ngaphansi kwembangela ehlukeneyo. Uchuku olwenziwa phezu kwabaVuseleli libandla leRoma lwangezelelwa lweza ngokuphindisela okwengeziweyo, njalo eminyakeni eyalandelayo, lwabangela ukulahlekelwa ngamandla ababekwesaba, phezu kwenkosi, lombuso, njalo lezinceku zakhe, kodwa kwalethwa ngabantu ababengasiwo amakrestu njalo labaphathi bebandla ngokwabo. Isizatho sakhona sasingasiso sokuqalwa kweMvuselelo, kodwa kwakuyimizamo yokuyinyathezela phansi, ngemva kweminyaka engamakhulu amathathu okwaletha inhlupheko enkulu elizweni laseFrance. {GC 226.2}IEP 226.2

Abantu babengasathembani, njalo kwabakhona ukulwisana okukhulu ebantwini bonke. Phakathi kwesiphithiphithi lesi kwabasobala ukuthi imfundiso kaLuther, yayithinte inhliziyo lempilo zabantu ababephezulu kwezemfundo, lezombusazwe, njalo labantu ababelezimo ezilungileyo. Izikhundla ezazidinga abantu abathembekileyo labalesithunzi zaqala ukuvuleka kungasela muntu kizo. Izisebenzi ezinengi, kusukela ebantwini ababesebenza ngezandla, lababalisi ezikolo eziphezulu basebengasekho. Amakhulu abantu abaleka esuka edolobheni laseParis, abantu bakhetha ukudela imizi yabo babonisa ukuthi babekhethe ukumela iqiniso kulenotho yomhlaba. Abaphathi bebandla bakhangelana ngokumangala nxa babecabanga ukuthi kwakulabahlamuki ababehlala phakathi kwabo ababengabacabangeli. Ulaka lwabo lwehliselwa phezu kwalabo ababelokhe bengaphansi kwamandla abo. Amajele ayegcwele abantu njalo lomoya esibhakabhakeni wawugcwele intuthu yemlilo eyayibaselwe inceku zikaNkulunkulu. {GC 227.1}IEP 227.1

UFrancis wayeziqhenya ngokuthi wayebengumbusi owayebangele ukuvuselelwa kwemfundo ebantwini bonke. Wayejabulele ukuletha abantu ababevela endaweni zonke elizweni ababelolwazi. Isifiso sakhe sokuthi abantu bathole ulwazi sasibangele ukuthi ekuqaleni imfundiso yemvuselelo ikhule ngoba abantu babesenelisa ukuzibalela. Kodwa ngenxa yomoya owawumfuqa wokuqeda bonke abahlamuki, wabeka umthetho wokuthi kungasayenziwa ingwalo elizweni lonke. UFrancis umi njengomunye wemzekeliso ebonisayo ukuthi ukwanda kolwazi elizweni akusilo thango oluvikela ukuthi abantu behlukunyezwe ngenxa yenkolo yabo. {GC 227.2}IEP 227.2

Ilizwe laseFrance ngenxa yokwenziwa kwenkonzo ethile phambi komuntu wonke laselizazimisela ukubhidliza imfundiso yeMvuselelo. Abaphathi bebandla batshela inkosi ukuthi ukuhlamuka lokukhuluma kabi ngenkonzo yokudliwa komzimba kaJesu kwakuyisono esikhulu phambi kwezulu ngakho kwakumele kuhlatshwe umnikelo, njalo inkosi yayimele imemezele phambi kwabantu ukuthi umsebenzi lowu omubi wenziwe. {GC 227.3}IEP 227.3

Mhlaka 21 kunyanga kaZibandlela ngomnyaka ka1535, kwabekwa ukuthi kube lusuku lwenkonzo leyi embi. Abantu basebethuselwe ngalokho okwakuzakwenzakala nxa inkonzo leyi ingenziwanga. Idolobho laseParis lagcwala abantu ababevela endaweni zonke. Usuku lolu lwaluzasungulwa ngumthimba omkhulu ngabaphathi bebandla. “Izindlu zonke ezazisendleleni yomthimba lowu zazicecisiswe ngemfanekiso yosizi, njalo kwakuleziduli zomnikelo endaweni ezitshiyeneyo.” Phambi kwemnyango yonke kwakulayithwe izibane ezazihlonipha inkonzo leyi. Emadabukakusa umthimba lowu waqala esigodlweni. “Phambili kwakulamabhakane ebandla leziphambano, kwalandela abantu ababehamba ngambili ngambili bethwele izibani.” Amaqembu abaphathi bebandla amane alandelena ngezembatho zabo ezehlukeneyo. Kwalandela abaphathi abaphakemeyo ababegqoke izembatho ezibizayo njalo ezicwebezelayo. {GC 228.1}IEP 228.1

“Isitsha lesi abafaka kiso isinkwa abakholwa ukuthi siguqula isinkwa sibe ngumzimba kaJesu sasithwelwe ngumbhishopi weParis ngaphansi kwengalane...eyayibanjwe ngababusi abane... ngemva kwabo kwakuhamba inkosi...uFrancis ngalolusuku wayengagqokanga umqhele, kumbe izembatho zobukhosi.” Ngekhanda elalingavalwanga, lamehlo wakhe ekhangele phansi, njalo ethwele isibane esandleni sakhe, “inkosi yaseFrance yabonakala isesimeni zokuzehlisa.”- (Ibid, b. 13, ch. 21). Phambi kwendawo zomnikelo wayekhothama ngokuyangeka, hatshi ngenxa yezono ezazingcolise umphefumulo wakhe, kumbe igazi elaliphezu kwezandla zakhe, kodwa ngenxa yezono zalabo ababephakeme bafundisa abantu ukuthi inkonzo yesidlo ngendlela eyayisenziwa ngayo libandla leRoma yayiphambene lelizwi likaNkulunkulu. Ngemva kwakhe kwalandela indlovukazi yelizwe, labaphathi belizwe labo ababehamba ngambili ngambili, bethwele izibane. {GC 228.2}IEP 228.2

Njengeyinye yenkonzo yosuku, inkosi ngokwayo yakhuluma phambi kwababusi labaphathi bebandla endlini eyayisesigodlweni sombhishopi. Ngobuso obabugcwele usizi wasukuma wakhuluma amazwi ayesola “amacala, lenhlamba, eyenziwa ngosuku lolu olwalulethe usizi lokuyangeka” olwalwehlele isizwe sonke. Njalo watshiya inselela kubo bonke abantu embusweni wakhe ukuthi bancedise ukuqeda bonke abahlamuki ababefuna ukuletha ububi elizweni laseFrance. “Njengenkosi yenu eqotho, ngabe bengisazi ukuthi omunye wegazi lami ungcoliswe yimfundiso leyi ebolileyo, bengizalinika ukuthi limqume...njalo uba bengibonile omunye wabantwababami engcoliswe yimfundiso leyi, bengingeke ngimvikele...bengiza mletha mina ngokwami, njalo ngimnikele phambi

kaNkulunkulu.” Inyembezi zazihlengezela ebusweni bakhe, njalo umhlangano wonke waqala ukububula, ngelizwi elilodwa besithi: “Sizaphilela njalo sifele inkolo yebandla laseRoma!”- (D’Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 4, ch. 12). {GC 228.3}IEP 228.3

Ubunyama obasebehlele isizwe lesi esasiphike iqiniso babusesabeka kakhulu. Umusa oletha usindiso wawusunyamalele; kodwa ilizwe laseFrance, ngemva kokubona amandla njalo lobungwele, ngemva kokuthi inkulungwane zabantu zazike zadonselwa ebuhleni beqiniso, ngemva kokuthi amadolobho lamakhaya ayekhanyiswe ngobuhle balo, basebekhethe ukufulathela, bakhetha ubunyama kulokukhanya. Basebesuse kibo isipho sasezulwini ababesiphiwe. Babekhethe ukubiza isono njengobuhle, njalo ubuhle isono, kwazekwabangela ukuthi bazidukise ngamandla. Khathesi loba babekholwa ukuthi babesenza umsebenzi kaNkulunkulu ngokubulala abantu bakhe, kodwa ukukholwa kwabo lokhu loba kwakulungile emehlweni wabo, kwakungatsho ukuthi babengelacala phambi kaNkulunkulu. Ukukhanya okwakuzabasiza ukuthi bangadukiswa, njalo bangcolise umphefumulo ngecala lokubulala, basebekhethe ukukuphika. {GC 229.1}IEP 229.1

Isifungo esikhulu sokuqeda imfundiso yamanga esenziwa ethempelini lapho ngemva kweminyaka engamakhulu amathathu, okwakuzabekwa esihlalweni unkulunkulukazi wolwazi yisizwe lesi esasesikhohlwe uNkulunkulu ophilayo. Ngemva kwamazwi enkosi umthimba lowu waqhubeka, njalo abameli beFrance balungiselela ukwenza inkonzo leyi ababebuthene ngayo. “Endaweni eziseduzeduze kwakubaswe imlilo lapho amaKrestu eqiniso ayezatshiswa khona bephila, kwahlelwa ukuthi abantu laba babezatshiswa nxa inkosi isiseduze labo, njalo lokuthi umthimba lowu wawuzakuma ukuthi babukele ukubulawa kwabo.” (Wylie, b. 13, ch. 21). Izenzo zochuku ezenziwa phezu kwenceku zikaNkulunkulu ziyesabeka kakhulu ukuthi zibhalwe phansi, kodwa kwakungekho ukwesaba encekwini zikaJehova. Nxa kwakuthiwa baphike inkolo yabo, omunye waphendula wathi: “Ngikholwa kuphela kulokho okwakutshunyayelwa ngabafundi labaprofethi, njalo lokho okwakukholwa lixuku labangcwele. Ukholo lwami luthembela kuNkulunkulu njalo luzamelana lamandla wonke wobunyama.”- (D’Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 4, ch. 12). {GC 229.2}IEP 229.2

Ngokuphinda phinda umthimba lowu wawusima endaweni zokutshiswa. Bathi befika endaweni lapho ababeqalise khona, abantu baqala ukuphindela emuva, njalo inkosi labaphathi bebandla babuyela emakhaya wabo, besuthisekile ngezehlakalo zosuku njalo betshayelana amahlombe ngomsebenzi ababewuqalile bekholwa ukuthi wawuzaqhubeka ulethe ukubhijiswa kwemfundiso yemvuselelo. {GC 230.1}IEP 230.1

Ivangeli lokuthula ilizwe laseFrance elaliyale ukulamukela lalizatshabalala ngokweqiniso, njalo umphumela wakhona wawuzaba mubi kakhulu. Mhlaka 21 ngenyanga kaZibandlela ngomyaka ka1793, ngemva kweminyaka engamakhulu amabili

lamatshumi amahlanu lesitshiya galombili, kusukela esukwini lolu lapho ilizwe laseFrance elaliyenze imizamo yokubulala abaVuseleli, omunye umthimba, owawulenjongo ehlukeneyo, wadlula phakathi kwemigwaqo yaseParis. “Futhi kulowu umthimba inkosi yayiphambili; futhi kwakulokumemeza lokuhlokoma; futhi kwezwakala ukukhala kwalabo ababeyizibotshwa; futhi kwakulendawo zokutshiswa; futhi izehlakalo zosuku zavalwa ngokubulawa kwabantu ngochuku olukhulu; uLouis XVI, ebambisane izandla labantu ababembophile, wadonswa wabanjwa ngamandla endaweni yokuqunywa, ihloka lazelabekwa entanyeni yakhe, njalo ikhanda lakhe lagiqikela phansi.” — (Wylie, b. 13, ch. 21). Kwakungasuye yedwa owabulawayo ngalolusuku, abantu abazinkulungwane ezimbili lamakhulu ayisitshiyagalombili, babulawa ngensuku zokuchitheka kwegazi elizweni laseFrance. {GC 230.2}IEP 230.2

Umsebenzi weMvuselelo wawulethe phambi komhlaba iBhayibhili elivuliweyo, kwavulwa imthetho kaNkulunkulu njalo imfundiso yalo yabekwa enhliziyweni zabantu. Uthando lwasezulwini lwaluvulele abantu imfundiso zasezulwini. UNkulunkulu wayekhulume amazwi alandelayo: “Zigcineni, lizenze; ngoba ngokwenza njalo lizatshengisa ukuhlakanipha lolwazi ebantwini abazakuthi besizwa lezizimiso zonke, bathi: Impela isizwe lesi esikhulu ngesabantu abahlakaniphileyo labaziyo.” (Duteronomi 4: 6). Nxa ilizwe laseFrance laseliphike isipho sasezulwini, bahlanyela inhlanyelo yokuzibusa lokubhubha, njalo umphumela wezenzo zabo wabangela umvukela omkhulu njalo lochuku olwalandelayo. {GC 230.3}IEP 230.3

Ebangeni elide ukubulawa kwabantu okwalethwa yikubhalwa kwamabhakane lawa kungakafiki, uFarel wayephoqelwe ukuthi asuke elizweni lokuzalwa kwakhe. Wayesuke wayelizweni laseSwitzerland, njalo ngokusebenza kwakhe, esekela umsebenzi kaZwingle, wasiza laye ukukhulisa umsebenzi weMvuselelo. Imnyaka yakhe yokucina wayichitha kule indawo, loba kunjalo waqhubeka elesandla emsebenzini weMvuselelo owawuqhubeka elizweni laseFrance. Emnyakeni yakhe yokuqala phetsheya, wazimisela ukusebenzela abantu bakibo. Wachitha isikhathi esinengi etshumayeza abantu bakibo ababehlala emngceleni, lapho abona khona impikiswano eyayisungulwe ngamazwi wakhe wokufundisa lokuqondisa. Ngenxa yokusebenzisana labanye, ingwalo ezazibhalwe ngolimi lwaseGermany, zaphendulelwa elimini lwaseFrance, njalo baqala ukwenza iBhayibhili ngolimi lwaseFrance. Zonke lezi ingwalo zanikwa abathengisi bengwalo ngentengo ephansi, ngale indlela imali ababeyithola yabasiza ukuthi umsebenzi wabo uqhubekele phambili. {GC 231.1}IEP 231.1

UFarel waqala umsebenzi wakhe elizweni laseSwitzerland ezifihle ngaphansi kwezembatho zokuba ngumbalisi esikolo. Ngemva kokusuka lapha, waqala umsebenzi wokufundisa abantwana. Ngaphandle kokubafundisa okujwayelekileyo, waqala ukubafundisa ngeBhayibhili, ejonge ukusebenzisa abantwana ukufinyelela abazali babo. Babekhona abanye abaqala ukukholwa, kodwa abapristi babuya bamisa umsebenzi lowu,

njalo abantu ababekholwa amasiko baphakama ukuthi baphikise umsebenzi lowu. “Lokhu ngeke kube livangeli likaKrestu,” kwabangamazwi abapristi, “ngoba siyabona ukuthi ukutshumayelwa kwalo akulethi ukuthula, kodwa impi.”- (Wylie, b. 14, ch. 3). Njengabafundi endulo, nxa babehlukunyezwa edolobheni elilodwa, wasuka wayakwelinye. Wayesuka endaweni zonke, ehamba ngenyawo, edlula phakathi kwendlala, lomqando, njalo lokudinwa, njalo endaweni zonke wayesengozini yokulahlekelwa yimpilo yakhe. Wayetshumayela endaweni zokuthenga, emabandleni, kwesinye isikhathi phakathi kwamathempeli amakhulu. Kwesinye isikhathi wayethola ibandla elingelabalaleli, kwesinye isikhathi intshumayelo yakhe yayiphanjaniswa ngabantu ababememeza njalo bemphambanisa, kwesinye isikhathi babemkhipha ngodlame. Kwezinye izikhathi babemdonsela phandle bamtshaye bazebaphose bembulale. Loba kwakunjalo waqhubekela phambili ngomsebenzi wakhe. Lobanje esikhathini esinengi babemalisa ukungena, wayeqhubeka ezama ukungena, njalo ngemva kwesikhathi waqala ukubona indawo lapho okwakuyisigodlo senkolo yeRoma, ziqala ukuvula amasango ukuthi ivangeli lingene. Indawo encane lapho ayeqale khona ukusebenza yamukela imfundiso yeMvuselelo. Amadolobho aseMorat laseEuchatel lawo aqala ukukhipha amasiko ebandla leRoma njalo lezithombe emabandleni wabo. {GC 231.2}IEP 231.2

UFarel wayefise okwesikhathi eside ukuhlanyela ibandla edolobheni laseGeneva. Nxa kwakungenzeka ukuthi idolobho leli linqotshwe, lalizaba yisigodlo semfundiso yeMvuselelo elizweni laseFrance, laseSwitzerland, njalo laseItaly. Ngenxa yenjongo leyi ayelayo, waqhubeka etshumayeza indawo ezaziseduze lalelidolobho. Ngemva kwalokho wangena edolobheni laseGeneva ehamba lomunye umvangeli bebabili kuphela. Kodwa wavunyelwa ukutshumayela kabili kuphela. Abapristi ngemva kokumangalela kubaphathi bomthetho, bambizela phambi komhlangano wabaphathi bebandla, lapho abezakhona belezikhali ababezifihle ngaphansi kwezembatho zabo, ngoba babezimisele ukuthatha umphefumulo wakhe. Phandle kwendlu leyi yokuhlangana, kwakulexuku labantu elaliphuphuma ngolaka, bethwele inkemba lamahloka, belinde ukuthi bambulale nxa kwakungenzeka ukuthi azame ukubaleka. Ukubakhona kwabahluleli lamabutho ayehlomile yikho okwahlenga umphefumulo wakhe. Emadabukakusa ngelanga elalandelayo, lomunye wakhe, bathathwa bayachatshiswa umfula batshiywa endaweni yokuphepha. Ngale indlela imizamo yakhe yakuqala yokuvangela idolobho laseGeneva yaphela. {GC 232.1}IEP 232.1

Emizameni yesibili kwakhethwa umuntu omutsha owayezaba yisitsha esasizasetshenziswa endaweni leyi, owayekhangeleka njengomuntu oswelayo kakhulu, okwabangela ukuthi abangane bemvuselelo labo ekuqaleni bengamamukeli ngezandla ezifudumalayo. Kambe umuntu ofana laye wayezakwenzani endaweni lapho uFarel ayephikwe khona? Wayezakwenza njani umuntu owayelesibindi esincane ukuthi amele iziphepho lapho okwakuhluleke abantu ababelezibindi? “Ukuphumelela kwakho

kakusikho ngempi langamandla, kodwa ngomoya wami, kutsho iNkosi yamabandla.” (Zekariya 4:6). “UNkulunkulu ukhethile izinto zobuthakathaka zomhlaba ukuba ayangise abahlakaniphileyo.” “Ngoba ubuthutha bukaNkulunkulu buhlakaniphile kulokuhlakanipha kwabantu, lobuthakathaka bukaNkulunkulu bulamandla ukwedlula amandla abantu.” (1 Korinte 1: 27, 25). {GC 232.2}IEP 232.2

UFroment waqala umsebenzi wakhe wasebenza njengombalisi. Amaqiniso awafundisa abantwana esikolo ayephindwa phindwa emakhaya wabo. Ngemva kwesikhatshana abazali baqala ukubuya ukuthi bezozizwela iBhayibhili lifundiswa, kwaze kwafika isikhathi lapho indlu yokufundela eyayigcwala khona abalaleli ababefuna ukuqedisisa. Ithestamente elitsha lezinye ingwalo zaqala ukuqhutshelwana, njalo zafinyelela abanengi ababengela sibindi sokuyalalela imfundiso leyi eyayintsha. Ngemva kwesikhatshana isisebenzi lesi laso saphoqelwa ukuthi sibaleke; kodwa iqiniso ayelifundisile laselingene lahlala engqondweni zabantu. Umsebenzi weMvuselelo wasewuhlanyeliwe, njalo waqhubeka ukhula njalo usiba lamandla. Abatshumayeli babuyela futhi endaweni leyi njalo ngenxa yokusebenza kwabo inkolo yeqiniso yasungulwa edolobheni laseGeneva. {GC 232.3}IEP 232.3

Idolobho leli laselamukele imfundiso yeMvuselelo ngesikhathi uCalvin efika kilo ngemva kokuzula okunengi. Ngemva kokuphenduka ehambeni lwakhe lokuvakatshela indawo yokuzalwa kwakhe, wayesendleleni elubhekise edolobheni laseBasel, lapho athola ukuthi indlela eyayisiyakhona yayivalwe ngamabutho kaCharles V, waphoqelwa ukuthi athathe indlela eyayidlula eGeneva. {GC 233.1}IEP 233.1

Ekufikeni kwakhe lapha, uFarel wananzelela ukusebenza kwesandla sikaNkulunkulu. Loba nje idolobho laseGenava laselamukele imfundiso yeMvuselelo, kwakuselomsebenzi omkhulu okwakufanele wenziwe. Umsebenzi wokuphendula abantu awuhambi ngesigaba kodwa ngokuphendulwa kwabantu munye ngamunye, umsebenzi wokuzalwa katsha kumele wenziwe enhliziyweni, ngamandla kaMoya oyiNgcwele, hatshi ngokubekwa kwemithetho emhlanganweni. Loba nje abantu baseGeneva babelahlele khatshana amandla webandla leRoma, babengakafiki ebangeni lokulahla inkolo ababeyamukele ngaphansi kwamandla alo. Ukusungula kule indawo imfundiso yeqiniso njalo lokulungiselela abantu laba ukuthi bathathe indawo uNkulunkulu ayebabizela kiyo kwakungaso msebenzi olula. {GC 233.2}IEP 233.2

UFarel wayelethemba elikhulu elokuthi wayesethole kuCalvin, omunye ayezabambisana laye emsebenzini lowu. Ngegama likaNkulunkulu wacela umvangeli lowu omncane ukuthi ahlale kule indawo asebenze laye. UCalvin wahlehlela emuva ngokumangala. Yena wayelesimo somuntu othanda ukuthula, njalo wabuna nxa wayecabanga ukuthi wayezasebenza phakathi kwabantu ababeziphakamisa njalo ababelomoya wokulwa edolobheni laseGeneva. Ngenxa yomzimba wakhe

owawungaphilanga kahle, kanye lokuthanda kwakhe ukubala, yena wayefisa ukuthola indawo yokuphumula. Wayekholwa ukuthi wayezasebenzisa usiba lwakhe ukusebenzela umsebenzi weMvuselelo, wafisa ukuthola indawo ethuleyo yokuthi abale, njalo kusukela kule indawo, asebenzise incwadi ukuthi ahlanganyele emsebenzini wokuhlanyela amabandla. Kodwa isicelo sikaFarel seza kuye sengathi kwakulubizo lwasezulwini njalo wayengeke ayale. Kwabonakala kuye, "sengathi isandla sikaNkulunkulu selulwa sisuka ezulwini, samthinta, njalo samfaka endaweni ayengalasineke sokusuka kuyo." (D'Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 9, ch. 17). {GC 233.3}IEP 233.3

Ngalesi isikhathi kwakulengozi enkulu eyayihanqe umsebenzi weMvuselelo. Incwadi ezivela kupapa zakhwaza eGeneva njalo amazwe amanengi amakhulu ethusela ilizwe leli elincane befuna ukulihlasela. Kwakuzayenzakala njani ukuthi idolobho leli elincani liphikisane lamandla amakhulu kangaka ayebangele ukuthi amakhosi lababusi bazehlise ngaphansi kwawo? Lalizakuma kanjani limelane lamabutho amazwe ayenqobe umhlaba wonke na? {GC 234.1}IEP 234.1

Endaweni ezinengi, inkolo yeMvuselelo yayihanqwe yizitha ezilamandla amakhulu. Ngemva kokudlula kokunqoba okwakutholwe yimfundiso yeMvuselelo, ibandla leRoma laseliqale ukusebenzisa amanye amaqhinga belethemba lokuthi babezayibhidliza iphele. Ngalesi isikhathi kwasungulwa inhlanganiso yamaJesuits, eyayilochuku olukhulu, kwakungabantu abagcwele ububi ababengaphansi kukapapa. Babengabantu ababehlukaniswe labanye abantu njalo lezinto zomhlaba, bengasela thando kumbe umzangedwa phakathi kwabo, umzwangedwa wabo wasewathula kudala, kwakungela mthetho abawulandelayo, lobudlelwane labanye abantu kodwa kuphela obeqembu labo, njalo babengalawo omunye umsebenzi kulokuthi bekhulise amandla weqembu labo. Ivangeli likaKrestu lalinike izisebenzi zakhe isibindi sokumelana lengozi njalo lokudlula enhluphekweni, babengesabi umqando, lendlala, lokusebenza nzima, njalo lokuswela, lokuphakamisa ibhakane leqiniso lasemlilweni wokufa, njalo lasemajele. Ukwenzela ukuthi benelise ukulwisana lenceku zikaNkulunkulu, amaJesuit lawo adonsela abantu enkolweni ehambelana leyeMvuselelo, bafundisa abantu ukuthi labo bengasabi ingozi ezifananayo njalo baphikise iqiniso lonke ngokusebenzisa izikhali zokudukisa. Kwakungela cala elikhulu kakhulu ababengenelisi ukulenza, kungela maqhinga okudukisa ababengenelisi ukuwasebenzisa, njalo lokuzifihla okukhulu abangazange bakwenze. Loba nje babefunga ukuthi babezimisele ukuhlupheka lokuswela, kwakuyinhloso yabo ukuthola inotho lamandla, babezimisele ukuwisa inkolo yeMvuselelo, njalo lokubisela amandla wonke kupapa. {GC 234.2}IEP 234.2

Nxa babesima phambi kwabantu, babegqoka izembatho zokulunga, bevakatshela amajele lezibhedlela, behambela abagulayo labaswelayo, besithi sebadela umhlaba, njalo betshumayela igama likaJesu, owayehamba indawo zonke esenza okuhle. Kodwa

ngaphansi kwesimo lesi esilungileyo, injongo ezimbi kakhulu zazifihliwe ngaphakathi. Kwakuyinkolo ababephila ngayo kule inhlanganiso eyokuthi isiphetho senza ukuthi amanyathelo wonke athethweyo abemahle kungakhathalekile ukuthi abemabi. Ngokusebenzisa imfundiso leyi amanga, lokweba, lobuqili, lokubulala abantu, kwakungaso zenzo ezithethelelekayo kodwa zazivunyelwe, nxa zazibangela ukuthi injongo yebandla ifezeke. Ngaphansi kokuzifihla okwehlukeneyo, amaJesuit asebenzela ukuthi bathole izikhundla ezehlukeneyo elizweni, bakhwela abanye bayakuba ngababusi njalo babalesandla ekubunjweni kwemithetho yelizwe. Benza umsebenzi wokuba ngabathengisi bababusi ababebasebenzela. Baqala izikolo lapho okwakufunda khona indodana zababusi lamakhosi, njalo lezikolo zabantukazana; njalo labantwana babaVuseleli badonselwa ukuthi balandele imfundiso zikapapa. Konke ukuziphakamisa lokuzibonakalisa kokukhonza kweRoma kwalethwa besenzela ukuthi baphice ingqondo zabafundi, ngale indlela inkululeko eyayilwelwe ngabazali babo yathengiswa ngamadodana wabo. AmaJesuit aqhubeka ethumela amalunga wabo emazweni amanengi aseEurope, njalo kuzo zonke indawo ababehamba kuzo kwakusiba lokuvuselelwa kwamandla kapapa. {GC 235.1}IEP 235.1

Ngemizamo yokubanika amandla ayengeziweyo, kwabekwa njalo umthetho wokuthi bonke abahlamuki babulawe. Kungakhathekile ukuthi abantu babengawufuni umthetho lowu, lasemazweni ayelandela inkolo yebandla leRoma, umthetho lowo wabekwa ngabaphathi bebandla, njalo izenzo zochuku ababengeke bazenze emini, zenziwa emgodini yasemajele ebusuku. Emazweni amanengi izinkulungwane zezinkulungwane zabantu ababeligugu emazweni wakibo, ababusi abaqotho kulabo bonke, abantu ababekhaliphe okwedlula bonke, labafundisi abalungileyo, lezakhamizi ezazisebenza ngamandla amakhulu, bonke babebulawa kumbe babephoqelwe ukuthi babalekele kwezinye indawo. {GC 235.2}IEP 235.2

Lezi kwakungezinye indlela ibandla leRoma elalikhethe ukuzisebenzisa ukwenzela ukuthi bacitshe isibane seMvuselelo, lokususa iBhayibhili ebantwini, njalo lokuletha ubunyama bokungabi lolwazi okwakukhona eminyakeni yobunyama eyayedlule. Kodwa ngaphansi kokuthungamela kukaNkulunkulu amadoda lawa alungileyo ayewavusele ukuthi athathe isikhundla sikaLuther, umsebenzi weMvuselelo wawungeke utshabalaliswe. Wawungeke uthole amandla wawo ezikhalini lasemandleni ababusi. Amazwe amancane njalo ayengelamandla, aphenduka abayindawo lapho iMvuselelo eyayiqine khona. Kwakulidolobho elincane laseGeneva, phakathi kwezitha ezilamandla ezazihlela ukubhidlizwa kwalo, njalo kwakuseHolland ekhunjini lolwandle lapho ababelwisana lochuku olwaluseSpain, ilizwe elaliqinile okwedlula amanye ngalesi isikhathi; kwakuselizweni laseSweden njalo, lapho ukunqoba kwemfundiso yeMvuselelo okwaphuma khona. {GC 235.3}IEP 235.3

Phose okweminyaka engamatshumi amathathu uCalvin, wasebenza edolobheni laseGeneva, wabangowokuqala ukusungula ibandla elalilandela imfundiso yeBhayibhili, njalo lokuhanjiswa kweMvuselelo emazweni wonke waseEurope. Umsebenzi wakhe njengomphathi wawulamaphutha wawo, njalo lemfundiso yakhe yayilamaphutha kwezinye izikhathi. Kodwa wabangesinye sezitsha esaletha amaqiniso abalulekileyo esikhathini ababephila kuso, wasebenzela ukugcina imfundiso yeMvuselelo phakathi kwemizamo eyayisenziwa eyokubisela ubunyama bemfundiso kapapa, njalo lokuphakamisa phambi kwebandla imfundiso yokulunga lokuzehlisa empilweni yabantu, endaweni yokuziphakamisa okwakulethwe yimfundiso yeRoma. {GC 236.1}IEP 236.1

Kusukela edolobheni laseGeneva, ingwalo labatshumayeli babethunyelwa ukuyahambisa imfundiso yemvuselelo. Bonke ababehlukunyezwa endaweni zonke babekhangela kule indawo ukuthi bathole amazwi wokuqiniswa njalo lalokho okwakumele bakwenze. Idolobho likaCalvin laba yindawo yokuphepha kubo bonke abaVuseleli ababezingelwa eEurope. Nxa babebalekela iziphepho ezesabakayo ezaqhubeka okweminyaka eminengi, abantu abanengi bathola ukuphepha emasangweni aseGeneva. Abanye babelambile, belimele, belahlwe ngabazali lezihlobo, babeyamukelwa ngezandla ezivulekileyo njalo babenakekelwa ngothando, njalo babethola indawo yokuhlala kule indawo, babusisa idolobho leli ngemisebenzi ababeyifundele njalo langokulunga kwabo. Abanengi ababethole indawo yokuphepha kulelidolobho babebuyela emazweni akibo besiyalwisana lochuku lweRoma. UJohn Knox, uMvuseleli owayelesibindi owayevela elizweni laseScotland, labanye ababevela elizweni laseEngland, laseHolland, abanye elizweni laseSpain, laseFrance, basuka eGeneva bethwele isibane seqiniso besiyakhanyisela indawo zakibo. {GC 236.2}IEP 236.2

Isahluko 13—Imvuselelo Emazweni AseNetherlands LaseScandinavia.

Elizweni laseNetherlands uchuku lukapapa lwabangela ukuhlamuka okukhulu. Emakhulwini ayisikhombisa weminyaka uLuther engakaqali umsebenzi wakhe weMvuselelo upapa wahlanyukelwa ngamabhishopi amabili, ababethunyelwe esigodlweni sebandla edolobheni leRoma, lapho abafika babona khona isimo sikapapa seqiniso. Bakhuluma amazwi alandelayo ngemva kwalokho: UNkulunkulu “wenze ibandla ukuthi libe yinkosikazi yakhe, ulinike imfanelo yalo elungileyo njalo engapheliyo, ngamalobolo angapheliyo njalo angabuniyo, njalo ulinike umqhele ongapheliyo, ...konke lokhu kungena esambeni sakho njengesela elitshontshayo.

Uzibeka ethempelini likaNkulunkulu; kulokuthi ubengumfundisi, usube yisilo esizifihle phakathi kwezembatho zemvu;... usenza sikholwe ukuthi ungumbhishopi ophakemeyo, kodwa uziphatha njengombusi olochuku... Wena kumele ubeyinceku edlula zonke, njengoba uzibiza, wenza imizamo yokuthi ube yinkosi yamakhosi wonke...ungcolisa imithetho kaNkulunkulu...UMoya oyiNgcwele nguye owakha amabandla wonke emhlabeni...Idolobho lika Nkulunkulu wethu, esiyizakhamizi zakhona, lifinyelela indawo zonke zasezulwini; njalo likhulu okwedlula idolobho elibizwa ngebizo elithi Bhabhiloni ngabaprofethi, elizenza lona elingcwele, elizama ukufinyelela ezulwini ngamandla walo, njalo eliziphakamisa ngokuthi lilolwazi njalo ngeke labhujiswa, kodwa ekucineni loba lingela lwazi, lizitshela ukuthi alizange lenze amaphutha, njalo ngeke liwayenze.” — (Gerard Brandt, History of the Reformation in and About the Low Countries, b. 1, p.6). {GC 237.1}IEP 237.1

Abanye baqhubeka bephakama ngokuhamba kwesikhathi besitsho amazwi afananayo. Njalo abafundisi bevangeli, ngokuhambela indawo ezinengi besaziwa ngamabizo ahlukeneyo, babehamba njengabavangeli, njalo behambisa endaweni zonke ulwazi lwevangeli, bazebayangena laselizweni laseNetherlands. Imfundiso yabo yagcwala indawo yonke ngesikhatshana. Baphendulela iBhayibhili lamaWaldensi laba selimini lwesiDutch. Batsho ukuthi “kwakulemfundiso elungileyo kilo, kwakungekho ukuphikisana, lenganekwane, lokudukisa, kodwa kwakulamazwi weqiniso; lokuthi kwakulezinye ingxenye ezazinzima ukuzwisiseka kodwa kwakulendaba ezimnandi lezingcwele ezazingatholakala phakathi kwalo.” (Ibid, b. 1, p. 14). Babhala ngale indlela abangane benkolo yeqiniso endulo. {GC 238.1}IEP 238.1

Ngaleso isikhathi kwaqala ukuhlukumeza kwebandla leRoma; kodwa phakathi kokuhlukunyezwa lokhu amakholwa aqhubeka esanda, bechaza ukuthi iBhayibhili kuphela yilo elaliyinsika engaguqukiyo yenkolo yesiKrestu, njalo “kwakungela muntu

okwakumele abanjwe ngamandla ukuthi akholwe, kodwa kwakumele anqotshwe ngokutshumayela.” — (Martyn, vol. 2, p. 87). {GC 238.2}IEP 238.2

Imfundiso kaLuther yathola umhlabathi ovundileyo elizweni laseNetherlands, njalo amadoda ayezimisele njalo ethembekile aphakama njalo atshumayela ivangeli. Kwezinye zezigaba zelizwe laseHolland kwaphuma uMenno Simons. Yena owayefundiswe ngaphansi kwebandla leRoma, njalo wagcotshwa njengompristi, wayengazake azwe ngeBhayibhili, njalo wazimisela ukungalibali esesaba ukuthi wayezadukiswa acine engumhlamuki laye. Kwathi ukuthandabuza kwenkonzo okwakufundiswa ukuthi yayingeyokuguqula iwayini lesinkwa kube ngumzimba legazi likaJesu okweqiniso kufika kuye, wakuthatha njengesilingo sikaSathane, wathandaza ngamandla efuna ukuzikhulula emcabangweni lowu, kodwa kwehlula. Wazama ukuzifaka endaweni zokuzijabulisa efuna ukuthi akhohlwe ngomcabango lowu kodwa kwehlula. Ngemva kwesikhathi waqala ukubala iThestamenti eLitsha, njalo ngemva kokufunda lengwalo zikaLuther, wacina esamukela imfundiso yemvuselelo. Ngemva kwesikhatshana wabona endaweni ababeyakhelane layo umuntu owayequnywa ikhanda ngoba wayekhethe ukubhabhathizwa kakutsha. Lokhu kwabangela ukuthi abale iBhayibhili efuna ukuzwisisa imfundiso yokubhabhathiza abantwana abancane. Wadinga waswela ubufakazi bayo eBhayibhilini, kodwa wathola ukuthi ukuvuma izono njalo lokukholwa yikho kuphela okwakudingeka ukuthi umuntu abhabhathizwe. {GC 238.3}IEP 238.3

UMenno watshiya ibandla leRoma njalo wanikela impilo yakhe ekutshumayeleni amaqiniso lawa ayesewatholile. Elizweni laseGermany lelaseNetherlands iqula labazenzisi ababezenza bona amaKrestu laselivukile, njalo babefundisa imfundiso engalunganga, njalo babesebenzisa udlame lokulwa. UMenno wananzelela ukuthi umphumela weqembu leli wawuzaba mubi kakhulu, ngakho wazimisela ukuthi wayezabaphikisa aveze ububi babo bonke. Basebebanengi ababedukiswe yimfundiso leyi, kodwa ababephike ezinye imfundiso zabo, njalo kwakulabantu abanengi ababeyinsali yenkolo yasendulo, ababeyizithelo zemfundiso yamaWaldensi. Phakathi kwabantu ababefana labo uMenno wasebenza ngamandla njalo lokuphumelela. {GC 239.1}IEP 239.1

Okweminyaka engamatshumi ababili lanhlanu wayehamba, lomkakhe labantwana, bedlula ebunzimeni obukhulu njalo ezikhathini ezinengi babefaka impilo zabo engozini. Wahambela indawo zaseNetherlands laseGermany, esebenza esikhathini esinengi ebantwini ababengelazikhundla eziphezulu emphakathini kodwa etshiya indonsela enkulu. Wayelesipho sokukhuluma, loba nje wayengafundanga kakhulu, wayeyindoda eqotho, elomoya wokuzithoba, njalo lokuzehlisa, ebonisa umzekeliso omuhle ngezenzo zakhe ezazisekela imfundiso ayeyinika abantu, ngokwenza njalo wenza ukuthi abantu bamthembe. Abalandeli bakhe babegcwele indawo yonke njalo bencindezelekile. Bahlupheka kakhulu nxa babezithola besendaweni eyodwa lequla leli elalizenza

amaKrestu. Loba kwakunjalo inani labantu abanengi laphenduka ngenxa yokusebenza kwakhe. {GC 239.2}IEP 239.2

Kwakungekho eyinye indawo lapho imfundiso yeqiniso eyamukelwa khona okwedlula elizweni laseNetherlands. Kwamanye amazwe abalandeli beqiniso bathola ukuhlupheka okunganeno kulalokho okwakusenzeka elizweni leli. Elizweni laseGermany uCharles V wayefake umthetho wokuthi imfundiso yeMvuselelo ingalandelwa, njalo wayezimisele ukuthi abalandeli bayo batshiswe, kodwa ababusi bama njengomgoqo wokuthi angakwenzi lokhu. Elizweni laseNetherlands amandla wakhe ayemakhulu, njalo imithetho yokuhlukumeza abantu yabuya ngokulandelana. Ukubala iBhayibhili lokulilalela kumbe ukutshumayela ngalo, kumbe ukukhuluma ngalo nje, kwakuthwala isigwebo sokutshiswa emlilweni. Ukukhuleka kuNkulunkulu ensitha, lokwala ukukhothamela izithombe, kumbe ukuhlabela ingoma, lakho kwakulesigwebo sokufa. Lalabo ababekhetha ukuphikisa imfundiso zamanga, babebulawa, amadoda ayequnywa ngenkemba, abesifazana babegqitshelwa bephila. Inkulungwane zabantu zaphela ngaphansi kokubusa kukaCharles loPhilip ll. {GC 239.3}IEP 239.3

Kwenzeka ngolunye usuku ukuthi imuli yonke ilethwe phambi kwababulali laba, eyayibekwe icala lokuhlala ekhaya kulokuyahlanganyela enkonzweni yebandla leRoma. Nxa yayibuzwa ngenkonzo ababezenza ensitha indodana yabo encane yaphendula yathi: “Siwa ngamadolo, njalo sithandaze kuNkulunkulu ukuthi akhanyisele ingqondo zethu njalo asithethelele izono zethu; sithandazela umbusi wethu ukuthi umbuso wakhe ungaphumelela njalo abalempilo yentokozo, sithandazela abehluleli bethu ukuthi uNkulunkulu engabavikela.”- (Wylie, b. 18, ch. 6). Abanye balabo ababebathonisisa bathinteka kakhulu, kodwa loba kwakunjalo ubaba wabo lomunye wamadodana wakhe bagwetshelwa ukutshiswa ngomlilo. {GC 240.1}IEP 240.1

Ulaka lwababulali lwathola usowabo ekukholweni kwezinceku zikaNkulunkulu. Kwakungasomadoda kuphela, kodwa abesifazane labantwana labo babonisa isibindi esinganyikinyekiyo. “Amakhosikazi wabo ayesima duze lamadoda wabo nxa babetshiswa, babethi nxa besitsha, bebanyenyezele amazwi wokubaqinisa, kumbe bahlabele ingoma zokubaqinisa.” “Amantombazana ayelala egodini lokungcwatshwa kwabo sengathi bangena endlini yabo yokulala, kumbe baye emlilweni begqoke impahla zabo ezinhle, sengathi babesiya emtshadweni wabo.”- (Ibid, b. 18, ch. 6). {GC 240.2}IEP 240.2

Njengasezinsukwini lapho ababusi ababekhonza izithixo ababezame khona ukutshabalalisa ivangeli, igazi lamaKrestu laba yinhlanyelo. (Tertullian, Apology, par. 50). Ukubulawa kwabantu kwabangela ukuthi inani labafakazi beqiniso likhule. Eminyakeni yonke umongameli, wayegcwala ulaka nxa wayebona ukuthi ukuzimisela kwabantu kwakusehlula uchuku lonke ayelusebenzisa, waqhubeka ngokwenza uchuku lwakhe kodwa imizamo yakhe yonke yaba yize. Ngaphansi kukaWilliam waseOrange umvukela

owabakhona wabangela ukuthi kube lenkululeko yokukhonza uNkulunkulu elizweni laseHolland. {GC 240.3} IEP 240.3

Ezintabeni zasePiedmont, lasemagcekeni aseFrance lasekhunjini lwaseHolland, ivangeli laqhubeka ngaphansi kophawu lwegazi labalandeli balo. Kodwa emazweni ababeyakhelane lawo lathola amasango alokuthula. Abafundi edolobheni laseWittenberg, nxa babebuyela emakhaya wabo, bathwalela ukholo lwabo eScandinavia. Ukubhalwa kwengwalo zikaLuther, lakho kwancedisa ukuhambisa ukukhanya. Abantu basemazweni lawa, batshiya ububi, lokuziphakamisa, njalo lamasiko weRoma, bamukela ubuhle, lokulunga, njalo leqiniso elinika ukuphila elivela eBhayibhilini. {GC 240.4}IEP 240.4

UTausen, “uMvuseleli waseDenmark,” wayeyindodana yomlimi. Umfana lowu ekukhuleni kwakhe, wabonisa ukukhalipha kwengqondo, wayelambele imfundo, kodwa lokhu kazange akuthole, ngenxa yesimo sabazali bakhe, ngakho wangena ethempelini ukuba abengesinye sezisebenzi zebandla leRoma. Kule indawo ukuhlambuluka kwempilo yakhe, ndawonye lokusebenza nzima ngokwethembeka, kwenza ukuthi athandwe ngumphathi wabo. Nxa babemhlolisisa bananzelela ukuthi wayelezipho ezazizayenza ukuthi abeyisisebenzi esiqotho ebandleni esikhathini esizayo. Kwahlelwa ukuthi athole imfundo ezikolweni eziphezulu ezaseGermany kumbe eNetherlands. Wanikwa ithuba lokuthi akhethe isikolo ayesithanda yena, ngaphandle kwesikolo saseWittenberg. Abaphathi bebandla babehlose ukuthi angabi sengozini yokuthola itshefu yemfundiso yemvuselelo. {GC 241.1}IEP 241.1

UTausen wathunyelwa esikolo esasisedolobheni laseCologne, esasisendaweni lapho inkolo yebandla leRoma eyayiqine khona. Kule indawo waqala ukuzonda indlela ababalisi bale indawo ababefundisa ngayo. Ngesikhathi esifananayo wathola imbhalo kaLuther. Waqala ukuyifunda ngokumangala langentokozo, njalo wafisa ukuzwa omunye wabaVuseleli efundisa. Kodwa ngokwenza njalo kwakuzabangela ukuthi azondise abaphathi bebandla, njalo lokulahlekelwa yikuxhaswa ayekuthola ebandleni. Ngemva kwesikhatshana wenza isinqumo sokuyafunda esikolweni saseWittenberg. {GC 241.2}IEP 241.2

Ekubuyeleni kwakhe elizweni laseDenmark, wabuyela futhi emsebenzini wasethempeleni. Akulamuntu owayemcabangela ukuthi wayesekholwa imfundiso kaLuther, kavezelanga muntu imfihlo yakhe, kodwa wazama ngokunanzelela okukhulu ukudonsela abanye emfundisweni yeqiniso njalo lasempilweni yobungcwele. Wavula iBhayibhili, njalo waqala ukubachazela iqiniso, ekucineni watshumayela ngoKrestu kibo njengomsindisi wabo njalo olithemba labo elilodwa lokuthola usindiso. Omunye wabaphathi bebandla wazonda kakhulu ngoba lowo ababefake ithemba labo lonke phezu kwakhe ukuthi uzavikela ibandla wayesefundisa iqiniso leBhayibhili. Bamkhipha

esikhundleni ayelaso bamfaka kweyinye indawo entolongweni lapho ayehlala elindwe khona. {GC 241.3}IEP 241.3

Ngemva kwesikhatshana abaphathi bendawo leyi ababemfake kuyo bamangala nxa babebona izisebenzi ezinengi kule indawo zisamukela inkolo yeMvuselelo. Phakathi kwendawo yokuvalelwa ababemfake kuyo uTausen wayeqhubekile wabavezela iqiniso leBhayibhili. Ngabe abaphathi bebandla babelolwazi lwendlela ibandla elaliphatha ngayo abahlamuki, ilizwi likaTausen lalingeke liphinde lizwakale emhlabeni, kodwa kulokuthi bambulale, bamxotsha endaweni yakibo. Ngemva kwalokho babengaselawo amandla. Kwabekwa umthetho ngumbusi welizwe, owawuvikela abantu ababetshumayela imfundiso entsha. UTausen waqala ukutshumayela. Amabandla aqala ukuvulwa, njalo abantu bagcwala bezolalela. Kwakulabanye abantu njalo ababetshumayela iqiniso elifananayo. Ithestamenti eLitsha elaliguqulelwe elimini lwesiDanish lalo lahanjiswa endaweni ezinengi. Imizamo yonke eyenziwa ngabaphathi bebandla yokunyathezela iqiniso yabangela ukuthi likhule ngamandla, ngemva kwesikhatshana ilizwe lonke laseDenmark lamukela inkolo yeqiniso. {GC 242.1}IEP 242.1

Elizweni laseSweden ngokufanayo, abantu abatsha ababenathe emthonjeni waseWittenberg, bathwalela amanzi wokuphila endaweni zakibo. Abaphathi ababili bemfundiso yeMvuselelo elizweni laseSweden, uOlaf loLaurentius Petri, amadodana ayedabuka edolobheni laseOrebro, ababefunde ngaphansi kaLuther loMelanchthon, njalo babelomfutho wokufundisa amaqiniso abasebehlangane lawo. NjengoMvuseleli omkhulu, uOlaf wavuselela abantu ngokuzimisela kwakhe langesipho sokukhuluma kucace, ngakolunye uhlangothi uLaurentius, njengoMelanchthon, wayeqeqetshile, njalo engumuntu ocabangisisayo, futhi ozothileyo. Amadoda lawa womabili ayelungile, belolwazi olukhulu ngokwemfundo yokholo, njalo babelesibindi esikhulu ekuhambiseni kwabo iqiniso. Impikiswano evela ebandleni yayikhona lakibo. Abapristi bebandla benza imizamo yonke, yokwenza ukuthi abantu abangela lwazi babavukele. UOlaf Petri wayehlala ehlaselwa ngabantu njalo ngezikhathi ezinengi wayephosa ebulawe ngabantu laba. Abavuseleli laba kodwa lobakwakunjalo babethandwa yinkosi njalo yazimisela ukuthi yayizabavikela. {GC 242.2}IEP 242.2

Ngaphansi kwamandla webandla leRoma abantu babeyenzwe ukuthi babengabayanga njalo babenyathezekile ngenxa yokuhlukunyezwa ababekwenziwa. Babengatholanga ithuba lokwazi uMbhalo oNgcwele; njalo babesazi kuphela ukukholwa kwemifanekiso lemikhosi, okwakungelamandla wokuletha ukukhanya engqondweni zabantu, lokhu kwenza ukuthi abanengi babuyele enkolweni yamasiko njengabokhokho babo ababekhonza izithixo. Ilizwe lonke laselidabuke phakathi, njalo impikiswano leyi yaseyibangela ukuthi abantu bonke bengahlaliseki. Inkosi ngokuba yayilesifiso sokuguqula isizwe sonke, yamukela ngentokozo abatshumayeli laba ababezama ukukhulula abantu emandleni wemfundiso yebandla leRoma. {GC 243.1}IEP 243.1

Phambi kwenkosi lababusi belizwe laseSweden, uOlaf Petri wasebenzisa isipho sakhe sokukhuluma wamela imfundiso yenkolo yeqiniso wakwenza lokhu ephikisana labaphathi bebandla leRoma. Wachaza ukuthi imfundiso yabaphathi bebandla, yayisamukeleka kuphela, nxa yayivumelana leBhayibhili; njalo lokuthi imfundiso ezimqoka zesiKrestu zitholakala eBhayibhilini kuphela ngokucaca okukhulu, ukwenzela ukuthi wonke umuntu azwisise. UKrestu wathi, “Imfundiso yami ayisiyo yami, kodwa ngeyakhe ongithumileyo” (Johane 7:16); njalo uPhawuli watsho laye ukuthi nxa kwakungenzeka atshumayele elinye ivangeli kulalelo ayelitholile, kwakufanele aqalekiswe (Galathiya 1:8). Waqhubeka uMvuseleli wathi, “Kwenzeka njani ke ukuthi abanye babeke imthetho ngokuthanda kwabo bayenze ukuthi ingenele ekusindisweni kwethu?” (Wylie, b. 10, ch. 4). Wabonisa abantu bonke ukuthi imthetho yebandla yayingela mandla nxa yayiphikisana lamazwi kaNkulunkulu, njalo wabambelela emazwini eMvuselelo wokuthi “iBhayibhili njalo iBhayibhili kuphela” liyinsika yokukholwa lokuphila. {GC 243.2}IEP 243.2

Ukuphikisana lokhu loba kwakusenziwa endaweni esithekileyo, kuyindlela yokusibonisa “isimo lezinga lamadoda ayebumba ibutho elalimele inkolo yeMvuselelo. Kwakungasobantu ababengafundanga, kumbe abantu ababefuna ukuhlamuka, kumbe ababefuna ukulwisa umbuso, kodwa kwakungamadoda ayefunde ilizwi likaNkulunkulu, njalo babesazi ngokuphelela ukusebenzisa izikhali zeBhayibhili ababeziphiwe. Ukuqedisisa kwabo kwakuphambili okwedlula bonke abantu ababephila esikhathini sabo. Nxa sikhangelisisa indawo lezi ezifana leWittenberg laseZurich, njalo lasemabizweni afanana lawabo Luther labo Melanchthon, laboZwingli, labo Oecolampadius, siyatshelwa ukuthi laba kwakungabathungameli beMvuselelo, njalo kulula ukufikelwa ngumcabango wokuthi laba kwakungabantu abalamandla amakhulu njalo lenotho yasemhlabeni, kodwa sithola ukuthi kwakungekho njalo. Sisuke endaweni yaseSweden eyayingaphakamanga kakhulu, njalo lasemabizweni abo Olaf loLaurentius Petri, sisuke kubaphathi siye kubafundi sitholani? ... Kulezikhwicamfundo, amadoda ayeyenelise ukwazi udaba lonke lwevangeli leqiniso, njalo ababesenelisa ukunqoba kalula imfundiso yabaphathi ababephuma ezikolo eziphezulu zaseRoma.”- (Ibid, b. 10. Ch. 4). {GC 243.3}IEP 243.3

Ngenxa yempikiswano leyi eyaseyenziwe, inkosi yaseSweden yamukela inkolo yeMvuselelo, njalo ngemva kwesikhatshana idale lephalamende layamukela lalo ngokufanayo. IThestamenti eLitsha laliphendulelwe elimini lwaseSweden nguOlaf Petri, njalo ngenxa yesifiso senkosi amadoda lawa aqala ukuphendulela iBhayibhili lonke. Ngokunjalo ngokokuqala abantu baseSweden benelisa ukuthola iBhayibhili elipheleleyo elimini lwakibo. Kwabekwa umthetho ngababusi belizwe ukuthi endaweni zonke zelizwe kubekhona abatshumayeli ababefundisa abantu ngelizwi likaNkulunkulu njalo labantwana ezikolo kwakumele bafundiswe ngalo njalo bafundiswe ukulibala. {GC 244.1}IEP 244.1

Kancane kancane ubunyama bokungazi njalo lokulandela amasiko kwasuswa yikukhanya kwevangeli. Ngemva kokukhululwa echukwini lombuso weRoma, ilizwe

lenelisa ukufinyelela ezingeni lokuphumelela elalingakaze lifike kilo. Ilizwe laseSweden laba ngelinye lensika yemfundiso yeMvuselelo. Ngemva kweminyaka engamakhulu ngesikhathi senhlupheko, ilizwe leli elincane elalingelamandla ngaphambilini, lahlenga ilizwe laseGermany phakathi kwempi yeminyaka engamatshumi amathathu. Amazwe wonke aseEurope kwasekubonakala sengathi ayezaba ngaphansi kombuso weRoma. Kwakungamabutho aseSweden ayenza ukuthi ilizwe laseGermany linqobe amabutho kapapa, lokuthi lithole ukukhululeka kwabavuseleli, njalo lokhu kwabangela ukuthi amanye amazwe ayeyakhelene lawo athole inkululeko yokuzikhethela inkolo yabo. {GC 244.2}IEP 244.2

Isahluko 14—AbaVuseleli Abalandelayo Elizweni LaseNgilandi.

Ngesikhathi lapho uLuther ayevula khona iBhayibhili elalivalelwe abantu baseGermany, uTyndale wafuqwa nguMoya kaNkulunkulu ukuthi ayenze ngokufanayo elizweni laseNgilandi. IBhayibhili likaWycliffe laliphendulelwe elimini lwesikhiwa lisukela elimini lwesiLatin, elalilamaphutha amanengi. Lalingakaze litshicilelwe, njalo intengo yokwenza amanye yayiphezulu kakhulu, okwakusitsho ukuthi abantu abalutshwana abanothileyo yibo kuphela ababesenelisa ukulithola, njalo ngokuba lalingavunyelwa ukubalwa ngenxa yemthetho yebandla, lalingahanjiswanga ebantwini kakhulu. Ngomnyaka ka1516 kusasele umnyaka owodwa ukuthi imbhalo kaLuther inamathiselwe ethempelini, uErasmus wayekhiphe iThestamenti eLitsha ngolimi lwesiLatin njalo lesiGreek. Manje ngokokuqala ilizwi likaNkulunkulu laselikhona ngolimi lwakuqala. Kuleli iBhayibhili amaphutha amanengi aqondiswa, njalo amazwi amanengi abekwa ngokucaca. Lokhu kwabangela ukuthi abantu abanengi ababelemfundo ephezulu babelokuqedisisa okungcono ngeqiniso, njalo kwanika umfutho umsebenzi weMvuselelo. Kodwa umphakathi wawulokhe ungelandlela yokuthola ilizwi likaNkulunkulu. UTyndale wayezaqedelela umsebenzi kaWycliffe ngokunika abantu bakibo iBhayibhili. {GC 245.1}IEP 245.1

Wayengumfundi ozimiseleyo njalo owayefuna ukuthola iqiniso, wayefumane ivangeli phakathi kweThestament Elitsha elaliyenzwe nguErasmus ngolimi lwesiGreek. Waqala ukutshumayela ngesibindi etshela abantu ukuthi imfundiso zonke kwakumele zihlolwe ngeBhayibhili. Nxa wayephendula amazwi kapapa wokuthi ibandla kuphela yilo elalinikwe iBhayibhili njalo yilo kuphela elalisenelisa ukulichaza uTyndale waphendula wathi: “Liyakwazi yini ukuthi ngubani owafundisa ingqunqulu ukuzingela? Ngokunjalo uNkulunkulu ofananayo ufundisa abantwana bakhe abalambileyo indlela yokuthola uBaba wabo elizwini lakhe. Kulokuthi lisinike uMbhalo, yini elisifihlela wona, yini futhi elitshisa labo abafundisa ngawo, njalo ngabe bekusiya ngesifiso senu belizatshisa uMbhalo ngokwawo.”- (D’Aubigne, Hstory of the Reformation of the Sixteenth Century, b. 18, ch. 4). {GC 245.2}IEP 245.2

Ukutshumayela kukaTyndale kwenza ukuthi abantu abanengi bafise ukwazi iqiniso njalo inengi labo lamukela iqiniso. Kodwa abapristi babengalalanga nxa konke lokhu kwakusenzakala, wathi esuka kule indawo benza imizamo yonke yokubhidliza umsebenzi ayewenzile. Ezikhathini ezinengi babephumelela ukukwenza lokhu. “Kuyini okumele kwenziwe,” wazibuza uTyndale. “Nxa ngihlanyela endaweni eyodwa, isitha siyahlasela insimu yonke engisuka kuyo. Ngeke ngibe sendaweni ezinengi ngesikhathi esifananayo. Oh! Ngabe amaKrestu ebeleBhayibhili ezandleni zabo ngolimi lwakibo, bebezazimela

phambi kwabaphathi bebandla. Nxa iBhayibhili lingekho kunzima ukwenza ukuthi abantukazana bagxile eqinisweni.” (Ibid, b. 18, ch.4). {GC 246.1}IEP 246.1

Omunye umcabango wagcwala enqondweni yakhe. “Kwakuselimini lwaseIsrayeli, amahubo ayehlatshelwa ngalo ethempelini likaJehova; kambe akufanelanga ukuthi ivangeli likhulume ulimi lwaseNgilandi phakathi kwethu?... Kambe kufanele ibandla libelokukhanya okuncane emini kulasemadabukakusa na? ...AmaKrestu kumele abale iThestamenti eLitsha elimini lwakibo.” Izifundiswa zebandla lababalisi babephikisana bodwa. Kuphela ngokusebenzisa iBhayibhili abantu babengenelisa ukufinyelela eqinisweni. “Omunye ulandela isifundiswa lesi, lomunye lesiyana...Kodwa bonke laba abalobi bayaphikisana. Sizahlukanisa kanjani phakathi kwalowo oqondileyo lalowo ongaqondanga? Njani?... Kuphela ngelizwi likaNkulunkulu.”- (Ibid, b. 18, ch. 4). {GC 246.2}IEP 246.2

Kwakungekho ngemva kwesikhathi eside lapho omunye wezikhwicamfundo zebandla nxa wayephikisana laye, owathi: “Sasingcono singelamthetho kaNkulunkulu kulaleyi ekapapa.” UTyndale waphendula wathi: “Ngiphikisa upapa lemithetho yakhe yonke; njalo nxa uNkulunkulu evikela umphefumulo wami, eminyakeni ezayo ngizayenza ukuthi umfana obamba ikhuba emasimini abekwazi iBhayibhili okwedlula wena.” — (Anderson, Annals of the English Bible, page 19.) {GC 246.3}IEP 246.3

Injongo leyi ayeseqale ukuyithokozelela, eyokunika abantu bakibo elizweni laseNgilandi iThestamenti eLitsha ngolimi lwakibo yaseyikhulile ngakho waqala umsebenzi wokukwenza lokhu. Ngemva kokusuka emzini wakhe ngenxa yokuhlukunyezwa, wahamba edolobheni laseLondon, kule indawo okwesikhatshana waqhubeka ngomsebenzi wakhe engaphanjaniswanga. Kodwa ngokwesibili udlame lwabathungameli bebandla lwenza ukuthi abaleke njalo. Konke kwasekubonakala sengathi kwasekuvaliwe phambi kwakhe, wakhetha ukuyathola ukuphepha elizweni laseGermany. Lapha yikho aqala khona ukwenza iThestamenti eLitsha ngolimi lwesikhiwa. Umsebenzi wakhe wamiswa kabili, kodwa nxa wayenqatshelwa ukusebenza edolobheni elilodwa, wayedlulela kwelinye. Ekucineni waqala uhambo lokuya edolobheni laseWorms, lapho eminyakeni embalwa eyayedlule, uLuther wayemele ivangeli phambi kwephalamende. Kuleli dolobho elidala kwakulabangane abanengi beMvuselelo, njalo kule indawo uTyndale waqhubeka ngomsebenzi wakhe engaphanjaniswa. AmaBhayibhili azinkulungwane ezintathu aphela, njalo amanye alandela ngomnyaka ofananayo. {GC 246.4}IEP 246.4

Ngokuzimisela okukhulu lokubekezela waqhubeka ngomsebenzi wakhe. Loba kwakusobala ukuthi ababusi baseNgilandi babefake amabutho ukuthi avikele umngcele wabo elwandle, ilizwi likaNkulunkulu lalingeniswa elizweni lithwalelwa eLondon ngendlela ezitshiyeneyo, njalo lalihanjiswa endaweni zonke zelizwe. Abathungameli

bebandla bazama ukunyathezela umsebenzi lowu kodwa ngeze. Ubhishopi waseDurham ngelinye ilanga wathenga amaBhayibhili wonke komunye owayewathengisa, efuna ukuthi ayewatshisa wonke, elenjongo yokuthi ngale indlela wayezamisa umsebenzi lowu. Kodwa, lokhu kwabangela ukuthi basebenzise imali leyi ukuthenga amanye, ayengeke abekhona ngabe wayengayenzanga njalo. Ngemva kokubotshwa kwakhe uTyndale wanikwa ithuba lokuthi wayezakhululwa kuphela nxa wayezaveza amabizo abantu ababemsize ukuthi ayenelise ukwenza amaBhayibhili lawa. Waphendula wathi ubhishopi waseDurham wayesize okwedlula wonke umuntu, ngokuthenga amabhuku ayesesele ngentengo enkulu, ngokwenza njalo wayebangele ukuthi aqhubekele phambili ngesibindi. {GC 247.1}IEP 247.1

UTyndale wathengiswa ezandleni zezitha zakhe njalo, wahlala ejele okwenyanga ezimbalwa. Ekucineni wafakazela ukholo lwakhe ngokufa, kodwa izikhali ayezenzile zenza ukuthi amasotsha amanye alwe empini okweminyaka eminengi kuze kuyefika lamhlanje. {GC 247.2}IEP 247.2

ULatimer wabambelela emazwini wokuthi iBhayibhili kwakumele libalwe ngolimi lwabantu enkonzweni. Umbhali weBhayibhili eliNgcwele nguNkulunkulu ngokwakhe," njalo iBhayibhili leli lithatha amandla womlobi walo. "Akula nkosi, lombusi, lomahluleli ... kodwa bonke kumele balalele...ilizwi lakhe." "Asizameni ukungathathi ezinye indlela, kodwa asivumeleni ukuthi ilizwi likaNkulunkulu lisihole; asingahambini ngemva...kwabokhokho bethu, kumbe sidinge lokho abakwenzayo, kodwa lokho okwakumele bakwenze."- (Hugh Latimer, "First Sermon Preached Before King Edward VI.") {GC 248.1}IEP 248.1

UBarnes loFrith abangane abathembekileyo bakaTyndale, baphakama ukuba bamele iqiniso. Kwalandela uRidleys loCranmer. Abathungameli laba beMvuselelo eNgilandi babengamadoda afundileyo, njalo abanengi babo babengabantu abahlonitshwayo ebandleni leRoma ngenxa yokulunga kwabo. Ukuphikisana kwabo lopapa kwakungenxa yamaphutha ababewafundile ayelethwe ngupapa. Ulwazi lwabo ngezenzo zaseBhabhiloni lwenza ukuthi amazwi wabo abelesisindo ebantwini. {GC 248.2}IEP 248.2

"Manje ngithanda ukubuza umbuzo oyisimanga?" watsho uLatimer, "Ngubani umbhishopi njalo lomeli kapapa ophakeme okwedlula bonke elizweni lonke laseNgilandi? ... Ngiyabona ukuthi lilalele njalo lifuna ukuthi ngilinike ibizo lakhe...Ngizalitshela: nguSathane...uhlala ekhona ethempelini lakhe, umbize nxa uthanda, uhlala ekhona ekhaya;... uhlala ebambe ikhuba lakhe... awungeke umthole ehleli nje engenzi lutho, ngiyalithembisa... Lapho uSathane ahlala khona,... endaweni leyi kumele amabhuku wonke asuswe kodwa kufakwe amakhandlela, amaBhayibhili lawo kumele asuswe, kodwa kubuye amangqongqo, kususwe ukukhanya kwevangeli, kodwa kubuye ukukhanya kwamakhandlela, lasemini libalele ...phansi ngesiphambano sikaKrestu, phezulu

ngeziphambano zokugqizwa; ... phansi ngokwembathisa abaswelayo, phezulu ngokucecisa izithombe lamatshe; phezulu ngokuphakamisa amasiko omuntu lemithetho yakhe, phansi ngemithetho kaNkulunkulu njalo lelizwi lakhe eliNgcwele... Sengathi abaphathi bebandla bengakhuthalela ukuhlanyela inhlanyelo elungileyo ngendlela uSathane akhuthalele ngayo ukuhlanyela inhlanyelo embi!" (Ibid, "Sermon of the Plough." {GC 248.3}IEP 248.3

Imfundiso enkulu edlula zonke eyaphakanyiswa ngaBavuseleli laba, efanana laleyi eyayifundiswa ngamaWaldensi, loWycliffe, loJohn Huss, loLuther, loZwingle, njalo labanye abahlanganyela labo, yayingeyokuphakamisa ilizwi likaNkulunkulu njengensika yokukholwa njalo lokuphila. Baphika imithetho kapapa, lemihlangano yelizwe, labokhokho, lamakhosi, eyayibunjelwe ukuthungamela umzwangedwa endabeni zokukholwa. IBhayibhili kuphela yilo elayiyinsika, ngemfundiso yalo bahlola yonke imfundiso eyayikhona. Ukukholwa kuNkulunkulu lelizwi lakhe kwalondoloza amadoda lawa angcwele nxa babenikela impilo zabo emlilweni. "Duduzeka," watsho uLatimer nxa wayetshela omunye wabangane bakhe owayesemlilweni etshiswa, "sizakhanyisa isibani esifananayo ngomusa kaNkulunkulu, elizweni laseEngland, engilethemba lokuthi alisoke licitshwe."- (Works of Hugh Latimer. Vol. 1, p. xiii). {GC 249.1}IEP 249.1

Elizweni laseScotland intanga zeqiniso ezazihlanyelwe nguColumba, labanye ababesebenza laye zazingakabhujiswa zaphela. Okweminyaka engamakhulu amanengi ngemva kokuthi amabandla aseEngland ayesekhothamele inkolo yeRoma, abantu baseScotland baqhubeka bebambelele enkolweni yabo. Kodwa ngokuhamba kwesikhathi inkolo yeRoma yaqala ukujula kule indawo, njalo yakhula okwedlula ezinye indawo. Kwakungekho eyinye indawo okwakulobunyama obudlala eScotland. Loba kwakunjalo kwangena insaba zokukhanya ezaqala ukususa ubunyama zaletha ithemba lokuthi ilanga laselizaphuma. Abantu bohlanga lwamaLollards, ababevele eNgilandi bethwele iBhayibhili lemfundiso zikaWycliffe, benza imizamo emikhulu eyokugcina ulwazi lwevangeli, njalo eminyakeni yonke eyalandelayo babelabafakazi balo njalo labanye abafela iqiniso. {GC 249.2}IEP 249.2

Ngemva kokuvuleka kweMvuselelo enkulu, kwabuya imbhalo kaLuther, njalo kwalandela iThestamenti eLitsha elalibhalwe nguTyndale. Bengananzelelwa ngabaphathi, abavangeli laba baqala ukusebenza ezintabeni, bekhanyisa isibane seqiniso esasesicitsha elizweni leScotland, njalo basusa umsebenzi weRoma owawulethe ubunyama okweminyaka engamakhulu amane. {GC 249.3}IEP 249.3

Igazi lenceku zikaNkulunkulu lenza ukuthi umsebenzi lowu ube lomfutho. Abathungameli bebandla, ngemva kokunanzelela ingozi eyayiphambi kwabo, baqala ukuletha emlilweni abanye bamadodana ayelungile elizweni laseScotland. Izenzo zabo zenza ukuthi kubengathi babebeka isiduli sokutshumayela, lapho amazwi abafakazi laba

ababesifa ayelalelwa ngumuntu wonke endaweni zonke, njalo ayevuselela ebantwini isifiso sokususa uchuku lweRoma elizweni lakibo. {GC 249.4}IEP 249.4

UHamilton loWishart, amadodana ayelesimo sesikhosini ngokuzalwa, babelabalandeli abanengi ababebatshumayezile, labo banikela impilo zabo emlilweni. Kodwa ekutshisweni kwabo kwavuka omunye owayengasoke athuliswe ngamalangabi, omunye owayezasetshenziswa nguNkulunkulu ukubethela isikhonkwane sokucina phezu kombuso kapapa, elizweni laseScotland. {GC 250.1}IEP 250.1

UJohn Knox wayefulathele amasiko webandla, kanye lemfundiso ezazingekho eBhayibhilini, ngoba wayefuna ukuqedisisa amaqiniso welizwi likaNkulunkulu, njalo imfundiso kaWilshart yayenze ukuthi aqinise isinqumo sakhe sokuquma ubudlelwane bakhe lebandla leRoma, njalo azihlanganise labaVuseleli ababehlukunyezwa. {GC 250.2}IEP 250.2

Ngemva kokuthi abangane bakhe bamcebise ukuthi athathe isikhundla sokuba ngumtshumayeli, waqhaqhazela esesaba ukwetheswa isikhundla esiphezulu kangaka, njalo kwaze kwaba ngemva kokuzivalela lokulwisana lemicabango, lapho amukela khona umsebenzi lowu. Kodwa ngemva kokwamukela umsebenzi lowu, waqhubekela phambili ngokuzimisela njalo lokumela iqiniso ekuphileni kwakhe. UMvuseleli lowu owayelenhliziyo eqotho wayengesabi loba ngobubodwa ubuso bomuntu. Amalangabi wokutshiswa kwenceku ezithembekileyo, athatha indawo yokwengeza umfutho wokuhambisa ivangeli ayelawo. Loba nje ihloka lababulali lalime phezu kwekhanda lakhe, waqhubeka ngokulwela ukuba zonke imfundiso zokukhonza izithixo zisuswe ebandleni. {GC 250.3}IEP 250.3

Nxa wayeselethwe phambi kwendlovukazi yaseScotland, lapho abathungameli abanengi beMvuselelo ababefike baqhaqhazela khona, uJohn Knox wamela iqiniso ngesibindi. Wayengasomuntu onqotshwa ngamazwi amahle, njalo wayengasuye owesaba amazwi wokwethuselwa. Indlovukazi yambeka icala lokufundisa amanga. Wayefundise abantu ukuthi bamukele imfundiso eyayingavunyelwa elizweni, wamtshela njalo, ukuthi ngokwenza njalo wayephule umthetho kaNkulunkulu ofundisa abantu ukuthi kumele bahloniphe amakhosi. UKnox waphendula ngamazwi alukhuni wathi: {GC 250.4}IEP 250.4

“Njengoba imfundiso eqotho ingatholanga amandla kumbe umbuso kubabusi bomhlaba, kodwa yawathola kuNkulunkulu kuphela, ngokunjalo abalandeli bayo akumelanga bakhethe inkolo yabo ngokulandela imicabango yababusi. Ngoba esikhathini esinengi kuvamile ukuthi ababusi yibo abangaqedisisiyo okwedlula bonke abantu inkolo kaNkulunkulu eqotho...Ngabe bonke abenzalo kaAbrahama babelandela inkolo kaFaro, umbusi ababengaphansi kwakhe okweminyaka eminengi, ngiyakubuza mama ohloniphekayo, yiphi inkolo ebizabakhona emhlabeni na? Kumbe ngabe abantu bonke

ngensuku zabafundi babelandele inkolo yababusi beRoma, yiphi inkolo ebizaba khona emhlabeni lamhlanje na?... Ngakhoke ndlovukazi, lawe sungananzelela ukuthi abantu akumelanga balandele inkolo yababusi kodwa baxwayiswe ngokucaca ukuthi kumele bebahloniphe.” {GC 250.5}IEP 250.5

UMarry wamphendula wathi: “Lina lichaza ilizwi likaNkulunkulu ngeyinye indlela, njalo labathungameli bebandla leRoma balichaza ngeyinye indlela, ngubani okumele ngimlalele, njalo ngubani okumele ahlulele?” {GC 251.1}IEP 251.1

UMvuseleli wamphendula wathi: “Kumele ukholwe uNkulunkulu, onguye okhuluma ilizwi lakhe ngokucaca, njalo ngaphandle kwalokho ilizwi elikufundisa khona akumelanga ulalele muntu. Ilizwi likaNkulunkulu licacile ngokwalo; njalo nxa kubonakala sengathi kukhona okungazwisisekiyo kweyinye indawo, uMoya oyiNgcwele, ongakaze uziphikise, uyachaza into efananayo kwezinye indawo, ukwenzela ukuthi kungabikhona ukuthandabuza kulabo abangaqedisisiyo.”- (David Laing, The collected Works of John Knox, vol. 2, pp.281, 284.) {GC 251.2}IEP 251.2

Lawa kwakungamanye wamaqiniso ayekhulunywa nguJohn Knox, loba nje wayefaka impilo yakhe engozini, nxa wayekhuluma phambi kwamakhosi. Ngesibindi esifananayo, waqhubeka ngomsebenzi wakhe, ethandaza njalo esilwa izimpi zikaJehova, ilizwe laseScotland laze lathola ukukhululwa emandleni kapapa. {GC 251.3}IEP 251.3

Elizweni laseNgilandi ukubekwa kwenkolo yeMvuselelo njengenkolo yelizwe kwehla, kodwa akuzange kubangele ukuthi ukuhlukunyezwa kuphele. Loba nje imfundiso ezinengi zebandla leRoma zasezikhitshiwe, ezinye imfundiso zabo zasala. Amandla kapapa aphikwa njalo asuswa elizweni, kodwa endaweni yakhe inkosi yelizwe yafakwa njengomthungameli webandla. Enkonzweni zebandla kwakulokhe kulebanga elide phakathi kwalo lokuhlambuluka kwevangeli. Iqiniso elimqoka lokukhululeka kwezenkolo lalingakazwisiseki. Loba nje izenzo zochuku ezazisenziwa libandla leRoma zokuhlukumeza labo ababephikisana lemfundiso yebandla zasezingasayenziwa ngababusi abasebekhethe ukwamukela imfundiso yeMvuselelo, kodwa amalungelo abantu okuzikhethela inkolo yabo ayelokhe enyathezelwe. Bonke abantu babebanjwa ngamandla ukuthi bamukele imfundiso zebandla njalo lendlela zokukhonza ezazisekelwa lilizwe. Bonke abantu ababephikisa umthetho lowu babehlukunyezwa ngendlela ezehlukeneyo, kwabanye kwakulukhuni kwabanye njalo kubuthakathaka okweminyaka engamakhulu amanengi. {GC 251.4}IEP 251.4

Ngaphansi kweminyaka leyi abafundisi abanengi baxotshwa ezikhundleni zabo. Abantu bonke babevinjelwa ukukhetha amabandla wokukhonza ahlukene laleli elalibekwe libandla lesizwe, abanye babesamukela isigwebo sokuhlawuliswa njalo abanye babegwetshelwa ukuvalelwa emajele. Wonke amalunga athembekileyo ayekhethe ukuthi akhonze uNkulunkulu ngokwethembeka, acina ebona kufanele ukuthi bayehlanganyela

ezihotsheni lasezintabeni phakathi kobusuku, kwezinye izikhathi phakathi kwezixuku, ezazibonakala njengethempeli eladalwa nguNkulunkulu ngokwakhe. Abantwana bakaNkulunkulu ababehlakazekile njalo behlukumezekile babehlangana bethululela inhliziyo zabo kuye ngemikhuleko langokudumisa. Kodwa loba nje babesebenzisa ukunanzelela okukhulu, inengi labo lahlukunyezwa ngenxa yokholo lwabo. Amajele agcwala aze aphuphuma. Imuli lazo zaqanyulwa phakathi. Abantu abanengi bathola ukuphephela emazweni akhatshana. Loba konke lokhu kwakusenzakala uNkulunkulu wayelokhe ethungamela abantu bakhe, njalo ukuhlukunyezwa kwakungeke kubelamandla wokuthulisa ubufakazi babo. Inengi labo lachapha ulwandle baya endaweni yaseAmerica lapho abafika khona babeka isisekelo sokukhululeka ekukholweni njalo lasekubusweni kwelizwe okuyinsika yelizwe leli eliphakemeyo kuze kube lakathesi. {GC 252.1}IEP 252.1

Ngokunjalo njengasensukwini zabafundi, ukuhlukunyezwa kwabalandeli bakaNkulunkulu kwabangela ukuthi ivangeli lihanjiswe phambili. Phakathi kwemigodi emajele eyayigcwele abantu, omunye wabo okwakuthiwa nguJohn Banyan wayephefumula umoya wasezulwini, njalo endaweni leyi wabhala inganekwane yohambo lwamakholwa besuka endaweni zokuhlupheka besiya elizweni elikhethekileyo. Sekwedlule iminyaka engamakhulu amabili, kodwa ilizwi lakhe elaliphuma entolongweni yaseBedford, lilokhe likhuluma ngamandla amakhulu enhliziyweni zabantu. Ugwalo lwakhe olulesihloko esithi Pilgrims Progress njalo lelinye elithi Grace Abounding to The Chief Sinners asethungamele inyawo ezinengi endleleni yokuphila. {GC 252.2}IEP 252.2

Amadoda afanana labo Baxter, labo Flavel, njalo loAlleine, lamanye amadoda ayelezipho, lemfundo njalo lokholo olujulileyo, aphakama amela ukholo olwaphiwa abangcwele endulo. Umsebenzi owafezwa ngamadoda lawa ngeke utshabalaliswe yimizamo lemithetho efakwa ngababusi. Ugwalo lukaFlavel olubizwa ngokuthi Fountain of Life njalo loluthi Method of Grace selufundise inkulungwane zabantu ukuthi zigcinise njani imphefumulo yabo kuMelusi onguKrestu. Ugwalo lukaBaxter olulesihloko esithi Reformed Pastor selubonise ukuthi luyisibusiso ebantwini abanengi abalesifiso sokuvuselela umsebenzi kaNkulunkulu, njalo logwalo lwakhe olulesihloko esithi Saints' Everlasting Rest selufeze umsebenzi walo wokuthungamela imphefumulo ekuphumuleni okubekelwe abantu bakaNkulunkulu. {GC 252.3}IEP 252.3

Ngemva kweminyaka elikhulu eyalandelayo, ngosuku lapho okwakulobunyama obukhulu kwezenkolo uWhitefield loWesleys baqhamuka njengezibane zikaNkulunkulu. Ngaphansi kombuso webandla elalifakwe ngumbuso welizwe laseNgilandi, abantu belizwe leli basebamukele inkolo elulaza iqiniso eyayisibangela ukuthi kubenzima ukwehlukanisa inkolo yabo lenkolo yokukhonzwa kwezithombe. Ukukhonzwa kwemvelo kwaba yisifundo esasithakazelelwa ngabathungameli bebandla njalo lokhu kwaba yinsika yemfundiso yabo. Izikhulu nxa zazikhuluma phakathi kwabantu zazichothoza ukuzehlisa

njalo babeziphakamisa ngokuthi bona babephezu kwalokho ababekubiza ngokuthi yikuthathela izinto phezulu. Labo ababesezingeni eliphansi ngokwezigaba zempilo batshiywa besebunyameni njalo batshiywa ebubini ababephila phakathi kwabo, ngesikhathi esifananayo ibandla lalingaselaso isibindi kumbe ukukholwa okwakufanele ukuxhasa iqiniso elaselilahlelwe phansi. {GC 253.1}IEP 253.1

Imfundiso enkulu yokwamukelwa phambi kaNkulunkulu ngenxa yokukholwa, eyafundiswa ngokucaca nguLuther yayisifiphele ebantwini abanengi, njalo imfundiso yebandla leRoma eyokukholelwa emisebenzini yenyama njengendlela yokuthola usindiso, yaseyithethe indawo yayo. UWhitefield labanye abemuli yakoWesley ababengamalunga webandla elalithunganyelwa ngumbusi welizwe, babengabantu ababedinga uthando lukaNkulunkulu ngenhliziyo zabo zonke njalo babefundiswe ukuthi babezaluthola kuphela ngokusebenzisa imisebenzi yenyama njalo lokulandela imikhuba yebandla. {GC 253.2}IEP 253.2

Ngolunye usuku nxa uCharles wayesehlaselwe ngumkhuhlane njalo nxa wayekholwa ukuthi ukufa kwasekusondele, wabuzwa ukuthi ithemba lakhe wayelibeke ngaphi mayelana lokuphila impilo enaphakade. Waphendula wathi: “Ngenze imizamo yami yonke ukudumisa uNkulunkulu! Nxa umngane wakhe owayembuzile wayebonakala sengathi wayengasuthisekanga ngempendulo yakhe uWesley wacabanga ukuthi: “Kanjani! Kambe imisebenzi yami ayisiyo imizamo efaneleyo eyokuthi ngibe lethemba na? Engangiqila ngemisebenzi engiyenzileyo na? Angilakho okunye engingathembela kikho.” — (John Whitehead, Life of the Rev. Charles Wesley, page 102.) Babunjalo ubunyama obasebehlele ibandla obasebufihle isenzo sokubuyisana, batshontshela uKrestu ubukhosi bakhe, njalo obasebuphambule ingqondo zabantu ethembeni labo elilodwa, eliligazi loMsindisi owabethelwayo. {GC 253.3}IEP 253.3

UWesley labanye bakhe bathunganyelwa ukuthi bananzelele ukuthi inkolo yeqiniso ihlala enhliziyweni njalo lokuthi umthetho kaNkulunkulu uyaqhela ufinyelele emcabangweni lasemazwini njalo lasezezweni. Ngemva kokwamukela iqiniso lokuthi inhliziyo kwakumele ibengcwele, njalo lokuthi ukuziphatha okubonakala ngaphandle kwakumele kubemsulwa, bazimisela ukusungula impilo entsha. Ngokwenza imizamo yokukhuleka ngokuzidela, benza konke okwakusemandleni wabo ukuthi bathambise inkanuko zenhliziyo yenyama. Baqala ukuphila impilo yokuzidela, leyothando, leyokuzehlisa, besenza zonke izinto ngamandla wonke ababecabanga ukuthi zazingabasiza ukuthola lokhu ababekufisa kakhulu, okuyibungcwele lobu obulamandla wokuthola umusa kaNkulunkulu. Kodwa abazange benelise ukuthola lokhu ababekudinga. Imizamo yabo yabayize eyokuzama ukuzikhulula esigwebeni sesono njalo lokunqoba amandla waso. Kwakuyimpi efana laleyi uLuther ayedlule kiyo entolongweni ayekuyo edolobheni laseErfurt. Kwakungumbuzo ofananayo owawuhlukumeze umphefumulo wakhe.

“Kwenzeka njani ukuthi umuntu atholakale elungile phambi kaNkulunkulu?” (Jobe 9:12). {GC 254.1}IEP 254.1

Amalangabi emililo yeqiniso likaNkulunkulu, ayesephosa ukucitsha ezidulini zenkolo yeMvuselelo, ayezakhwezelwa ngesikhuni sasendulo esasiqhutshelwane phakathi kwamaKrestu aselizweni laseBohemia. Ngemva kweMvuselelo, inkolo yamabandla ayesungulwe ngabaVuseleli elizweni laseBohemia yaseyivoxwe yaqedwa yimfundiso yeRoma. Bonke ababekhethe ukumela iqiniso babanjwa ngamandla ukuthi babaleke. Abanye babo ngemva kokuthola indawo yokuphepha edolobheni laseSaxony, bafika baqinisa inkolo yabo yasendulo. Kwakungenxa yezizukulwane zamaKrestu lawa okwenza ukuthi ukukhanya kufinyelele uWesley labanye ayesebenzisana labo. {GC 254.2}IEP 254.2

UJohn lo Charles Wesley ngemva kokugcotshwa kwabo emsebenzini wokuba ngabafundisi ebandleni, bathunyelwa elizweni laseAmerica ukuba bayetshumayela ivangeli. Phakathi komkhumbi kwakulabantu bohlanga lwamaMoravian. Endleleni yabo bahlangana leziphepho ezesabekayo, kwathi uJohn Wesley esebona ukuthi wayesekhangelane lokufa mangqamu, wezwa emoyeni wakhe ukuthi wayengela siqiniseko sokuthula phakathi kwakhe loNkulunkulu. Abantu laba ababedabuka elizweni laseGermany ngakolunye uhlangothi babebonisa ukuthula njalo lokwethemba ayekangakujwayelanga. {GC 254.3}IEP 254.3

“Ngangike ngabona ngaphambilini indlela ababeziphatha ngayo. Babehleli bebonisa ubufakazi bokuzehlisa kwabo ngokwenzela ezinye izihambi imisebenzi, eyayingeke yenziwe ngabantu baseNgilandi, njalo babebonisa ukuthi bayeyijabulela futhi babengafuni imbhadalo, ngoba babesithi lokhu kwakulungele inhliziyo zabo ezilokuziphakamisa, njalo ngenxa yokuthi uMsindisi wabo olothando wayebayenzele okwedlula lokhu. Insuku zonke zazibanike amathuba wokubonisa ukulunga okwakungeke kususwe laloba yikuphi ukulimala. Nxa babefuqwa, betshaywa, kumbe bephoselwa ngapha langapha, babephakama bazihambele, kodwa akuzange kuphume lelilodwa ilizwi lokukhonona emlonyeni yabo. Kwasekulithuba manje lokuhlolisisa ukuthi basebehlengiwe yini emoyeni wokwesaba, lowokuziphakamisa, lowenzondo, njalo lowokuphindisela. Phakathi kwengoma ababeyisebenzisa ukuqala inkonzo zabo, ulwandle lwaqubuka, isiphepho saqamula iseyili yomkhumbi, amanzi aqala ukugcwala phakathi kwawo, kwazekwangathi amagagasi ayesesiginyile. Ukukhala okwesabekayo kwaphuma ehlangothini lwabantu ababevela elizweni laseNgilandi. Kodwa abantu laba abohlanga lwamaGelimana baqhubeka behlabela. Ngabuza omunye wabo ngemva kwesehlakalo lesi ngathi, ‘Ubungesabi yini?’ Waphendula wathi, “Ngibonga uNkulunkulu, kodwa hatshi bengingesabi.’ Ngabuza njalo, “kodwa omama labantwana abaphakathi kwenu bebengasabi yini?’ Waphendula ngelizwi elincane wathi, ‘Hatshi omama ababaphakathi

kwethu labantwana abakwesabi ukufa.’” — (Whitehead, Life of the Rev. John Wesley, page 10.) {GC 255.1}IEP 255.1

Wathi efika endaweni yaseSavannah, uWesley okwesikhatshana, wahlala labantu bohlanga lwamaMoravians, njalo wathathekiswa yibuKrestu babo. Nxa wayebhala ngeyinye yenkonzo zabo eqathanisa lendlela ibandla leNgilandi elaliqhuba ngayo inkonzo wathi: “Ukucaca lokuzehlisa njalo lokucoleka kwezinto zonke kwabangela ukuthi ngikhohlwe iminyaka eyinkulungwane lamakhulu ayisikhombisa eyaseyedlule, njalo ngazibona ngiphakathi kwenkonzo lezi ezazingela kuzenzisa, kodwa lapho uPhawuli owayengumakhi wamatende, kumbe uPetro umgoli wenhlanzi, kodwa ababekwenza beholwa nguMoya njalo lamandla.”- (Ibid, pages 11,12). {GC 255.2}IEP 255.2

Ekubuyeleni kwakhe elizweni laseNgilandi, uWesley ngokucebiswa kwakhe ngomunye wabatshumayeli beMoravia, wafinyelela esigabeni lapho ayesezwisisa khona ngokucaca ukukholwa kweBhayibhili. Wananzelela ukuthi kwakumele alahle konke ukuthembela emsebenzini yakhe yenyama nxa wayefuna ukusindiswa njalo kwakumele athembele ngokupheleleyo “eWundlwini likaNkulunkulu, elisusa izono zomhlaba wonke.” Phakathi komhlangano wabantu bohlanga lwamaMoravian edolobheni laseLondon kwabalwa umugca owawubhalwe nguLuther, owawuchaza umehluko olethwa nguMoya kaNkulunkulu enhliziyweni yalowo okholwayo. Nxa uWesley wayelalele, ukukholwa kwavuka emoyeni wakhe. “Ngezwa inhliziyo yami ikhudumala ngendlela engajwayelekanga, ngezwa sengathi ngasengithemba uKrestu, uKrestu kuphela, ukuthi ngisindiswe; njalo ngathola isiqiniseko, sokuthi wayesesuse zonke izono, lezami futhi, njalo wangihlenga emthethweni wesono njalo lowokufa.” — (Ibid, page 52.) {GC 255.3}IEP 255.3

Eminyakeni emide yokusebenza nzima njalo lokuzihlukumeza okwakungela kuthula, lokuzidela okubuhlungu, lokuyangeka, uWesley wayeqhubeke ngendlela yakhe yokuzenzela eyokudinga uNkulunkulu. Khathesi wayesemtholile; njalo wathola ukuthi umusa ayezithwalise nzima ukuthi awuthole ngemithandazo langokuzila ukudla, ngemisebenzi emihle lokuhlukumeza umzimba wakhe, wawuyisipho esingelambadalo njalo lentengo.” {GC 256.1}IEP 256.1

Wathi esegxile ngokuphelela ekholweni lukaKrestu, umoya wakhe wonke watshiseka ngesifiso sokuhambisa indawo yonke ulwazi lwevangeli eliligugu lomusa kaNkulunkulu ongathengiswayo. “Ngibona umhlaba wonke njengensimu yami, loba kuyiphi indawo engikuyo, ngibona kufanele, njalo kulungile, kungumsebenzi wami ukuthi ngitshele bonke abathanda ukuzwa, indaba ezimnandi zosindiso.”- (Ibid., page 74.) {GC 256.2}IEP 256.2

Waqhubeka ngempilo yakhe yokuzidela, hatshi manje njengensika, kodwa njengomphumela wokukholwa, hatshi impande, kodwa isithelo sobungcwele. Umusa kaNkulunkulu okuKrestu uyinsika wethemba lamaKrestu, njalo umusa lowu uzabonakala

ekulandeleni imilayo. Impilo kaWesley yayinikelwe ekutshumayeleni kwamaqiniso lawa amakhulu ayesehlangene lawo, ukukhululwa ngokukholwa egazini likaKrestu elihlanzayo, njalo lokuvuselela kwamandla kaMoya oyiNgcwele enhliziyweni, okuletha izithelo empilweni efana lesibonelo sikaKrestu. {GC 256.3}IEP 256.3

UWhitefield loWesley babelungiselwe umsebenzi wabo ngokudlula phakathi kokunanzelela okwesikhathi eside ukuba babelahlekile, njalo lukuthi babezakwenelisa ukudlula ebunzimeni njengamasotsha alungileyo kaKrestu, basebedlule ebunzimeni obukhulu bokuhlambazwa, lokuphikiswa, njalo lokuhlukunyezwa, esikolo ababephume kiso lasemsebenzini wabo nxa babeqala ukusebenzela iNkosi. Bona labanye ababevumelana labo babizwa ngokuthi ngamaWisili ngabanye abafundi babo ababengasiwo amaKrestu, ibizo eliphakanyiswayo lamuhla ngelinye lamabandla amakhulu elizweni laseNgilandi njalo laseAmerica. {GC 256.4}IEP 256.4

Njengamalunga ebandla laseNgilandi babengene bajula endleleni inkonzo ezaziqhutshwa ngayo, kodwa iNkosi yayisibeke phambi kwabo elizwini lakhe umgomo ophakemeyo. UMoya oyiNgcwele wabafuqa ukuthi batshumayele uKrestu njalo yena ebethelwe. Amandla ezulu asingatha umsebenzi wabo. Inkulungwane zathinteka njalo zaphenduka ngokweqiniso. Kwakudingeka ukuthi izimvu lezi zivikelwe phambi kwamaganyana. UWesley wayengelawo umcabango wokusungula ibandla elitsha, kodwa wabaqoqa ngaphansi kwebizo elalingelokuthi Methodist Connection. {GC 257.1}IEP 257.1

Ukuphikiswa okwatholwa ngabatshumayeli laba kwabanzima kakhulu okwakuvela ebandleni elikhulu; loba kwakunjalo uNkulunkulu, ekukhalipheni kwakhe, wayevumele ukuthi kubelezehlakalo ezabangela ukuthi imvuselelo iqale phakathi kwebandla ngokwalo. Ngabe kwakuphume ngaphandle, kwakungeke imvuselelo yenelise ukufinyelela lapho eyayidingakala khona kakhulu. Kodwa njengoba abatshumayeli bemvuselelo babengamalunga ebandla ngokwawo, njalo lokuthi babesebenzela phakathi kwebandla lapho ababethola khona amathuba, iqiniso lenelisa ukungena lapho amasango ayengabe evalwe khona. Abanye babathungameli bebandla bavuswa ekungazini kwabo njalo baphenduka babangabatshumayeli abaqotho emabandleni wabo. Amabandla ayesefile ngenxa yokulandela imfundiso zabantu amukela ukuphila. {GC 257.2}IEP 257.2

Ngezinsuku zikaWesley, njengasembalini yebandla kusukela endulo, amadoda ayeleziphiwo ezehlukeneyo enza imisebenzi ababeyinikiwe. Abazange bavumelane kuyo yonke imigca yemfundiso, kodwa bonke babefuqwa nguMoya kaNkulunkulu, njalo babambana enjongweni eyodwa yokuholela imphefumulo kuKrestu. Umehluko phakathi kukaWhitefield loWesley ngesinye isikhathi wenza ukuthi kuphose kube lokwehlukana phakathi; kodwa nxa babefunda ukuzehlisa esikolo sikaKrestu, ukubambana lothando kwababuyisa. Babengelaso isikhathi sokuphikisana, ngesikhathi lapho imfundiso zamanga

lobubi babusanda endaweni zonke, njalo lezoni zazisiya ekulahlweni. {GC 257.3}IEP 257.3

Inceku zikaNkulunkulu zahamba endleleni elukhuni. Izikhwicamfundo zelizwe zasebenzisa amandla wazo wonke ukubaphikisa. Ngemva kwesikhathi abathungameli abanengi babonisa ukuzimisela okukhulu ekubaphikiseni, njalo amasango ebandla avalelwa ukukholwa kweqiniso njalo lalabo ababetshumayela iqiniso. Isenzo sabathungameli bebandla esokwenqabela ukuthi bame phambi kwebandla saletha ubunyama, lokungaqedisisi, njalo lobubi. Imihla ngemihla uJohn Wesley waphunyuka ekufeni ngenxa yesimanga samandla kaNkulunkulu. Nxa ulaka lwesixuku sabantu lwaseluvuselwe phezu kwakhe, njalo nxa kwakubonakala sengathi kwakungelandlela yokuphunyuka ingilosi eyathatha isimo somuntu yeza ukuzomsiza, ixuku lahlehlela emuva, inceku kaKrestu yadlula ngokuphepha engozini leyi. {GC 258.1}IEP 258.1

Nxa wayechaza ukuphepha kwakhe kolunye usuku phakathi kolaka lwexuku elalimzungezile uWesley wathi: “Abanengi bazama ukungiphosela phansi nxa sasisehla eqaqeni endleleni eyayitshelela, kusobala ukuthi nxa ngangifika phansi ngangingasoke ngivuke futhi. Kodwa angizange ngiwe, kumbe ngitshelele, ngaze ngaphuma ezandleni zabo...loba nje abanengi balalamela ukuthi babambe ihlombe lami kumbe izigqoko zami, ukuthi bangidonsele phansi, behluleka ukubamba ; oyedwa kuphela wenelisa ukubamba umphetho wejazi lami, elasala ezandleni zakhe, njalo elinye ilembu lesikhwama lapho okwakulemali khona, ladabuka ingxenye yalo...Omunye wamadoda owayelesifiso sokucitsha umphefumulo wami wangitshaya ngogodo kanengi eqolo, okungangokuthi ngabe wayengitshaye kanye esiphundu, kwakuzabangela ukuthi angabi lomsebenzi omkhulu ayesebelawo. Kodwa ngasosonke isikhathi kazange enelise ukungifinyelela, angikwazi lokhu kwenzeka njani, ngoba ngangingenelisi ukutshedela eceleni kwesokudla lasokwenxele isandla...Omunye wabuya egijima, ephakamisa isandla sakhe ukuthi angitshaye, ngokuphangisa wasehlisa, waqoqoda ikhanda lami kuphela, esithi “Ulenwele ezibuthakathaka!’... Abantu bakuqala abaguquka inhliziyo zabo babengamaqhawe wedolobho, abathungameli bendawo zokulwa ezikhathini ezinengi, omunye wabo wayeyintshantshu yokulwa.... {GC 258.2}IEP 258.2

“UNkulunkulu usebenzisa amandla angakanani ukusiletha entandweni yakhe! Eminyakeni emibili edlulileyo, isiqephu selitshe sagudla ihlombe lami. Ngemva komnyaka lokhu kwenzakele ilitshe langitshaya phakathi laphakathi kwamehlo. Kunyanga ephelileyo ngatshaywa kanye, njalo lamuhla ntambama ngitshaywe kabili, okokuqala singakangeni edolobheni, okwesibili sesiphuma khona, kodwa konke kokubili bekungathi abangenzanga lutho ngoba loba nje omunye engitshaye esifubeni ngamandla wakhe wonke, njalo omunye emlonyeni ngamandla amakhulu okubangele ukuthi igazi limpompoze, angizwanga buhlungu kukho konke lokhu ukutshaywa, kubengathi bangithinte ngotshani nje.”- (John Wesley, Works, vol. 3, pp. 297, 298.) {GC 259.1}IEP 259.1

Abantu beWisili bensuku zakuqala, njalo labatshumayeli bakhona bamelana lokuzondwa njalo lokuhlukunyezwa, okwakuvela emalungeni ebandla lakulabo ababengakhonzi lutho ababefunqwa ngamanga ayekhulunywa ngabo. Badonselwa phambi kwemthethwandaba, eyayingenzi lokhu ekubekelweyo, ngoba ukulunga lokulandelwa komthetho kwakungekho emthethwandabeni yakulezo nsuku. Esikhathini esinengi babethola uchuku ezitheni zabo. Amaxuku abahlukumezi ayengena imizi ngemizi, bebulala impahla, bethumba konke ababekufuna, njalo besenza uchuku phezu kwamadoda, labesifazane, kanye labantwana. Kwezinye izikhathi, kwakubhalwa amaphepha, kucelwa bonke ababethanda ukuphatheka emsebenzini wokubulala amawindi ezindlu zamaWisili njalo lokubatshontshela, kwakubekwa ukuthi bahlangane endaweni ethile njalo ngesikhathi esithile. Izenzo lezi zokunyathezela amalungelo abantu ezazisenziwa egcekeni zayekelwa kwangabi lesigwebo kulabo ababezenza. Kwabakhona ukuhlukunyezwa okwakuhleliwe phezu kwabantu ababelecala lokususa inyawo zezoni endleni yokufa bebasa endleni yobungcwele. {GC 259.2}IEP 259.2

UJohn Wesley wathi, nxa wayekhuluma ngamacala ababewabeke phezu kwabo wathi: “Abanye bathi imfundiso yamadoda lawa ingamanga, njalo balomfutho, lokuthi intsha njalo ayikaze ibekhona kuze kubelakathesi; njalo lokuthi bathathela izinto phezulu njalo bafuna ukuhambisa imfundiso kapapa. Amazwi wabo lawa awamanga, asequtshuliwe kusukela empandeni yawo, ngoba sekubonisiwe ukuthi ingatsha zonke zemfundiso leyi ecacileyo ziphuma eBhayibhilini ezichazwe lalibandla lethu. Ngakho ngeke ibengamanga kumbe ibelamaphutha, nxa sikholwa ukuthi iBhayibhili liqinisekile.” “Abanye bathi, ‘Imfundiso yabo ilukhuni kakhulu, benza ukuthi indlela eya ezulwini ibencani kakhulu.’ Njalo lokhu eqinisweni kungamazwi wabo wokuqala, (ngoba kwakuyiwo wodwa amazwi wokuphikisa ekuqaleni,) njalo ensitha ayinsika yamanye ayinkulungwane, aphuma ngezimo ezihlukeneyo. Kodwa benza indlela yokuya ezulwini ibencane okwedlula iNkosi labafundi bayo na? Kambe imfundiso yabo ilukhuni okwedlula leyo eyeBhayibhili? Nanzelela amavesi amalutshwana eBhayibhilini: “Uzathanda iNkosi uNkulunkulu wakho ngenhliziyo yakho yonke, njalo ngengqondo yakho yonke, langomphefumulo wakho wonke, njalo lamandla wakho wonke.’ ‘Ngoba wonke amazwi ayize abawakhulumayo abantu, bazakuziphendulela ngawo ngosuku lokuthonisisa.’ ‘Ngabe lisidla, kumbe linatha, loba yini eliyenzayo, likwenze konke ukuba lilethe udumo kuNkulunkulu.’ {GC 259.3}IEP 259.3

“Nxa imfundiso yabo ilukhuni okwedlula lapha, balecala, kodwa liyazi enhliziyweni zenu ukuthi akukho njalo. Njalo ngubani ongasusa umugca owodwa wokungabi lukhuni engaphambanisanga uMbhalo na? Kambe kungenzeka ukuthi inceku yemfihlo kaNkulunkulu itholakale ithembekile nxa ingaguqula umugca owodwa phakathi kwalo na? Hatshi. Ngeke asuse lutho, ngeke enze loba okukodwa kubebuthakathaka; kufanele akhulume konke phambi kwabantu, ‘ngeke ngilethe uMbhalo phansi ufinyelele

ekuthandeni kwakho. Kumele uphakame ufike ezingeni lawo, kumbe ulahlwe kokuphela. Yiyo inziki yamazwi akhuluywa ngabantu wokuthi “amadoda lawa awalathando.’ Abalathando kanjani? Ngayiphi indlela? Kabananzi abalambileyo njalo abagqokisi abangelazembatho na? ‘Hatshi lokhu ayisikho isiqokoqela sendaba: abasileli kulokhu; kodwa abalathando ekwahluleleni! Bacabanga ukuthi akukho ongasindiswa ngaphandle kwalabo abalandela indlela yabo.”‘ (Ibid., vol. 3, pp. 152, 153.) {GC 260.1}IEP 260.1

Ukuwa kwenkolo okwakusekubonakala elizweni laseNgilande ngaphambi kwensuku zikaWesley kwakubangelwe yimfundiso yokuthi abantu bakhululwa ngumusa akudingeki ukuthi balandele imilayo kaNkulunkulu. Abantu abanengi bafundisa ukuthi uKrestu wayesuse imithetho elitshumi njalo lokuthi amaKrestu ayengakhangelelwanga ukuthi ayigcine ngcwele, besithi amakholwa wonke “akhululiwe ebugqilini bokwenza imisebenzi emihle.’ Abanye loba babevuma ukuthi umthetho wawulokhe ukhona, bafundisa ukuthi kwakungaqakathekanga ukuthi abafundisi batshele abantu ukuthi balandele amazwi wawo, njengoba labo uNkulunkulu ayebakhethele ukuthi basindiswe, “ngamandla angaphikisekiyo omusa ongcwele, babezaholelwa ukuthi benze imisebenzi emihle,” kuthi labo ababekhethelwe ukufa “babengalawo amandla wokulandela umthetho ongcwele.” {GC 260.2}IEP 260.2

Abanye njalo babebambelele emfundisweni eyayisithi “abangcwele babengeke bawe emuseni kumbe balahlekelwe luthando lwezulu,’ bafika esifinqweni esesabekayo sokuthi “izenzo ezimbi ababezenza zazingasozono, njalo lokuthi kwakungamelanga zibonakale sengathi kwakuyikwephula umthetho, njalo lokuthi ngalokho, babengelasizatho sokuvuma izono zabo kumbe ukuma ukwenza izenzo lezi ngokuzivuma.” (McClintock and Strong, Cyclopedia, art. “Antinomians.”). Ngakhoke bafundisa ukuthi loba esinye sezono ezimbi kakhulu, “esasithathwa njengokwephula umthetho ongcwele emhlabeni wonke, kwakungasosono phambi kaNkulunkulu,” nxa senziwa ngomunye wabakhethekileyo, “ngoba kungolunye lophawu njalo lomahluko wabakhethekileyo, lokuthi babengeke benelise ukwenza lutho oluyisinengiso phambi kaNkulunkulu kumbe okungavunyelwa ngumthetho wakhe.” {GC 261.1}IEP 261.1

Imfundiso lezi ezimbi ziyafana xathu lalezi ezafundiswa yizikhwicamfundo ezalandelayo njalo labafundisi abaphakemeyo, ezokuthi akukho umthetho ongaguqukiyo ongumgomo wokwenza okuhle, kodwa bafundisa ukuthi umgomo wokuziphatha ufakwa ngumphakathi, njalo kuyenzeka ukuthi uhlale uguquka. Imicabango yonke leyi iholwa ngumoya ofanayo, ngulowo owathi ephakathi kwezidalwa ezimsulwa ezulwini, owasungula umsebenzi wakhe wokwephula imigoqo elungileyo yomthetho kaNkulunkulu. {GC 261.2}IEP 261.2

Imfundiso yokubekwa kwemithetho, eyayifakelwa ukulawula inhliziyo zabantu, yayisibangele ukuthi abantu abanengi bephule umthetho kaNkulunkulu. UWesley wema

isibindi waphikisana labafundisi bemfundiso leyi eyamanga njalo wabonisa ukuthi imfundiso leyi eyayibangela ukuthi abantu bakholwe ukuthi umusa kaNkulunkulu ubaholela ukuthi bephule umthetho wawuphambene leBhayibhili. “Umusa kaNkulunkulu oletha usindiso usubonakele ebantwini bonke.” “Lokhu kuhle njalo kwamukelekile phambi kukaNkulunkulu loMsindisi wethu; ozakwenza ukuthi bonke abantu basindiswe, njalo bafinyelele ekwazini iqiniso. Ngoba kuloNkulunkulu oyedwa, njalo lomeli oyedwa phakathi kukaNkulunkulu labantu, indoda enguJesu Krestu; owazinikela ukuthi abengumnikelo wabantu bonke.” (Titosi 2:11, 1 Thimothi 2:3-6) UMoya kaNkulunkulu unikwe wonke umuntu ukuba sonke senelise ukufinyelela indlela yosindiso. Ngakho uKrestu “oyikukhanya kweqiniso” “ukhanyisela wonke umuntu ozalwa emhlabeni.” (Johane 1: 9). Abantu bahluleka ukusindiswa ngenxa yokukhetha kwabo ukwala ukwamukela isipho sempilo. {GC 261.3}IEP 261.3

Nxa wayephendula amazwi wokuthi ekufeni kukaKrestu imithetho elitshumi yayisitshabalisiwe ndawonye lemithetho yeminikelo, uWesley wathi: “Imithetho elitshumi, eyagcizelelwa ngabaprofethi, kayisusanga. Kwakungasiyo njongo yokuza kwakhe ukuthi atshabalalise lowodwa wayo. Lowu kungumthetho ongephukiyo, ohlala “umile njengofakazi othembekileyo ezulwini.’ ...Lokhu kwakusukela ekudalweni komhlaba, owawubhaliwe, “hatshi ematsheni,’ kodwa enhliziyweni zabantwana babantu, nxa babephuma ezandleni zoMdali. Njalo loba kunjalo amabala lawa abhalwa ngeminwe kaNkulunkulu khathesi asengcoliswe yisono, kodwa ngeke asulwe aphele, nxa siseselomzangedwa osenza siqedisise phakathi kobuhle lobubi. Ingxenye zonke zomthetho lowu kumele zihlale zilamandla phezu kwezizwe zonke, ezikhathini zonke; hatshi ngokuba weyame esikhathini kumbe endaweni ethile, kumbe kwezinye izehlakalo eziguqukayo, kodwa weyame esimeni sikaNkulunkulu, lesimeni sabantu, njalo lasebudlelwaneni babo obungaguqukiyo. {GC 262.1}IEP 262.1

“Angizanga ukuzobhidliza kodwa ukuzogcwalisa.” ...Kungekho umbuzo, umutsho wakhe kule indawo (ovumelana lalokho akutsho kuqala lalokho okwalandelayo) yikuthi ngize ukuzowumisa ngokuphelela kwawo, kungakhathalekile lokho okwenziwe ngabantu: ngize ukuzocacisa konke obesekusithele kumbe okusebunyameni: ngize ukuzochaza ukuqiniseka lokuphelela kwengxenye zawo, ukubonisa ububanzi lokujula, lokugcwala ngokuphelela kwemithetho yonke emumethwe lapha, njalo lobude lokutshona, lokuhlanzeka njalo lobungcwele bengatsha zawo zonke.” (Wesley, sermon 25.) {GC 262.2}IEP 262.2

UWesley wabonisa ubudlelwano obuphakathi komthetho levangeli. “Kukhona ngokunjalo, ubudlelwano obukhulu esingabuqedisisa, phakathi komthetho levangeli. Ngakolunye uhlangothi, umthetho uqhubeka uvulela indlela, njalo usiqondisa evangelini, ngakolunye uhlangothi ivangeli liqhubeka lisiholela ekugcwalisweni komthetho. Umthetho usifundisa ukuthi sithande uNkulunkulu, lokuthi sithande omakhelwane bethu,

lokuthi sibelokulunga, sizehlise, njalo sibengcwele. Sizizwa sengathi asizifanelanga lezi izinto; ngokuba ‘ngamandla enyama zonke lezi izinto ngeke ziyenzeke,’ kodwa siyabona isithembiso sikaNkulunkulu sokusinika loluthando, njalo lokusenza sibelokuzehlisa, lokuzithiba, njalo lokuba sibengcwele: sibambelela evangelini leli, endabeni lezi ezimnandi; lokhu kwenzelwe thina njengokukholwa kwethu; njalo ‘ubungcwele bomthetho buyagcwaliseka kithi,’ ngokukholwa okutholakala kuKrestu uJesu... {GC 263.1}IEP 263.1

“Ezingeni eliphezulu lezitha zevangeli likaKrestu,” watsho uWesley, ” kukhona labo abahlulela umthetho ngokwawo, njalo abakhuluma amazwi amabi ngomthetho, abafundisa abantu ukuthi bephule umthetho, hatshi kuphela owodwa, kumbe omkhulu loba omncane, kodwa yonke ngokuphelela kwayo imithetho...Isehlakalo esimangalisayo esihamba lokudukiswa lokhu, yikuthi labo abakholelwa kuleyi imfundiso, bakholwa ukuthi baphakamisa uKrestu ngokulahla umthetho wakhe, njalo lokuthi baphakamisa umbuso wakhe nxa bebhidliza imfundiso yakhe! Kuliqiniso ukuthi bayamkhonza ngendlela efanayo eyenziwa nguJudas nxa wayesithi,’ Bayethe, Nkosi, njalo wamanga.’ Njalo sengathi kubo bonke, ‘Uthengisa iNdodana yomuntu ngokumanga na?’ Kuyafanana xathu lokumthengisa ngokumanga, ukukhuluma ngegazi lakhe, njalo lokuthatha umqhele wakhe, lokululaza omunye wemithetho yakhe, ngaphansi kwesizatho sokuhambisa ivangeli lakhe. Akulamuntu ongabalekela isigwebo lesi, otshumayela ivangeli ngendlela efanayo esazi loba engazi ofuna ukubeka eceleni indingeko yokulandela umthetho: otshumayela uKrestu ejonge ukunyathezela, omunye wemilayo kaNkulunkulu.”- ((Wesley, sermon 25.) {GC 263.2}IEP 263.2

Kulabo ababefundisa ukuthi “ukutshumayelwa kwevangeli kuphendula ukuphelela komthetho,” uWesley waphendula wathi: “Lokhu siyakwala. Akuphenduli isiphetho sakuqala somthetho, esibizwa ngokuthi yikubonisa abantu izono zabo, lokuvusa labo abalokhe belele emngceleni wokulahlwa.” Umpostoli uPhawuli uyatsho ukuthi “umthetho usilethela ulwazi lwesono;” “njalo ngaphandle kokuba umuntu ebesazi isono sakhe, kulapho azabona khona ukuthi udinga igazi likaKrestu elihlanzayo ...’Labo abapheleleyo,’ njengoba iNkosi yethu yananzelela, ‘abadingi udokotela, kodwa labo abagulayo.’ Akulangqondo ke, ukubizela udokotela labo abangaguliyo, kumbe labo abazibona bephilile. Kumele uqale ubabonise ukuthi abaphilanga; ngoba ngeke bakubonge ngomsebenzi oyabe ubenzele wona. Akwenzingqondo ngokufanayo ukunika abantu uKrestu bona belenhliziyo eziphelelelyo, bengakaze bephulwe.” (Ibid., sermon 25). {GC 264.1}IEP 264.1

Ngokunjalo nxa uWesley wayetshumayela ivangeli ngomusa kaNkulunkulu, njengeNkosi yakhe laye, wazama “ukuphakamisa umthetho, awenze uphakame.” Ngokwethembeka wafeza umsebenzi wakhe owayewunikwe nguNkulunkulu, njalo umphumela wakhona abalethuba lokuwubona ngawakhe amehlo wawuligugu.

Emaphethelweni wempilo yakhe ende eyedlula amatshumi ayisitshiya galo mbili, amatshumi amahlanu wempilo leyi wayewachithe emsebenzini wokutshumayela, abalandeli bakhe babedlula izinkulungwane ezingamakhulu amahlanu. Kodwa inani labantu elasuswa ekufeni lafinyelela impilo ephakemeyo ngenxa yokusebenza kwakhe, ngeke yazakale lapha emhlabeni izavela nxa abahlengiweyo bezabuthana ezulwini phambi kaBaba. Impilo yakhe iveza isifundo esiphakemeyo kumaKrestu wonke. Sengathi ukholo olufanayo, lokuzehlisa, lokukhuthalela umsebenzi kaJehova, lokuzidela kanye lokuzimisela kwenceku leyi ekaJesu kungabonakala emabandleni alamuhla! {GC 264.2}IEP 264.2

Isahluko 15—IBhayibhili Lomvukela Waselizweni LaseFrance.

Kusukela ngomnyaka ka 1517 imfundiso yeMvuselelo, yayilethe phambi kwabantu iBhayibhili elalivuliwe, njalo imizamo yonke yayenziwe eyokuthi imfundiso yeqiniso ifinyelele amazwe wonke wezwekazi laseEurope. Amanye amazwe ayamukela ngentokozo, njengesithunywa sasezulwini. Kwezinye indawo umbuso kapapa waphumelela ukwenqabela ukungena kwayo, njalo ukukhanya kolwazi lweBhayibhili, lendonsela yalo ephakamisayo, kwavinjwa kwangafinyeleli abantu. Kwelinye ilizwe, lobanje ukukhanya kwasekungenile, akuzange kwamukelwe yibunyama. Okwamakhulu amanengi eminyaka, imfundiso yeqiniso yalwisana lemfundiso yamanga. Ekucineni ububi banqoba, njalo iqiniso lasezulwini lalahlelwa phandle. “Ukulahlwa kuyilokhu ukuthi ukukhanya kufikile emhlabeni, kodwa abantu bathanda umnyama kulokukhanya, ngoba imisebenzi yabo imibi.” (Johane 3:19). Ilizwe lonke latshiywa ukuthi livune isivuno salokho elalikukhethile. Isandla soMoya kaNkulunkulu esivikela ububi babantu sasuswa ebantwini ababeyale ukwamukela isipho somusa wakhe. Ububi bavunyelwa ukuthi bukhule njalo bugxile. Njalo umhlaba wonke wabona izithelo zokuphika ngamabomo ukukhanya. {GC 265.1}IEP 265.1

Impi yokulwisa iBhayibhili, eyayiqhutshwe okweminyaka eminengi elizweni laseFrance, yaphetha ezehlakalweni zoMvukela. Ububi lobu obasabalalayo kwakungumphumela womsebenzi weRoma wokuncindezela iBhayibhili. Kwabonisa umzekeliso osobala ongakaze ubonwe ngumhlaba wonke owawungenxa yokusebenza kombuso kapapa, kwaba yisibonelo somphumela womsebenzi wezinkulungwane zeminyaka owawenziwe yimfundiso yebandla leRoma. {GC 265.2}IEP 265.2

Ukuncindezelwa kweBhayibhili phakathi kwesikhathi sokubusa kukapapa kwakuveziwe ngabaprofethi, njalo loMambuleli uchaza isiphetho esibi esasizakwehlela ilizwe laseFrance ngenxa yamandla “wendoda yesono.” {GC 266.1}IEP 266.1

Ingilosi kaNkulunkulu yathi: “Zona zizakunyathela phansi umuzi ongcwele inyanga ezingamatshumi amane lambili. Ngizakubanika ofakazi bami ababili amandla wokutshumayela insuku eziyinkulungwane lamakhulu amabili lamatshumi ayisithupha begqoke amasaka. ... Kuzakuthi sebebuqedile ubufakazi babo, isilo esiphuma emgodini ongelamkhawulo silwe labo, sibanqobe sibabulale. Lezidumbu zabo zizakusala zidindilizile emigwaqweni yomuzi omkhulu othiwa ngokomoya Isodoma leGibhithe, lapho iNkosi yethu yabethelwa khona. ... Labakhileyo emhlabeni bazakuthokoza ngabo, bathabe, banikane izipho, ngoba abaprofethi laba ababili babeluhlupho kulabo abakhileyo emhlabeni. Kwathi ngemva kwalezo nsuku ezintathu ezilengxenye yosuku umoya

wokuphila ovela kuNkulunkulu wangena kibo, basebesukuma besima ngenyawo zabo, abababonayo behlelwa yikwesaba okukhulu.” (Isambulo 11:2-11). {GC 266.2}IEP 266.2

Isikhathi esichazwa lapha “eseminyaka ezinyanga ezingamatshumi amane lambili” njalo “lamalanga ayinkulungwane lamakhulu amabili lamatshumi ayisithupha”- sikhomba isikhathi esifananayo, esiveza ngokufanayo isikhathi lapho ibandla likaKrestu elalizahlukunyezwa ngaphansi kwamandla waseRoma. Iminyaka enyinkulungwane lamakhulu amabili lamatshumi ayisithupha yokubusa kukapapa yaqala ngomnyaka ka A.D 538, njalo yaze yaphela ngomnyaka ka1798. Ngaleso isikhathi ibutho laseFrance langena edolobheni laseRoma lafika labopha upapa, njalo wafela khona. Loba nje upapa omutsha wabekwa esikhundleni sakhe, umbuso wobupapa awukaze kusukela lapho uthole amandla owawulawo endulo. {GC 266.3}IEP 266.3

Ukuhlukunyezwa kwebandla akuzange kuqhubeke ngasosonke isikhathi eminyakeni leyi eyinkulungwane lamakhulu amabili lamatshumi ayisithupha. UNkulunkulu ngomusa wakhe waquma isikhathi sokuhlukunyezwa kwabo sabasifitshane. Nxa wayechaza ngaphambilini “uhlupho olukhulu” olwaluzakwehlela ibandla, uMsindisi wathi: “Uba lezonsuku bezingafinyezwanga, bekungesiliswe muntu; kodwa lezonsuku zizakufinyezwa ngenxa yabakhethekileyo.” (Mathewu 24:22). Ngenxa yendonsela yeMvuselelo ukuhlukunyezwa kwamaKrestu kwama ngaphambi kokufika komnyaka ka1798. {GC 266.4}IEP 266.4

Nxa wayekhuluma ngofakazi ababili umprofethi waqhubekela phambili wathi: “Laba bayizihlahla ezimbili zamaoliva lezinti zezibane ezimbili ezimiswe phambi kweNkosi yomhlaba.” (Isambulo 11:4). “Ilizwi lakho” watsho uDavida, “liyisibani enyaweni zami, lokukhanya endleleni yami.” (Amahubo 119:105). Ofakazi ababili bamele imiBhalo etholakala eThestamenteni elidala lelitsha. Wonke womabili aqakathekile kakhulu ekuvezeni ukudabuka lokuqhubeka komthetho kaNkulunkulu. Wonke njalo angofakazi becebo losindiso. Imifanekiso, leminikelo, njalo lesiprofethi seThestamente elidala ikhomba phambili uMsindisi ozayo. Incwadi zeThestamente elitsha zikhuluma ngoMsindisi osebuyile ngendlela efana xathu laleyi eyachazwa endulo lasesiprofethini. {GC 267.1}IEP 267.1

“Bazakutshumayela insuku eziyinkulungwane lamakhulu amabili lamatshumi ayisithupha begqoke amasaka.” Phakathi kwesikhathi lesi, ofakazi bakaNkulunkulu bahlala besesimeni esifihlakeleyo. Amandla kapapa enza imizamo yokufihlela abantu ilizwi leqiniso, babeka phambi kwabo ofakazi bamanga ukwenzela ukuthi baphikise ubufakazi babo. Nxa iBhayibhili laselikhitshwe ngabaphathi bebandla lamakhosi, nxa ubufakazi balo basebungcolisiwe, njalo nxa yonke imizamo yaseyenziwe eyayingacatshangwa ngabantu njalo lamadimoni eyokususa inqondo zabantu kilo, ngesikhathi lapho bonke abenza imizamo yokuveza amaqiniso walo babezingelwa,

bethengiswa, belinyazwa, begqitshelwa emigodini, bebulawelwa ukholo lwabo, kumbe bebanjwa ngamandla ukuthi babalekele ezintabeni, lasembalwini zomhlaba, ngaso lesi isikhathi ofakazi ababili batshumayela begqoke amasaka. Loba kwakunjalo baqhubeka ngobufakazi babo okweminyaka eyinkulungwane lamakhulu amabili lamatshumi ayisithupha. Phakathi kobunyama kwakulamadoda athembekileyo ayethanda ilizwi likaNkulunkulu njalo ayelomhawu ngokudunyiswa kwakhe. Kuzo lezi inceku ezithembekileyo kwanikwa ukuhlakanipha, lamandla wokuveza iqiniso lakhe phakathi kwaso sonke lesi isikhathi. {GC 267.2}IEP 267.2

“Uba kukhona ofuna ukubalimaza laba, kuphuma umlilo emilonyeni yabo, uqothule izitha zabo; uzakufa ngokunjalo ofisa ukubalimaza.” (Isambulo 11:5). Abantu ngeke bavoxe umthetho kaNkulunkulu betholakale bengelacala phambi kwakhe. Umutsho wecala leli elesabekayo ubekwe wacaca emaphethelweni wencwadi kaSambulo: “Ngiyabaxwayisa bonke abawezwayo amazwi esiprofethi alotshiweyo kulincwadi. Uba umuntu esengezelela kuwo, uNkulunkulu uzakwengezelela kuye izifo ezilotshiweyo kulincwadi. Uba umuntu ephungula amazwi esiprofethi alotshiweyo kule incwadi, uNkulunkulu uzaphungula isabelo sakhe esihlahleni sokuphila lasemzini ongcwele, lasezintweni ezilotshiweyo kulincwadi.” (Isambulo 22:18, 19). {GC 268.1}IEP 268.1

Zinjalo izixwayiso ezinikwe nguNkulunkulu ukuvimbela abantu ukuthi bangenzi imizamo yokutshintsha loba ngayiphi indlela lokhu okuveziweyo lokukhulunyiweyo. Izixwayiso lezi ziyakhuluma njalo lakulabo abasebenzisa indosela yabo ukuhugela abanye ukuthi baphathe kalula umthetho kaNkulunkulu. Kumele zenze besabe bonke abakhuluma amagama wokuthi akusondaba yalutho ukuthi sigcina umthetho kaNkulunkulu loba asiwugcini. Bonke abaphakamisa imbono yabo phezu kwalokho okuvezwe lizulu, bonke abenza imizamo yokuguqula umutsho woMbhalo osobala ukwenzela ukuthi usekele intando yabo, kumbe besenzela ukuthi bahambelane lomhlaba, bazithezela olulenkume. Ilizwi elilotshiweyo, umthetho kaNkulunkulu, uzalinganisa isimo somuntu wonke njalo ubeke icala bonke abazatholakala belecala phambi komhloliso lowu. {GC 268.2}IEP 268.2

“Nxa sebeqedile intshumayelo yabo.” Isikhathi lapho ofakazi laba ababili ababezatshumayela begqoke amasaka, saphela ngomnyaka ka1798. Nxa basebesemaphethelweni womsebenzi wabo owawusithele, impi yayizaba phezu kwabo ilethwa ngumbuso owawuvezwe sengathi wawuphuma “emgodini ongelamkhawulo.” Emazweni amanengi ezwekazi laseEurope amandla amanengi ayebusa ebandleni laselizweni okweminyaka engamakhulu amanengi ayethunganyelwa nguSathane esebenzisa umbuso kapapa weRoma. Kodwa lapha kuvezwa olunye uhlobo lwamandla kaSathane olwaseluphakama. {GC 268.3}IEP 268.3

Kwakuyindlela yokusebenza kweRoma, ngaphansi kokucatsha ngokuthi babengabalungileyo abalandela iBhayibhili, ukuligcina livalelwe phakathi kolimi

olungaziwayo njalo licatshile emehlweni wabantu. Ngaphansi kombuso weRoma ofakazi laba batshumayela “begqoke amasaka.” Kodwa omunye umbuso, isilo esasiphuma emgodini ongelamkhawulo, sasizaphakama senze impi esegcekeni silwisane lelizwi likaNkulunkulu. {GC 269.1}IEP 269.1

“Idolobho elikhulu” emgwaqweni walo lapho ofakazi ababulawelwa khona, njalo lapho izidumbu zabo ezilele khona, “ngokomoya” yiGibhithe. Phakathi kwawo wonke amazwe aveziweyo embalini yeBhayibhili, ilizwe laseGibhithe laziqhenya laphika ukuthi kwakuloNkulunkulu ophilayo njalo laphika lemilayo yakhe endulo. Ayikho eyinye inkosi eyake yazimisela ukuphikisana lamandla asezulwini okwedlula lokho okwenziwa yinkosi yaseGibhithe. Nxa umbiko wawusiza phambi kwakhe ulethwa nguMose, egameni likaNkulunkulu, uFaro watsho amazwi alendelayo ngokuziqhenya: “INkosi ingubani ukuba ngilalele ilizwi layo, ngivumele abakoIsrayeli bahambe na? Kangiyazi iNkosi, futhi kangiyikubavumela abakoIsrayeli ukuba bahambe.” (Eksodusi 5:2). Lokhu kuyinkolo yalabo abangamukeliyo ukuthi kuloNkulunkulu ezulwini, njalo ilizwe elivezwe njengeGibhithe lalizanika ilizwi elifananayo lokuphika intando kaNkulunkulu ophilayo njalo babezabonisa umoya ofananayo wokungakholwa njalo lenkani. “Umuzi omkhulu” ufananisiwe njalo ngokwakomoya lomuzi waseSodoma. Isono somuzi waseSodoma esokwephula umthetho kaNkulunkulu saboniswa kakhulu ngesimo sokungabi lomgoqo ekwenzeni kwabo okubi. Njalo isono esifananayo sasizabonakala kakhulu elizweni leli elalizagcwalisa amazwi wevesi leyi. {GC 269.2}IEP 269.2

Nxa silandela amazwi womprofethi, ngalezonsuku, sekusele isikhathi esincane ukuthi umnyaka ka1798 ufike, omunye umbuso owawusungulwe ngaphansi kwesimo sikaSathane, wawuzaphakama ulwisane leBhayibhili. Njalo endaweni lapho ubufakazi babofakazi ababili bakaNkulunkulu ababezathuliswa khona, kwakuzabonakala khona inkolo efana lekaFaro yokungakholwa ukuthi kuloNkulunkulu ophilayo njalo lesono sokungabi lomgoqo ekoneni okufana laseSodoma. {GC 269.3}IEP 269.3

Isiprofethi lesi sagcwaliseka ngokuphelela kwaso embalini yelizwe laseFrance. Ngesikhathi soMvukela, ngomnyaka ka1793, “umhlaba ngokokuqala wezwa iqula lamadoda, ayezalelwe njalo akhulela emadolobheni, njalo ayethethe amalungelo okubusa elinye lamazwe aphakemeyo aseEurope, bephakamisa ilizwi elilodwa bephika iqiniso elingwele okwedlula wonke, elamukelwa yimphefumulo yabantu, njalo bephika ngelizwi elilodwa ukukholwa njalo lokukhonza uNkulunkulu.” — (Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17). “Ilizwe laseFrance yilo lodwa emhlabeni wonke elilembali eliqiniso, elaphakamisa isandla salo lahlamukela uNkulunkulu egcekeni kungasomfihlo. Kwabakhona abantu abanengi ababengakholwa ukubakhona kukaNkulunkulu njalo kwabalabanye abahlambaza ibizo lakhe, njalo basekhona futhi lakathesi, lasemazweni afana laweNgilandi, Germany, laseSpain, njalo lakwezinye indawo; kodwa ilizwe laseFrance lihamba phambili njalo lima phezu kwamanye embalini yomhlaba njengelizwe

elilodwa elabeka umthetho edale lephalamende, wokuthi akulaNkulunkulu emhlabeni kumbe ezulwini, abantu bonke phakathi kwelizwe, okwakugoqela obaba, labomama, labantwana, bagida bahlabela lezingoma besamukela umbiko lowu.”- (Blackwood’s Magazine, November, 1870.) {GC 269.4}IEP 269.4

Ilizwe laseFrance labonisa njalo isimo esifana lalesi esasiseSodoma. Phakathi koMvukela owabakhona kwakulomoya wokona lobudlova ofanana lalowo owabangela ukuthi amadolobho ayesemagcekeni abhidlizwe endulo. Njalo abalobi bembali baveza ndawonye ukungakholwa kuNkulunkulu lokungabi lomgoqo ekwenzeni okubi elizweni laseFrance, ngendlela okubekwe ngayo esiprofethini: “Okwakubambane kakhulu lomthetho lowu owawubekiwe, kwakuyilowo owawusehlisa umtshado, wona oletha ubudlelwano obungcwele obedlula bonke abantu abangabambana ngabo, njalo oyisizatho esikhulu esibangela ukubambana komphakathi, umtshado wenziwa ukuthi ubeyinto nje esungulwa emthethwandaba ngokuthanda kwabantu njalo babelamandla wokwehlukana njalo ngokuthanda kwabo... Nxa abantu babezimisele ukusebenzela ukudinga icebo lokubhidliza konke okuhle emphakathini okuletha ukuthula empilweni zabantu, njalo bethole lesiqiniseko sokuthi isenzo sabo sasizaqhubeka kunzalo yonke eyayizalandela, babengeke baphume lecebo eledlula ukwehlisa isipho somtshado... USophie Arnoult, owayengomunye wababukisi owayedume ngobubi, wachaza umtshado welizwe lakibo “njengenkonzo yobufebe.’”- (Scott, vol, 1, ch. 17.) {GC 270.1}IEP 270.1

“Lapho iNkosi yethu layo eyabethelwa khona.” Amazwi lawa lawo agcwaliseka elizweni laseFrance. Kwakungakaze kube lelinye ilizwe lapho umoya wokuzonda uKrestu owawuboniswe ngale indlela. Kwakungekho njalo elinye ilizwe lapho iqiniso elalithole ukuphikiswa ngale indlela. Ngesenzo sokuhlukumeza okwenziwa yilizwe laseFrance kulabo ababemele ivangeli, basebebethele uKrestu owayesesimeni sabalandeli bakhe. {GC 271.1}IEP 271.1

Okwamakhulu eminyaka ayelandelene igazi labangcwele lalichithekile. Nxa amaWaldensi ayebeke phansi impilo zabo ezintabeni zasePiedmont, “ngenxa yelizwi likaNkulunkulu, njalo lobufakazi bukaJesu Krestu,” ubufakazi obufanayo babuyenzwe ngabazalwane, abohlanga lwamaAlbigenses elizweni laseFrance. Ngezinsuku zeMvuselelo abafundi laba babebulewe ngaphansi kochuku olumangalisayo. Amakhosi labaphakemeyo, abesifazana besikhosini, abantu ababeligugu lelizwe, babethokozele ukubukela ubuhlungu obababoniswa ngabalandeli bakaJesu. Abantu bohlanga lwamaHuguenots ababelezibindi, balwela amalungelo abo bachitha igazi labo ezimpini ezinengi abadlula kizo. Abavuseleli babekwa icala lokuba yizephulamthetho, kwabekwa intengo emakhanda abo, bazingelwa njengenyamazana zeganga. {GC 271.2}IEP 271.2

Ibandla enkangala, izizukulwana ezimbalwa zamaKrestu asendulo zazilokhe zikhona elizweni laseFrance ngalesi isikhathi, babecatshile ezintabeni zasenhla, njalo babelokhe

bephakamisa ukukholwa kwabokhokho babo. Nxa babezama ukuhlangana ezinkonzweni zantambama, babedonswa ngamasotsha njalo behudulwe bagcinwe njengezigqili okwempilo yabo yonke. Abantu ababelunge okwedlula bonke, njalo ababekhaliphe kakhulu abelizwe laseFrance, babotshwa ngamaketane, bahlukunyezwa ngochuku olwesabekayo behlanganiswa lezikliwi lababulali. (Wylie, b. 22, ch. 6.) Abanye ababethole uzwelo babedutshulwa bahle bafe, bengalazikhali njalo bengelayo indlela yokuzivikela, babewela phansi ngamadolo bethandaza. Amakhulu amaxhegu, labesifazana ababengela ndlela yokuzivikela, labantwana ababengelacala babetshiywa befile endaweni zabo zokubuthana. Ekuhambeni phakathi kwezintaba kumbe ehlathini, lapho ababejwayele ukubuthana khona, kwakungasiyo into emangalisayo “ukuthola izidumbu zabantu ababegwaziwe kumbe ababelengisiwe ezihlahleni.” Imizi yabo eyayibhidlizwe ngenkemba, langamahloka,” yayiguquka ibeyinkangala enkulu.” “Izenzo zonke lezi ezochuku aziyenziwanga phakathi kobunyama, kodwa ngaphansi kombuso kaLouis XIV. Kwakuyisikhathi lapho imfundo yesayensi yayiphakanyisiwe, abantu ababesebenza esigodlweni babengabantu abaqeqetshileyo kakhulu, njalo babalendonsela ekwehliseni uthando lokulunga elizweni.” —(Ibid, b. 22, ch. 7.) {GC 271.3}IEP 271.3

Kodwa isehlakalo esabamnyama okwedlula zonke ogwalweni lokwenza okubi, olwalusesabeka okwedlula zonke izenzo zochuku phakathi kweminyaka yonke, kwakuyikubulawa okwenziwa endaweni okuthiwa yi St. Bartholomew. Umhlaba usakhumbula lalamhlanje uchuku olwenziwa ngalolusuku. Inkosi yaseFrance ifuqwa ngamapristi eRoma, yabeka ilizwi lokuthi kwenziwe lokhu. Kwakuzakhala insimbi ebusuku eyayizakwazisa abantu ukuthi kwasekuyisikhathi sokubabulala. Amakholwa ngezinkulungwane zabo, ababelele ngokuthula emizini yabo, bethembele ekuvikelweni kwenkosi yabo, bahudulwa kungelalizwi lokubalimukisa njalo babulawa kabuhlungu. {GC 272.1}IEP 272.1

Njengoba uKrestu wayengumthungameli ongabonwayo nxa wayesusa abantu bakhe ebugqilini baseGibhithe, ngokufanayo uSathane wayengumthungameli ongabonakaliyo emsebenzini lowu wokubulala amakholwa. Okwensuku eziyisikhombisa ukubulawa kwabantu kwaqhubeka edolobheni laseParis, insuku ezintathu zokuqala zazigcwele ulaka olungelakubalwa. Njalo ukubulawa lokhu kwakungekho edolobheni leli kuphela, kodwa ngaphansi kwelizwi lenkosi kwadluliselwa kwezinye indawo lapho abaVuseleli ababetholakala khona. Kabazange behloniphe iminyaka lemihlobo yabantu. Kumbe abantwana abancane ababengelacala lamaxhegu ayelenwele ezimhlophe. Abaphakemeyo, labaswelayo, abadala labancane, omama labantwana, bonke baqunywa ndawonye. Elizweni lonke jikelele, ukubulala lokhu kwaqhubeka okwenyanga ezimbili. Kwafa abantu abazinkulungwane ezingamatshumi ayisikhombisa. {GC 272.2}IEP 272.2

“Nxa umbiko wokubulawa kwabantu wawufika eRoma, kwaba lenjabulo phakathi kwabathungameli bebandla engelamkhawulo. Umthungameli waseLorraine wabonga

isithunywa lesi ngemiqhele eyinkulungwane; umthungameli waseSt. Angelo wakhala ngentokozo; njalo insimbi zakhala endaweni zonke, kwabaswa imililo eyathunqa ubusuku bonke, njalo uGregory XIII, ehanqwe ngabathungameli bebandla labanye abahloniphekileyo, wasuka waya ebandleni laseSt. Louis, lapho umthungameli wase Lorraine owayehlabela khona... Kwabekwa isicoco sokujabulela ukubulawa lokhu okwakuyenzwe elizweni laseFrance, njalo lalamuhla esigodlweni saseVatican kulokhe kukhona imibhalo emithathu yaseVasari, echaza ukuhlaselwa kwamakholwa, lenkosi labasekeli bayo behlela isenzo lesi, njalo lokubulala ngokwakho. UGregory wathumela uCharles iluba legolide, njalo ngemva kwenyanga ezine ukubulawa lokhu kudlulile, ... walalela intshumayelo eyayinikwa ngumpristi owayevela elizweni laseFrance, ... owakhuluma ‘ngalolo suku egcwele injabulo lentokozo, lapho upapa owathola khona umbiko, njalo waphakama esiyabonga uNkulunkulu njalo loSt. Louis.”‘- (Henry White, The Massacre of St. Bartholomew, ch. 14, par. 34.) {GC 272.3}IEP 272.3

Umoya ofanayo owathungamela abantu ukuthi babulale abantu eSt. Bartholomew yiwo njalo owathungamela izehlakalo zoMvukela. UJesu Krestu wabizwa njengomzenzisi, njalo amazwi abantu baseFrance ayengawokuthi “Chola Umzenzisi,” besitsho uKrestu. Amazwi ayesabekayo okuthuka uKrestu njalo lokwenza ububi kwakuhamba ndawonye, njalo amadoda ayizoni ezinkulu, ayegcwele uchuku olukhulu aphakanyiswa emphakathini. Kukho konke lokhu uSathane waphakanyiswa, kodwa uKrestu, esimeni sakhe seqiniso, lokulunga, njalo lothando lwakhe olungela bumina, wabethelwa. {GC 273.1}IEP 273.1

“Isilo esiphuma emgodini ongela mkhawulo sizalwisana labo, njalo sibanqobe, sibabulale.” Amandla ayebusa ilizwe laseFrance ngesikhathi soMvukela njalo lokubusa ngokwesaba, alwisana loNkulunkulu njalo lelizwi lakhe eliNgcwele ngendlela engakaze ibekhona emhlabeni. Ukukhonzwa kukaNkulunkulu kwasuswa ngokusebenzisa imithetho eyayibekwa ephalamende. AmaBhayibhili aqoqwa atshiswa phambi kwabantu bonke kusenziwa yonke inhlekisa. Umthetho kaNkulunkulu wanyathezelwa ngaphansi kwenyawo. Yonke imfundiso yeBhayibhili yalahlelwa phandle. Usuku lokuphumula kanye ngeviki lwabekwa eceleni, njalo endaweni yalo usuku lwetshumi lwabekwa lwaba lusuku lokuzithokozisa njalo lokwenza okulihlazo phambi kwezulu. Inkonzo yokubhabhathiza leyesidlo yayingasavunyelwa. Njalo imbiko eyayilengiswa emangcwabeni yayisitsho ukuthi ukufa kwakuyikulala okunaphakade. {GC 273.2}IEP 273.2

Ukwesaba uNkulunkulu kwenziwa kwabakhatshana lokuqala kokuhlakanipha kodwa kwamukelwa njengokuqala kobuthutha. Zonke inkonzo zokukhonza zamiswa, kwasala inkonzo yokukhululeka elizweni. Omunye “wamabhishopi waseParis wabizwa ukuthi azokuba lengxenye kwesinye isenzo esibi esedlula zonke esezike zenziwa phambi kwelizwe lonke... Wabizelwa phambili ehanqwe ngabantu abanengi, ukuba ezokutsho ukuthi ukukhonza kumbe inkolo eyayifundiswe okweminyaka eminengi, ngokuphelela kwayo, yayingela nsika yayo embalini kumbe eBhayibhilini kodwa kwakuyinto

yokuzibumbela eyayiphume ezandleni zamapristi. Waqhubeka njalo ngokuphika ubukhona bukaNkulunkulu ezulwini onguye ayegcotshelwe ukuthi amsebenzele, njalo wanikela impilo yakhe ukuthi wayezasebenzela ukukhululwa kwabantu, lokulingana kwabantu, njalo lokuziphatha kwabantu. Waqhubeka njalo wabeka phezu kwetafula izembatho zakhe zebandla, njalo wanga umongameli womhlangano lowu. Abapristi abanye labo balandela isenzo sikabhishopi lowu."- (Scott, vol. 1, ch. 17.) {GC 274.1}IEP 274.1

"Labakhileyo emhlabeni bazathokoza ngabo, bathabe, banikane izipho, ngoba lababaprofethi ababili babeluhlupho kulabo abakhileyo emhlabeni." Ilizwe laseFrance laselithulise ilizwi labafakazi ababili bakaNkulunkulu. Ilizwi leqiniso lalala lifile emigwaqweni yalo, njalo labo ababezonda imigoqo lemfundiso yomthetho kaNkulunkulu bathokoza kakhulu. Amadoda akhuluma phambi komuntu wonke bethuka uNkulunkulu osezulwini. Njengezoni zasendulo, bakhala besithi," UNkulunkulu wazi njani? Kukhona yini ulwazi kuMdali Ophakemeyo? (Amahubo 73:11.) {GC 274.2}IEP 274.2

Ngesibindi sokuhlaza uNkulunkulu esimangalisayo okunzima ukuthi sikholwe ngumuntu, omunye wabapristi benkolo entsha wathi: "Nkulunkulu nxa ukhona, phindisela igama lakho elilinyaziweyo. Ngicela ukubona uzilwela! Lokhe uthule, uyesaba ukuletha umdumo wakho. Ngubani ngemva kwalokhu ozakholwa ukuthi uyaphila?"- (Lacatelle, History, vol. 11, p. 309: in Sir Archibald Alison, History of Europe, vol. 1, ch. 10.) Kambe akufanani yini lamazwi kaFaro: "Ngubani uJehova, ukuthi ngilalele ilizwi lakhe?" "Angimazi mina uJehovah!" {GC 274.3}IEP 274.3

"Isiwula sithi enhliziyweni yaso, akula Nkulunkulu." (Amahubo 14:1). Njalo iNkosi nxa ikhuluma ngalabo abaguqula iqiniso lakhe: "Ubuthutha babo buzakuba sobala kibo bonke." (2 Timothi 3:9). Ngemva kokuba ilizwe laseFrance laselifake umthetho onqabela ukukhonzwa kukaNkulunkulu, "yena ophezulu ophila inaphakade", kwakusele isikhatshana ukuthi bawele ekukhonzeni izithixo, ngokukhonza kwabo unkulunkulukazi Womcabango, owayemelwe ngowesifazana. Njalo lokhu kwakwenzwe yiphalamende ephezulu elizweni laseFrance. Omunye oloba ngembali uthi: "Leyi ngeyinye yezinkonzo zesikhathi lesi ebonisa ukuthi abantu basebelahlekelwe ngumcabango njalo kwakungela eyinye eyiphikisayo ngendlela eyayingelanqondo ngayo njalo ingelabuntu. Iminyango yesigodlo lesi yavulwa kwangena abaculi, ababelandelwa ngabathungameli bedolobho, behlabela ingoma yenkululeko, njalo beqhuba isithombe esasibunjwe njengomuntu wesifazane oweyembathe ingubo emele unkulunkuluzi wabo abasebezamkhonza abambiza ngokuthi ngunkulunkulukazi Womcabango. Wathi engeniswa esigodlweni, bamvula ingubo yakhe, wabekwa esandleni sikamongameli, ...Benza isithombe lesi ukuthi sibe ngumeli walowo ababekhethe ukumkhonza, iphalamende yaseFrance yasikhothamela njalo yasikhonza. {GC 275.1}IEP 275.1

“Isenzo lesi esibi sasilesimo esithile, njalo ukubekwa kukankulunkulukazi Womcabango kwavuseleleka, kwenziwa ngumuntu wonke elizweni, endaweni zonke lapho abantu ababefuna ukufinyelela izinga eliphezulu loMvukela.” (Scott, vol. 1, ch. 17). {GC 275.2}IEP 275.2

Lowo owasungula inkolo yokukhonza uMcabango wathi: “Bathungameli! Ukuthathela izinto phezulu sekususiwe kwatshiyela indawo ukucabanga. Amehlo wakho avalekileyo ahlulekile ukumelana lobuhle bokukhanya. Lamhlanje kubuthene abantu abanengi abaphakemeyo ngaphansi kophahla lolu, lapho okukhulunywe khona iqiniso ngokokuqala. Kule indawo izizukulwane zaseFrance sezenelise ukubaphakathi kokukhonza kweqiniso, - lokho okokuKhululeka, njalo okoMcabango. Kule indawo sibumbe izifiso ezizaletha ukuphumelela kwelizwe lethu. Kule indawo sisuse izithombe ezingaphiliyo, saletha isithombe esiphilayo, esiligugu lemvelo.” — (M. A. Thiers, History of the French Revolution, vol. 2, pp. 370, 371.) {GC 275.3}IEP 275.3

Bathi bengenisa unkulunkulukazi wabo esigodlweni, lowo owayeyisikhulumi wamthatha ngesandla, wakhangela ebantwini esithi: “Bantu, yekelani ukuqhaqhazela phambi kwemdumo engelamandla kaNkulunkulu elicabanga ukuthi ukhona ngenxa yokwesaba kwenu. Kusukela lamuhla lingaphakamisi omunye ngaphandle koMcabango. Ngilinika isithombe sakhe esihle njalo esilungileyo, nxa kudingeka libe lezithixo, linikele kuphela kulezo ezifana lalesi...Liwe phambi koMkhululi omkhulu...” {GC 276.1}IEP 276.1

“Isithombe lesi ngemva kokuthi umongameli asange, sabekwa phezu kwemota enhle, njalo sadluliswa phakathi kwexuku labantu, sayabekwa ethempelini lase Note Dame, ukuba sithathe indawo kaNkulunkulu. Kule indawo isthombe lesi sabekwa endaweni ephezulu abantu baqala ukusikhonza.”- (Alison, vol. 1, ch. 10.) {GC 276.2}IEP 276.2

Lokhu kwalandelwa ngemva kwesikhatshana yisenzo sokutshisa iBhayibhili phambi kwabantu. Ngakolunye usuku “olunye ugatsha lwezembali” lwangena endlini enkulu yedolobho, besithi “Phambili ngoMcabango!” njalo bethwele phezu kwesigodo ingwalo ezazitshiswe ingxenye yazo, ezazigoqela iThestamente elitsha lelidala, umongameli wabo wathi, “yibo bonke ubuwula ababangele ukuthi uluntu lonke lubenze.”- (Journal of Paris, 1793, No. 318. Quoted in Buchez-Roux, Collection of Parliamentary History, vol. 30, pp. 200, 201.) {GC 276.3}IEP 276.3

Kwakungumbuso kapapa owawusungele umsebenzi owawusuqediswa yinkolo yokuthi akulaNkulunkulu emhlabeni. Imithetho yeRoma yiyo eyayilethe isimo lesi, kwezokuphilisana kwabantu, lakwezombusazwe, njalo lakwezenkolo, ezaziholela ilizwe laseFrance ekubhujisweni. Abalobi nxa beloba ngobubi obayenzakala ngesikhathi soMvukela, bathi icala lezenzo zonke lezi kumele libekwe phezu kwebandla lesihlalo sikamongameli. Nxa kulandelelwa ukwehlulela okulukhuni kumele libekwe phezu

kwebandla. Umbuso kapapa wawungcolise ingqondo zababusi wabenza ukuthi bazonde umsebenzi weMvuselelo, wabenza bawenze isitha sombuso, njalo njengento eyayihlukumeza ukuthula lokubambana emphakathini. Kwakuyikukhalipha kweRoma okwabangela ukuthi kube lochuku olungaka olwaphuma esihlalweni sababusi. {GC 276.4}IEP 276.4

Umoya wamalungelo wabantu wawuhamba leBhayibhili. Kuzozonke indawo lapho ivangeli elalisamukelwa khona, ingqondo zabantu zazivuswa. Babeqala ukuqamula intambo ezazibagqilazile zabenza ukuthi bengabi lolwazi, njalo bakholwe amasiko. Babeqala ukuzicabangela lokuziphatha njengabantu. Amakhosi wonke akunanzelela lokhu njalo aqala ukuqhaqhazela. {GC 277.1}IEP 277.1

Ibandla leRoma alizange lichithe isikhathi ukubasela imizwa leyi abasebelayo. Nxa upapa wayekhuluma lombusi waseFrance ngomnyaka ka1525 wathi: “Inkolo leyi ayisoke ibophe njalo ibhidlize ukukholwa kuphela, kodwa yonke into, ukulunga, imithetho, kanye lamazwi njalo lezikhundla zonke.”- (G. De Felice, History of the Protestants of France, b. 1, ch. 2, par. 8.) Ngemva kweminyaka embalwa eyalandelayo upapa waxwayisa inkosi wathi: “Mhlonitshwa ungadukiswa. AbaVuseleli bazahlukumeza imithetho yelizwe kanye laleyi eyokukholwa... Isihlalo sobukhosi sisengozini efana laleyi eyebandla...Ukusungulwa kwenkolo entsha kufanele kubuye lombuso omutsha.”- (D’ Aubigne, History of the Reformation in Europe in the Time of Calvin, b. 2, ch. 36.) Njalo labo ababefundisa ngezenkolo benza ukuthi bahlulele bengakabi lokuzwisisa ngokubatshela ukuthi imfundiso yeMvuselelo “yenza ukuthi abantu benze ububi, lokuthi ibangela ukuthi inkosi ithathelwe uthando lwabantu abangaphansi kwayo, njalo ihlukumeza ibandla kanye lelizwe.” Ngale indlela ibandla leRoma lenelisa ukwenza ukuthi ilizwe laseFrance lizonde iMvuselelo. “Kwakuyimizamo yokuvikela isihlalo sobukhosi, lokuvikela ababusi, njalo lokuqinisa imithetho yelizwe, okwabangela ukuthi inkemba yokubulala ikhitshwe elizweni lase France.” (Wylie, b. 13, ch. 4). {GC 277.2}IEP 277.2

Abathungameli belizwe abazange bananzelele umphumela wezenzo lemithetho yabo. Imfundiso yeBhayibhili yayizahlanyela engqondweni zabantu iqiniso, lokuzithiba, lothando khona okuyinsika yokuphumelela kwelizwe. “Ukulunga kuyaphakamisa isizwe.” Ngale indlela “isihlalo siyaqiniswa.” (Izaga 14:34: 16:12) “Umsebenzi wokulunga uzaletha ukuthula;” njalo umphumela, “uzaba yikuthula lokuvikeleka kuze kube nini lanini.” (Isaya 32:17). Lowo olalela umthetho ongcwele uzahlonipha ngokwethembeka imithetho yelizwe lakibo. Lowo owesaba uNkulunkulu uzahlonipha inkosi yakibo ekwenzeni kwayo lokho okulungileyo ngaphansi kwamandla wayo. Kodwa ilizwe laseFrance elalingasela ntokozo labeka imithetho eyabangela ukuthi iBhayibhili litshiswe babulala labafundi balo. Eminyakeni eyalandelayo, amadoda ayelokulunga lokuzithiba, amadoda ayekhaliphe kakhulu kwezemfundo, ayebonise isibindi sokumela ukholo lwabo, okweminyaka eminengi basebenza ezihotsheni njengezigqili, abanye babulawa ngomlilo, abanye

babolela emigodini. Inkulungwane ezinengi zathola ukuphephela emazweni ayeseduze labo, njalo lokhu kwaqhubeka okweminyaka engamakhulu amabili lamatshumi amahlanu ngemva kokusungulwa komsebenzi weMvuselelo. {GC 277.3}IEP 277.3

“Kwakungavamanga ukuthi kube lenzalo yabantu baseFrance phakathi kwesikhathi lesi eside engabonanga ngamehlo wayo abalandeli bakaKrestu begijinyiswa bebalekela ulaka lwalabo ababefuna ukuchitha imphefumulo yabo, njalo bebaleka lenhlakanipho ababelayo, kwezokusebenza ngezandla, kwezemithetho, besiya thuthukisa indawo ababebalekela kizo. Ngezinga elifananayo nxa babethuthukisa indawo lezi ngezipho ababelazo, ilizwe lakibo lalisala lisilela ebungcitshini lobu. Nxa lokhu okwakufuqelwe ngaphandle kwelizwe laseFrance kwakugciniwe, ngabe, phakathi kweminyaka leyi engamakhulu amathathu, izipho lobungcitshi beziphepheli lezi babusetshenziswe ukulima elizweni lakibo, ngabe phakathi kweminyaka leyi engamakhulu amathathu, isipho sokusebenzisa izandla sasisetshenziswa ukuphakamisa izinga kwezokubunjwa kwezinto, ngabe, phakathi kweminyaka leyi, ubungcitshi bokujula kwengqondo zabo, kwakusetshenziswe ukuthuthukisa ezemvelo lokucabanga kwabantu, ngabe inhlakanipho yabo yayihola imihlangano yabo, lesibindi sabo silwela ilizwe, lokulunga kwabo kubhala imithetho yelizwe, njalo lenkolo yeBhayibhili iqinisa imicabango njalo ilawula imzwangedwa yabantu bonke elizweni, belizaba ngakanani igugu elizungeze ilizwe laseFrance! Khepha ilizwe elilodumo, elithuthukileyo, njalo eligcwele injabulo, ilizwe ebelizaba ngumzekeliso kuwo wonke amazwe! {GC 278.1}IEP 278.1

“Kodwa isenzo esimnyama lesibi saxotsha emhlabathini waseFrance bonke ababalisi bobuntu, intshantshu zonke zokulunga, bonke abantu ababevikela isihlalo ngokwethembeka, ilizwe lonke lathi kulabo ababezimisele ukwenza ukuthi ilizwe lakibo liphakame kakhulu emhlabeni wonke, khethani lokho elikufunayo, ukutshiswa kumbe ukuphephela kwamanye amazwe. Ekucineni ukubhidlika kwelizwe kwasekuphelile; kwakungasela umzwangedwa olawula abantu, kwakungasela inkolo eyayizadonselwa ekutshisweni, njalo kungasela labo abathanda ilizwe lakibo ababengaphoqelwa ukuthi bayephephela kwamanye amazwe.” (Wylie, b. 13, ch. 20.) Njalo uMvukela lobubi bawo, waba ngumphumela. {GC 279.1}IEP 279.1

“Ngemva kokubaleka kwamaHuguenots kwabakhona ukuwa kwezinto zonke elizweni laseFrance. Amabhizimusi ayesebenza kahle aqala ukuvalwa, izigaba ezazilima emhlabathini ovundileyo zaphenduka inkangala, ukulahleka kolwazi lokuziphatha kwangena endaweni yokuphumelela okwakube khona. Idolobho laseParis laphenduka laba yindawo yabantu ababephila ngokucela uncedo, njalo kucatshangelwa ukuthi ekuqaliseni koMvukela, abantu abadlula inkulungwane ezingamakhulu amabili basebephila ngokucela usizo enkosini. Inhlanganiso yamaJesuits yakhula kakhulu phakathi kwelizwe leli elaselibole laphela, babusa ngochuku phezu kwamabandla lezikolo, lasemajele njalo lasezihotsheni.” {GC 279.2}IEP 279.2

Ivangeli lalizaletha impendulo elizweni laseFrance kukho konke okwakuyinkinga kwezombusazwe lasekuphilisaneni kwabantu okwasekudide abathungameli lenkosi yabo, njalo lalabo ababeka imithetho, njalo okwasekubangele ukuthi ilizwe liwele esimeni lapho abantu basebezibusa. Kodwa ngaphansi kokubusa kweRoma abantu basebelahlekelwe yimfundiso kaKrestu yokuzidela lokuthanda abanye. Babedonselwe khatshana lempilo yokuzidela ukuze abanye baphumelele. Izinothi zazingatholanga ukusolwa ngezenzo zabo zokuncindezela labo abaswelayo, labaswelayo babengelasizo abalutholayo. Ukugodla kwezinothi kwakhula njalo baqhubeka besiba lamandla njalo lochuku phezu kwabantu abanengi ababeswela. Okweminyaka eminengi ubuhwaba balabo ababephezulu kwabangela ukuthi izisebenzi zihlukulezeke ngokuswela. Izinothi zazikhuba laba abaswelayo, njalo abaswelayo labo baqala ukuzonda izinothi. {GC 279.3}IEP 279.3

Endaweni ezinengi umnotho wawusezandleni zababusi, njalo izisebenzi zona zaziqhatshile kuphela; babesezandleni zabanikazi ababebaqhatshisele indawo zokuhlala njalo babengela eyinye indlela kulokuthi bamukele lokho ababefuna ukuthi bakubhadale. Umlandu wokukhipha imali eyayizagcina ibandla lesizwe wawela ezisebenzini zelizwe, ababehlawuliswa imali ezinengi nguhulumende labathungameli bebandla. “Ukujabula kwababusi kwakuthathwa njengomthetho omkhulu elizweni, abalimi lezisebenzi babengalamba, kuphela nxa ababusi bejabulile njalo babengela ndaba... Abantu babebanjwa ngamandla zonke izikhathi ukuba benze lokho okwakuthokozisa umnikazi wendawo ababehlala kuyo. Impilo zezisebenzi emaplazini zazizwisa ubuhlungu, ukukhonona kwabo, nxa babethole isibindi sokukhonona, kwakuwela endlebeni ezivalekileyo. Imthethwandaba layo yayikhetha ukulalela lowo ophezulu kulokulalela isisebenzi, abehluleli babethatha imali kubabusi, njalo labo abalemali babesenelisa ukuthola isinqumo abasifunayo, okwabangela ukuthi ilizwe ligcwale ububi. Imali yonke eyayithathwa ezisebenzini yayingafinyeleli ezikhwameni zelizwe, labo ababekhangelelwe ukuba benze umsebenzi lowu babezithathela yona. Njalo amadoda lawa ayekwenza lokhu wona ayengathathelwa mali, njalo ngomthetho babelelungelo lokukhetha izisebenzi zelizwe. Iqula labantu laba ababezenzela umathanda elizweni lalifika inkulungwane ezilikhulu lamatshumi amahlanu, njalo ukuze benelise ukuphila impilo yabo yentokozo izigidi zabantu elizweni lonke zaziphila nzima njalo zilamba.” {GC 279.4}IEP 279.4

Inkantolo yayisiyindawo yokwenza imali njalo leyenkohlakalo. Kwasekungasela ukuthembana phakathi kwabantu lababusi. Zonke izenzo zelizwe zazibonakala zigcwele ubumina lokunxwanela. Okweminyaka edlula amatshumi amahlanu kungakaqali uMvukela isihlalo sasisezandleni zika Louis XV, owayesaziwa njengombusi ongelabuntu, owayethanda ukuzithokozisa njalo owayengaziphathanga. Ngokugcwala kwabantu ababehlukumezekile njalo bengalalwazi, njalo lelizwe lingasela mali, kwakungadingi ilihlo lomprofethi ukuveza ukuthi kwakulempi eyayizakuza maduzane. Nxa wayecebiswa ngabasekeli bakhe inkosi yayijwayele ukuphendula ngamazwi athi: “Zamani ukwenza

ukuthi izinto ziqhubeke zinjalo okwesikhathi engizasiphila, ngemva kokufa kwami kuzakuba ngendlela okumele kube ngayo.” Yonke imizamo yokwenza inguquko elizweni yaba yize. Wabunanzelela bonke ububi obabusenzakala, kodwa kazange abelesibindi kumbe amandla okumelana labo. Iyezi elimnyama elalimelele ilizwe laseFrance lalifanekiswe kahle empendulweni yakhe ethi, “Ngemva kwami, kuyeza isikhukhula!” {GC 280.1}IEP 280.1

Ngokusebenzisa umhawu wamakhosi lababusi, ibandla leRoma lalibaholele ukuthi bagqilaze abantu, besazi ukuthi lokhu kwakuzaqeda isizwe amandla, njalo babelenjongo yokuthi ngale indlela bagcine ababusi labantu bengaphansi kwamandla ebandla. Ngokusebenzisa ilihlo elibanzi bananzelela ukuthi nxa befuna ukugqilaza abantu emcabangweni yabo, kwakumele basuse amandla wokuzicabangela, benze ukuthi bengabi lamandla wokuzikhulula. Ububi obabuphindwe kanengi obabusedlula ukuhlupheka kwabantu, kwaba yikulahlekelwa kwabo ngamandla wokwehlukanisa phakathi kobubi lobuhle. Ngokuswela kwabo iBhayibhili, njalo besele lemfundiso yokubandlulula labo abalenkolo ehlukene leyabo njalo lobugovu, abantu basebegcwele ukungazi lokulandela amasiko, njalo basebephila impilo yobubi, okwasekubangela ukuthi bengenelisi ukuzibusa. {GC 281.1}IEP 281.1

Kodwa umphumela wakho konke lokhu wabonakala usuhlukile kulalowo owawuhlelwe eRoma. Kulokuthi bagcine abantu bevalwe amehlo ukuba babone amanga wemfundiso yebandla, umsebenzi wabo wathela izithelo ezabenza ukuba babengabantu abangakhonziyo, njalo ababelomoya womvukela. Inkolo yeRoma bayizonda bayibiza umntwana wemicabango yamapristi. Babona abathungameli bebandla njengesizatho zokuhlukumezeka kwabo. Babesazi unkulunkulu oyedwa, oweRoma, njalo imfundiso yeRoma yiyo yodwa ababeyazi. Babona ubuhwaba bebandla njengesithelo esisodwa seBhayibhili ngakho abazange bafune ukuzwa ngemfundiso yebandla leRoma. {GC 281.2}IEP 281.2

IRoma yayenze konke ukuhlambaza isimo sikaNkulunkulu baguqula imithetho yakhe, manje abantu basengasafuni ukuzwa ngeBhayibhili njalo loMlobi walo. Ibandla lalizame ukuletha ukukholwa okwakungadingi ukuthi abantu bazicabangele, besithi yikho okwakufundiswa liBhayibhili. Impendulo yakho lokho yabangela ukuthi uVoltaire labanye bakhe bahambise imfundiso eyayiphika ilizwi likaNkulunkulu bagcwalisa indawo yonke itshefu yokuba ngabahedeni. Ibandla lalinyathezele abantu ngaphansi kwesithende salo sensimbi; njalo manje abantu bonke, ababehlukumezekile njalo besebuhlungwini, ekuvukeni kwabo ngaphansi kochuku lwebandla, basusa yonke imigoqo yalo. Ngokugcwala inzondo ngenxa yokugqilaza bamandla ababewahloniphe okwesikhathi esingaka, baphika iqiniso lamanga ndawonye, njalo benza iphutha lokungabi lokungazithibi ngoba becabanga ukuthi lokhu kwakusitsho ukukhululeka, izigqili lezi ezobubi zajabula kulokhu ababecabanga ukuthi kwakuyinkululeko. {GC 281.3}IEP 281.3

Ekuqaleni koMvukela, ngemva kokuvuma kwenkosi, abantu bavunyelwa ukuba labameli abadlula labo abababusi labathungameli bebandla behlangene. Ngale indlela amandla amanengi ayesebantwini, kodwa babengazimiselanga ukuwasebenzisa ngokukhalipha. Ngokufuqwa kwabo ngumoya wokuqondisa uchuku ababedlule kulo, bazimisela ukuqala ukwakha umphakathi. Izwekazi lonke laligcwele ulaka, njalo ababelengqondo ezigcwele ulaka, ngenxa yochuku ababedlule kulo, bazimisela ukutshintsha ubuhlungu ababedlule kubo, njalo lokuphindisela kulabo ababelethe ubuhlungu babo. Labo ababehlukunyeziwe basebefundile ngezenzo zalabo ababebahlukumezile labo baqala ukubahlukumeza. {GC 282.1}IEP 282.1

Ilizwe laseFrance elalingela njabulo lavuna egazini ababelihlanyelile. Umphumela wokuvumela ukuthi babuswe ngamandla waseRoma waba mubi kakhulu. Lapho ilizwe laseFrance ngaphansi kokufuqwa libandla leRoma, elalibase umlilo wakuqala nxa umsebenzi weMvuselelo wawuqala, manje uMvukela owawuholwa ngabantu wawusubasa umlilo omkhulu okwedlula owakuqala. Endaweni efananayo lapho abameli bevangeli bakuqala ababulawa khona, abantu bokuqala manje labo basebetshiswa. Ngokuphika kwabo ivangeli elalizaletha ukusila, ilizwe laseFrance lalivule umnyango langenisa ukungakholwa lokubhubha. Lapho imigoqo kaNkulunkulu eyayinyathezelwe khona, kwatholakala ukuthi imithetho yabantu yayingela mandla wokumisa imizwa yabantu; njalo ilizwe lonke lawela ekuvukeleni lasekuzibuseni. Impi ababeyisungulile belwisana leBhayibhili imile lalamuhla njengesikhathi sochuku embalini yomhlaba wonke. Ukuthula lenjabulo kwasekutshabalalisiwe emizini lasenhliziyweni zabantu. Kwakungasela muntu ophephileyo. Wonke umuntu owayephephile lamuhla wayekhangelwa ngelihlo lokusolwa, njalo wayegwetshwa ngelanga elilandelayo. Udlame njalo lemizwa yabantu yiyo eyayisibusa. {GC 282.2}IEP 282.2

Inkosi ndawonye labathungameli, labanye ababusi, babanjwa ngamandla ukuthi babengaphansi kwabantu laba ababegcwele uchuku. Ukuwomela kwabo ukuphindisela kwabaselwa yisenzo sokubulala inkosi, njalo labo ababehlele ukubulawa kwakhe labo bamlandela balengiswa. Lokhu kwabangela ukuthi kubulawe bonke ababecatshangelwa ukuthi babephikisana loMvukela lowu owawusuqalile. Amajele agcwaliswa izibotshwa, ngakwesinye isikhathi kwakulezibotshwa ezidlula izinkulungwane ezingamakhulu amabili. Amadolobho wonke ayegcwele izehlakalo zochuku. Eyinye ingxenye yabantu yayilwisana leyinye ingxenye bonke besithi bavukela ububi obabulethwe ngabaphathi, okwabangela ukuthi ilizwe laseFrance libe yinsimu enkulu yempi eyayiphakathi kozulu wonke, owayefuqwa lulaka lwemizwa yabo. “Edolobheni laseParis, ukulwa kwakulandelana, njalo umphakathi wawuqumekile usemaqenjini ayefuqwa ngumoya wokutshabalalisa elinye iqembu.” Njalo okwayenza ukuthi kubenzima kakhulu ilizwe laseFrance laqala ukulwisana lamanye amazwe aseEurope. “Ilizwe lalingasela mali, amasotsha ayelwela imbadalo yawo, abantu bonke babephakathi kwendlala, indawo yonke

yayisele iyinkangala ngenxa yempi, njalo ukuphilisana kwabantu kwasekutshabalaliswe yikuzibusa kwabantu.” {GC 283.1}IEP 283.1

Abantu basebefunde kahle izifundo zokuhlukumeza lokwenza uchuku ezazifundiswe yibandla leRoma. Usuku lokuphindisela lwaselufikile ekucineni. Khathesi kwasekungasibo abafundi bakaKrestu abasebephoselwa emgodini njalo ababedonselwa emlilweni. Kwasekukudala babulawa kumbe baphoqelwa ukuthi babaleke baye kwamanye amazwe. Ibandla leRoma manje laselisizwa amandla wokubulala alabo elalibafundise ukuthi bajabulele izenzo zokuchithwa kwegazi. “Umzekeliso wokubulala owawuboniswe ngabaphathi bebandla elizweni laseFrance okweminyaka eminengi eyayedlule, manje yayisisenziwa phezu kwabo ngamandla amakhulu. Indawo zokulengiswa zazibomvu ngegazi lamapristi. Amajele lezihotsha ezazigcwele amaKrestu endulo, manje zasezigcwele labo ababengababulali babo. Bebotshiwe inyawo lezandla, khathesi abathungameli bebandla leRoma bezwa ubuhlungu bonke ibandla elalidlule kibo lingelacala.” {GC 283.2}IEP 283.2

“Kwalandala insuku lapha okwabekwa umthetho omubi okwedlula yonke, lapho kwakungasela muntu owayevunyelwa ukubingelela umakhelwane wakhe kumbe ukukhuleka... kungela ngozi yokwenza icala elikhulu, lapho abathengisi ababegcwele indawo zonke, lapho imililo yokutshisa abantu yayimide njalo isebenza ngamandla wonke, lapho amajele ayenjengomkhumbi othwele izigqili, lapho izifula zazigeleza zigcwele igazi zichithela emfuleni uSeine... Nxa inqola ezazigcwele labo ababegwetshelwe ukufa edolobheni laseParis, abathungameli, ababekhethwe ngumhlangano owawubunjwe ngabantu, babesungula izenzo zochuku ezazingakaze zibonwe ngumuntu edolobheni leli. Inkemba yokubulala yayiphakama isehla ibulala abantu. Imizila yabantu emide yayibulawa ngokuyekela amadwala amakhulu awele phezukwabo. Izikhala zazivulwa ngaphansi kwemikhumbi eyayigcwele abantu bewiswele elwandle. Endaweni yase Arras abantu babenganikwa ithuba lokufa masinyane. Kwakungelamusa onikwayo kungakhathalekile iminyaka lomhlobo wabantu. Inani labantwana elabulawayo lingamakhulu amanengi kakhulu. Abantwana babekhitshwa ebeleni bejikwa abanye bequnywa. Eminyakeni embalwa elitshumi, abantu abanengi babulawa. {GC 284.1}IEP 284.1

Konke lokhu kwenzakala ngendlela uSathane ayefuna kwenziwe ngayo. Lokhu yikho ayesebenze okweminyaka eminengi ukuthi kwenzakale. Indlela asebenza ngayo ngeyokudukisa kusukela ekuqaleni kusiya emaphethelweni, njalo injongo yakhe eyodwa yikuletha ukuhlupheka losizi ebantwini, ukungcolisa indalo kaNkulunkulu, lokunyathezela injongo yezulu yothando, ngale indlela alethe usizi ezulwini. Ngemva kwalokho ngokusebenzisa indlela zakhe zokudukisa uyavala ingqondo zabantu, abenze babeke icala kuNkulunkulu elomphumela wokusebenza kwakhe, sengathi ububi bonke lobu bungaphansi kwamacebo woMdali. Ngendlela efanayo, nxa labo abakade behlukunyezwa bethola ukukhululeka, uyabafuqela ukuthi labo baphindisele ngokwenza uchuku

olufanayo. Kube sekubangela ukuthi umzekeliso lowu wochuku usetshenziswe yilabo abafuna ukuncindezela njengomphumela wokukhululeka kwabantu. {GC 284.2}IEP 284.2

Nxa ingxenye yemfundiso yakhe yamanga isiveziwe, uSathane akwenzayo yikuyivala ngesembatho esinye sokudukisa, njalo abantu abanengi bayayamukela ngendlela efanana leyakuqala. Nxa abantu basebebonile ukuthi inkolo yebandla leRoma yayingamanga, njalo nxa wayengaselamandla wokuthungamela abantu ukuthi bephule umthetho kaNkulunkulu ngokusebenzisa ibandla leli, waqhubeka ngokubenza ukuthi babone ukukholwa konke njengokuncindezelwa, njalo lokuthi bebone iBhayibhili njenge nganekwane; njalo ngokulahla imilayo kaNkulunkulu, bazinikela ebubini obungelamkhawulo. {GC 285.1}IEP 285.1

Iphutha elikhulu okwedlula wonke elenziwa yizakhamizi zelizwe laseFrance lalingelokulahla iqiniso elilodwa elikhulu kulawo wonke: elokuthi ukukhululeka kweqiniso kweyame ekulandeleni imithetho kaNkulunkulu. “Kungathi ngabe walela imilayo yami! Ngabe izibusiso zakho zazizakuba njengomfula ogelezayo, lokuphumelela kwakho kube njengamagagasi olwandle.” “Inkosi ithi: Kakulakuthula lakancinyane kwababi.” (Isaya 48: 18, 22). “Kodwa ongilalelayo uzakuhlala evikelekile, achelese, angabi lavalo ngokubi.” (Izaga 1:33). {GC 285.2}IEP 285.2

Labo abangakholwayo ukuthi kuloNkulunkulu ezulwini, labahlamuki bakhetha ukutshiya inkolo njalo baphike umthetho kaNkulunkulu; kodwa umphumela wendonsela yabo uyabonisa ukuthi impilakahle yabantu ibambene lokulandelwa kwemilayo yakhe. Labo abangafuni ukufunda isifundo egwalweni lukaNkulunkulu bayaxwayiswa ukuthi basifunde embalini yamazwe. {GC 285.3}IEP 285.3

Nxa uSathane wayesebenzisa ibandla leRoma ukuholela abantu ukuthi bephule imilayo, amaqhinga wakhe ayefihlakele, njalo umsebenzi wakhe wawufihlakele okukuthi ububi lokuhlupheka okwalandelayo kwakunzima ukuthi kubonakale njengezithelo zokwephula imilayo. Njalo amandla wakhe ayevinjelwe nguMoya kaNkulunkulu okwabangela ukuthi injongo yakhe ingafezeki ngokuphelela. Abantu abazange benelise ukulandelela umphumela ukuthi bayelungisa insika yokuhlupheka kwabo. Kodwa ngenxa yoMvukela umthetho kaNkulunkulu wabekwa eceleni ephalemende enkulu. Njalo ekubuseni kochuku okwalandelayo, ukusebenza kwensika lesiphetho kwabasobala emehlweni womuntu wonke. {GC 285.4}IEP 285.4

Nxa ilizwe laseFrance laseliphike uNkulunkulu phambi komuntu wonke njalo labeka eceleni iBhayibhili, abantu ababi lemimoya emibi bathokoza ngoba basebethole lokhu ababekade bekufuna, umbuso owawungela migoqo yemilayo kaNkulunkulu. Ngokuba isigwebo sokwenza okubi sasingabekwanga masinyane, ngakho inhliziyo zamadodana womuntu “zagxila kibo ukuthi benze okubi.” (Umtshumayeli 8:11). Kodwa ukwephulwa komthetho olungileyo njalo Longcwele ekucineni kuletha ukubhubha. Loba nje ukujeziswa

kungafikanga masinya, ububi babantu babusebenzela ukubhubha okwakuzabehlela. Amakhulu eminyaka wokuhlamukela iqiniso lokwenza amacala ayelokhu ebabekela ulaka olwaluzakwehla ngusuku lokwahlulela, njalo nxa inkezo yokona kwabo yayisigcwele, labo abaphika uNkulunkulu bafunda sekungasela thuba lokubuyela emuva, ukuthi kuyinto eyesabekayo ukuqeda ukubekezela kwezulu. UMoya kaNkulunkulu ovikela abantu, oyiwo obamba amandla kaSathane wochuku, wawususususiwe, njalo lowo ojabuliswa yikuhlupheka kwabantu wanikwa imvumo yokwenza intando yakhe. Labo ababekhethe umsebenzi wokuhlamuka, batshiywa ukuthi bavune izithelo zakhona, kwazekwafika isikhathi lapho ilizwe lonke elaseligcwele amacala asebeka okokuthi akula siba olungaloba luchaze konke okwenzakalayo. Kusukela endaweni zonke ezasezibhidliziwe, kwezwakala ukukhala kosizi okumangalisayo. Ilizwe laseFrance lazanyazanyiswa kwangathi yikuzamazama komhlaba. Ukukholwa, lemithetho, lenhlalakahle yabantu, lezimuli, lelizwe, lebandla, konke lokhu kwatshaywa yisandla esasiphakanyiselwe ukulwisana lomthetho kaNkulunkulu. Amazwi wendoda ehlakaniphileyo agcwaliseka athi: “Kodwa omubi uwiswa yibubi bakhe.” (Izaga 11:5). “Lanxa isoni sisenza okubi izikhathi ezilikhulu, siphile isikhathi eside, kodwa ngiyazi ukuthi kuzabalungela abamesabayo uNkulunkulu, ngoba bayamesaba kodwa akusoke kubalungele ababi.” (Umtshumayeli 8:12,13). “Ngoba babezonda ukwazi, bengakhethanga ukwesaba iNkosi;” “Ngakhoke bazakudla izithelo zokuhamba kwabo, basuthiswe ngamacebo abo.” (Izaga 1: 29, 31). {GC 286.1}IEP 286.1

Ofakazi bakaNkulunkulu, ababebulawe ngamandla lawa ayethuka uNkulunkulu “ayephume emgodini ongelamkhawulo,” babengasoke bethule kokuphela. “Kwathi ngemva kwalezonsuku ezintathu ezilengxenye yosuku umoya wokuphila ovela kuNkulunkulu wangena kubo, basebesukuma besima ngenyawo zabo, abababonayo behlelwa yikwesaba okukhulu.” (Isambulo 11:11). Kwakungomnyaka ka1793 lapho imithetho eyayivimbela inkolo yesiKrestu njalo leyayikhiphe iBhayibhili elizweni yayifakwe yiphalamende yaseFrance. Ngemva kweminyaka emithathu lengxenye, umhlangano ofananayo wabeka umthetho owawusesula umthetho lowu. Umhlaba wonke wema umangele nxa wawubona ububi obabubangelwe yikuphika uMbhalo Ongcwele, abantu bonke bananzelela ukuqakatheka kokukholwa kuNkulunkulu laseLizwini lakhe njengensika yokuphila lokuziphatha. INkosi yathi: “Ngubani omklolodeleyo wamthuka na? Uphakamisele bani ilizwi lakho na? Ukhangele bani ngokuzikhukhumeza na? NgoNgcwele kaIsrayeli.” (Isaya 37:23). “Ngakhoke ngizabatshengisa lokhu, ngalesisikhathi ngizabazisa amandla ami lobukhulu bami, bazakwazi ukuthi ngiyiNkosi.” (Jeremiya 16: 21). {GC 287.1}IEP 287.1

Nxa ekhuluma ngofakazi laba ababili umprofethi uyaqhubeka esithi: “Basebesizwa ilizwi elikhulu livela ezulwini lisithi kibo: Yenyukelani lapha. Basebesenyukela ezulwini ngeyezi’ lezitha zabo zibabona.” (Isambulo 11:12). Njengoba ilizwe laseFrance laliqale impi lisilwa labafakazi bakaNkulunkulu ababili, ofakazi laba baphakanyisiwe kusukela

lapho okwedlula izikhathi zonke. Ngomyaka ka1804 inhlanganiso ebizwa ngokuthi British and Foreign Bible Society yasungulwa. Lokhu kwalandelwa zinhlanganiso ezihambelana layo, ezazilengatsha ezinengi, kuzwekazi laseEurope. Ngomnyaka ka 1816 kwasungulwa inhlanganiso yeAmerican Bible Society. Ngemva kokusungulwa kwenhlanganiso yeBritish Society, iBhayibhili laseliphendulelwe endimini ezingamatshumi amahlanu. Kuzofika lamhlanje seliphendulelwe endimini ezingamakhulu amanengi. {GC 287.2}IEP 287.2

Okweminyaka engamatshumi amahlanu kungakafiki umnyaka ka1792, abantu babenganaki abatshumayeli ababevela kwamanye amazwe. Kwakungela inhlanganiso ezazibunjiwe, njalo kwakulamandla amalutshwana ayeyenze imizamo yokuhambisa ivangeli emazweni lapho okwakulabahedeni khona. Kodwa ngemva kwesikhatshana kwabalenguquko enkulu. Abantu basebekhathele ngokubona izithelo zokuzibusa njalo bananzelela indingeko yokwazi uNkulunkulu njalo lenkolo yakhe. Kusukela kulesi isikhathi umsebenzi wokutshumayela kwamanye amazwe waqala ukukhula ngendlela eyayingazange ibonakale. {GC 287.3}IEP 287.3

Ukwanda kolwazi ekwenziweni kwengwalo kwanika umsebenzi lowu umdladla omkhulu, iBhayibhili lahanjiswa endaweni ezinengi. Ukukhula kwendlela zokukhulumisana phakathi kwamazwe, lokwephulwa kwemigoqo yasendulo eyokungabambani kwamazwe, njalo lokuwa kwamandla wombuso weRoma kwavula indlela yokuthi ilizwi likaNkulunkulu lingene. Okweminyaka eminengi iBhayibhili selithengisiwe kungela kuvinjelwa emigwaqweni yedolobho laseRoma, njalo selithwalelwe endaweni zonke okulabantu khona emhlabeni wonke jikelele. {GC 288.1}IEP 288.1

UVoltaire owayengakholwa elizweni laseFrance wake watsho amazwi alandelayo ngokuzikhukhumeza: “Ngikhathele ngokuzwa abantu bephindaphinda amazwi wokuthi amadoda alitshumi lambili yiwo awasungula inkolo yesiKrestu. Ngizabonisa wonke umuntu ukuthi umuntu oyedwa ulamandla wokuyiqeda inkolo leyi.” Sekudlule iminyaka eminengi ngemva kokufa kwakhe. Izigidi zabantu sezike zangena empini leyi eyokulwisana leBhayibhili. Kodwa lisesekhatshana lokuthi libhujiswe, okungangokuthi lapho ayelikhulu kuphela ngesikhathi sikaVoltaire manje sekulenkulungwane ezilitshumi, yebo, inkulungwane ezilikhulu zogwalo lukaNkulunkulu. Emazwini womunye uMvuseleli ekuqaleni nxa wayekhuluma ngebandla lesiKrestu wathi: “IBhayibhili liyinsimbi esiqede izando ezinengi.” INkosi yona ithi: “Kakulasikhali esikhandelwa wena esizakuphumelela, bonke abakumangalelayo bazakwehluleka.” (Isaya 54:17) {GC 288.2}IEP 288.2

“Ilizwi likaNkulunkulu lizakuma kuze kube nini lanini.” (Isaya 40:8). “Imithetho yayo yonke ithembekile. Imiswe kuze kube nininini, yenziwa ngeqiniso langobuqotho.” (Amahubo 111: 7,8). Loba yini eyakhelwe phezu kwamandla womuntu izatshabalaliswa,

kodwa lokho okwakhelwe phezu kwedwala lelizwi likaNkulunkulu elingaguqukiyo kuzakuma inaphakade. {GC 288.3}IEP 288.3

Isahluko 16—Izihambi Ezafumana ilizwe LaseMelika.

Abavuseleli baselizweni leNgilandi, loba nje babephikise imfundiso yeRoma, kodwa babesele bebambelele kwezinye imfundiso zebandla. Ngale indlela loba amandla lamasiko eRoma ayesephikiwe, kodwa inkonzo ezinengi lemfundiso ezinye zangeniswa ebandleni laseNgilandi. Baqala ukufundisa ukuthi lezi kwakungasizo izinto ezingcolisa umzwangedwa; batsho lokuthi loba zazingekho eBhayibhilini, njalo zazingabalulekanga, futhi zinganqatshelwanga, lokhu kwakusitsho ukuthi ukuzenza kwakungabangeli ukona. Ukulandela imfundiso lezi kwabangela ukuthi ibandla leNgilandi lingabi lomehluko omkhulu lebandla leRoma, njalo basebenzisa amazwi wokuthi lokhu kwakuzabangela ukuthi amalunga ebandla eRoma amukele imfundiso yeMvuselelo. {GC 289.1}IEP 289.1

Kulabo ababekhethe ukuyekethisa, amazwi lawa abangela ukuthi basuthiseke ngesenzo lesi. Kodwa kwakukhona elinye iqula elingakubonanga ngendlela efanayo. Ngesizatho sokuthi amasiko lawa “ayesakha ibholoho phakathi kweRoma leMvuselelo” (Martyn, vol 5, pg 22), engqondweni zabo kwakuyisizatho esifaneleyo ukuthi engagcinwa. Bawakhangela njengemfanekiso yokugqilazwa kwabo, abasebekhululwe kikho njalo ababengafisi ukubuyela kikho. Bafumana ukuthi uNkulunkulu elizwini lakhe wayehlelile imithetho yokunqanda indlela okumele akhonzwe ngayo, njalo lokuthi abantu abalalungelo lokwengeza lokuphungula kulokho okubhaliweyo. Isenzo lesi sokuphambuka eqinisweni saba ngesokuzama ukususa amandla kaNkulunkulu endaweni yawo bafaka awebandla. Ibandla leRoma laqala ngokungenisa lokhu uNkulunkulu ayengakwalanga, bacina ngokuphika lokho ayekubambanisile. {GC 289.2}IEP 289.2

Abantu abanengi bafisa ukubuyela ekuhlambulukeni lasebuhleni besimo okwakusebandleni lasendulo. Babona wonke amasiko webandla laseNgilandi njengendlela yokukhonza izithombe, njalo abenelisanga ukuhlanganela ekukhonzeni kwalo. Kodwa ngokuba ibandla lalisekelwa ngamandla wombusazwe, alizange livumele ukuthi intando yalo iphikiswe. Kwakulomthetho owawusitsho ukuthi kwakumele wonke umuntu ayekhonza ebandleni leli, njalo yonke imbuthano yokukhonza eyayingekho emthethweni yayingavunyelwa, njalo bonke ababephikisana lomthetho lowo babegwetshwelwa ukuxotshwa elizweni kanye lokufa. {GC 290.1}IEP 290.1

Ekuqaleni komnyaka ka1600 inkosi eyayisanda kuthatha isihlalo elizweni laseNgilandi yenza kwabasobala ukuthi yayizimisele ukwenza ukuthi abantu bohlanga lwamaPuritans, “balandele umthetho welizwe, kumbe ... abaxotshele ngaphandle komhlabathi welizwe, kumbe okwedlula lokhu.”- (George Bancroft, History of the United States of America, pt. 1, ch. 12, par. 6.) Babezingelwa, behlukunyezwa, njalo bephoselwa emajele, kwabasobala kibo ukuthi ikusasa labo lalingelakuthula, njalo abanengi

bananzelela ukuthi nxa babefuna ukukhonza uNkulunkulu ngokukhululeka, ilizwe “laseNgilandi laselifike ezingeni lokungabi yindawo yokuhlala.” (J.G. Palfrey, History of New England, ch. 3, par. 43.) Abanengi bazimisela ukuyaphephela elizweni laseHolland. Bahlangana lobunzima, balahlekelwa yinotho yabo njalo abanye baphoselwa emajele. Injongo yabo yavinjelwa, abanengi babethengiswa ezandleni zezitha zabo. Kodwa ukuzimisela kwabo ekucineni kwanqoba, abanengi babo bathola ukuthula elizweni laseDutch Republic. {GC 290.2}IEP 290.2

Ekubalekeni kwabo babetshiye izindlu zabo, lempahla zabo, kanye lendlela zokuziphilisa. Babeyizihambi elizweni ababengalijwayelanga, elalilabantu abakhuluma ulimi abangalwaziyo njalo ababelamasiko ahlukeneyo. Isimo sabenza ukuthi badinge indlela entsha yokuziphilisa ukuze benelise ukuthola ukudla. Abantu abatsha ababekade bephila ngokulima, bafunda eyinye imisebenzi yezandla. Kodwa bamukela umumo ababekuwo ngentokozo abazange bachithe isikhathi bengenzi lutho. Loba nje babengabantu abaswelayo, baqhubeka bebonga uNkulunkulu ngezibusiso zakhe ayebanike zona, njalo bathola intokozo ekukhonzeni uNkulunkulu bengela kuhlukunyezwa. “Babesazi ukuthi babeyizihambi emhlabeni, njalo ababekanga amehlo abo ezintweni lezi, kodwa baphakamisela amehlo wabo ezulwini, ikhaya labo elithandekayo, baduduzeka emoyeni yabo.” — (Bancroft, pt. 1, ch. 12, par. 15). {GC 290.3}IEP 290.3

Phakathi kokuba yiziphepheli lobunzima uthando lwabo njalo lokukholwa kwaqina ngamandla. Bathembela ezithembisweni zikaNkulunkulu, njalo kazange abalahle ezikhathini lapho ababemdinga khona. Ingilosi zakhe zaziseduze kwabo, ukubaqinisa lokubaxhasa. Njalo nxa isandla sikaNkulunkulu sasibonakala sengathi sasibakhomba phetsheya kolwandle, endaweni lapho ababezazisungulela khona ilizwe, njalo batshiyele usapho lwabo ilifa eliligugu lokukhonza uNkulunkulu bekhululekile, bazimisela ukuyaphambili, ngesibindi beholwa lizulu. {GC 291.1}IEP 291.1

UNkulunkulu wayevumele inhlupho ukuthi zibuye ebantwini bakhe ukuze abalungiselele ukufeza injongo yakhe yomusa kibo. Ibandla laseliwile, ukwenzela ukuthi ekucineni liphakanyiswe. UNkulunkulu wayeselungele ukubonisa amandla wakhe kibo, ukunika umhlaba obunye ubufakazi bokuthi ngeke alahle labo abamthembayo. Wayesehlele konke ukuthi aphendule ulaka lukaSathane njalo lamacebo abantu ababi, ekucineni konke lokhu kwaba lithuba lokuthi athathe abantu bakhe abafake endaweni ephephileyo. Ukuhlukunyezwa lokuba yiziphepheli kwasekuvulela indlela inkululeko. {GC 291.2}IEP 291.2

Nxa basebebanjwe ngamandla ukuthi bahlukane lebandla laseNgilandi, amaPuritans abambana ngesivumelwano esingcwele, njengabantu bakaNkulunkulu abakhululekileyo, “ukuthi bahambe ndawonye entandweni yakhe yonke eveziweyo kumbe eyayizavezwa kibo.”- (J. Brown, The Pilgrim Fathers, page 74.) Lapha babonisa umoya wemvuselelo

weqiniso, wona oyinsika yenkolo yeqiniso. Kwakungenxa yenjongo leyi okwabangela ukuthi izihambi lezi zisuke elizweni laseHolland besiyadinga ikhaya emhlabeni omutsha. UJohn Robinson, umfundisi wabo, uNkulunkulu ayengavumanga ukuthi ahambe labo, nxa wayebavalelisa wathi: {GC 291.3}IEP 291.3

"Bathandekayo manje sesisehlukana, njalo iNkosi iyakwazi ukuthi ngizabuya ngibone ubuso benu na. Kodwa loba uNkulunkulu ekuhlelile loba engakuhlelanga, ngiyalikhuthaza phambi kaNkulunkulu njalo lengilosi zakhe ukuthi lingilandele kuphela lapho ebengilandela uKrestu kuphela. Nxa kusenzeka uNkulunkulu alivezele amanye amaqiniso esebenzisa eyinye inceku yakhe, lihlale lilindele ukulamukela, ngendlela efanayo elalihlala lilendele ukwamukela iqiniso kimi; ngoba ngiyazi ukuthi iNkosi ilamaqiniso amanye njalo lokukhanya esezawaveza elizwini layo eliNgcwele."- (Martyn, vol. 5, p. 70). {GC 291.4}IEP 291.4

"Kweyami ingxenye, angeke ngikhalele ngokwaneleyo isimo samabandla azibiza ngokuthi aguqukile, lawo asefike esikhathini lesi kwezokukholwa, njalo angafisiyo ukuqhubekele phambili edinga amaqiniso adlula lawo abawatshiyelwa ngabavuseleli abawasungulayo. Abalandeli bakaLuther ngeke baqhubekele phambili badlule lapho uLuther acina khona; ...njalo labalandeli bakaCalvin, elibabonayo, bame lapho abatshiywa khona, yinceku kaNkulunkulu, yena ongabonanga zonke izinto. Lokhu kulusizi okumele sibubule ngalo, ngoba loba nje babeyizibani ezikhanyayo ngesikhathi sabo, kodwa abazange bajule ngokuphelela elizwini likaNkulunkulu, kodwa ngabe bebesaphila lamhlanje, bebezabe belungele ukwamukela amaqiniso amatsha ngendlela efana laleyo abamukela ngayo iqiniso ngokwakuqala."- (D. Neal, History of the Puritans, vol. 1, p. 269.) {GC 292.1}IEP 292.1

"Likhumbule isifungo senu sebandla, esokuthi lavuma ukuhamba endleleni zonke zikaNkulunkulu, eziveziweyo lalezo ezizavezwa kini. Likhumbule isithembiso lesifungo senu kuNkulunkulu lakubazalwane benu, sokwamukela konke ukukhanya njalo leqiniso elizavezwa kini elivela elizwini lakhe; ngoba akwenzeki ukuthi inkolo yamaKrestu iphume ebunyameni obungaka, lolwazi njalo lokulunga kuhle kubuye ngokuphelela esikhathini esisodwa."- (Martyn, vol. 5, pp. 70, 71). {GC 292.2}IEP 292.2

Kwakuyikufisa ukukhululeka komzwangedwa okwafuqa abantu laba ukuthi babelesibindi sokumelana lobunzima bokuhamba uhambo olude kangaka elwandle, lobunzima bokuba senkangala, njalo ngesibusiso sikaNkulunkulu sokubeka insika yelizwe elikhulu emhlabathini waseAmerica. Loba nje babengabantu abathembekileyo njalo ababemesaba uNkulunkulu izihambi lezi azizange ziqedisise ngokuphelela imfundiso yokukhululeka kwezokukhonza. Inkululeko ababedele konke ukuthi bayithole babengakazimiseli ukuyinika abanye. "Balutshwana, lakulabo ababeqeqetshile njalo lakulabo ababefisa ukuthi abantu bafunde ukwenza okuhle phakathi kweminyaka leyi,

ababelokuqedisisa okupheleleyo ngemfundiso leyi emqoka, eyikukhula kwalokho okuvezwe eThestamenteni eLitsha, ephakamisa uNkulunkulu njengomahluleli oyedwa wokukholwa." (Ibid, vol. 5, p. 297.) Imfundiso yokuthi uNkulunkulu wanika ibandla ilungelo lokulawula umzwangedwa, njalo lokuchaza lokujezisa labo abafundisa lokho okuphambene lebandla, ngeyinye ebonisa ukujula kwamaphutha alethwa ngumbuso kapapa. Loba nje abavuseleli baphika imfundiso yeRoma, babengakhululekanga ngokuphelela emoyeni weRoma wokungamukeli labo abahlukene labo. Ubunyama obukhulu, ababephile phakathi kwabo ngaphansi kwamandla weRoma, umbuso wabopapa wawembese inkolo yesiKrestu, njalo lakathesi ingubo leyi yayingakasuswa yonke. Omunye wabafundisi endaweni yaseMassachusetts Bay wathi: "Kwakungenxa yokwamukela labo abalenkolo ehlukeneyo okwabangela ukuthi umhlaba uphike isiKrestu; njalo ibandla alizange lilimale ngokujezisa abahlamuki."- (Ibid, vol. 5, p. 335). Amazwi lawa amukelwa ngabahambi laba kwabekwa ukuthi kuphela amalunga ebandla ayelelungelo lokubeka imithetho yelizwe. Labo basungula ibandla lelizwe, bonke abantu kwakumele banikele ukwenzela ukuthi abafundisi babhadalwe, njalo labahluleli ababeqhatshelwe ukujezisa abahlamuki. Ngale indlela amandla wonke wombusazwe ayesezandleni zebandla. Akuzange kuthathe isikhathi ukuthi imithetho leyi ilethe ukuhlukunyezwa futhi. {GC 292.3}IEP 292.3

Ngemva kweminyaka elitshumi lanye besungule indawo yakuqala, uRoger Williams wafika laye emhlabeni omutsha. Njengabahambi bakuqala laye wayeze ukuba azothola ukukhululeka kwezokholo, kodwa yena wayehlukene labo, ngoba wabona lokho okwakubonwe ngabalutshwane endaweni leyi, ukuthi inkululeko leyi yayingeyo muntu wonke kungakhathalekile ukuthi babekholwani. Wayengumuntu owayezimisele ukufumana iqiniso, njengo Robinson wayekholwa ukuthi iqiniso lonke lalingakavezwa. UWilliams "wayengumuntu wakuqala kumaKrestu alamuhla owasungula iphalamende phezu kwemfundiso yokukhululeka kwabantu kwezenkolo, lelungelo lokuba lombono ohlukene lowabanye, phambi komthetho."- (Bancroft, pt. 1, ch. 15, par. 16.) Wakwenza kwacaca ukuthi kwakungumsebenzi kamantshi owokuthonisisa amacala, kodwa hatshi owokulawula umzwangedwa. "Umphakathi loba umahluleli ulelungelo lokuhlela lokho okufanele umuntu wonke, kodwa nxa bezama ukutshela abantu indlela okumele bakhonze ngayo uNkulunkulu, bayabe sebelahlekile, njalo ngeke kube lokuvikeleka, ngoba kusobala ukuthi umahluleli kalamandla, usengakhuluma imicabango yakhe aphakamise inkolo ethile lamuhla, kusasa atsho eyinye ehlukeneyo, njengalokho okwenziwe elizweni laseNgilandi ngamakhosi ahlukeneyo, njalo langabopapa lemihlangano ehlukeneyo ebandleni laseRoma, okubangele ukuthi ukukholwa kube yintaba yokusangana."- (Martyn, vol. 5, p. 340.) {GC 293.1}IEP 293.1

Ukuya enkonzweni ebandleni leli elaselisunguliwe kwakungumthetho owawu lesigwebo sokuhlawuliswa kumbe ukuya ejele kulabo ababengakwenzi lokho." UWilliams

wawukhipha umthetho lowu; owawumubi okwedlula yonke elizweni laseNgilandi owawubamba abantu ngamandla ukuthi baye ezinkonzweni. Ukubamba abantu ngamandla ukuthi babambane lalabo abakholwa ngokwehlukeneyo, wakubona njengokwephula amalungelo wabo, lokudonsela labo abangakholwayo enkonzweni wakubona njengokwamukela abazenzisi... ‘Akulamuntu okumele abanjwe ngamandla ukuthi akhonze, kumbe ukuthi aqhubeke ekhonza yena engathandi.’ Labo ababephikisana laye bathi: ‘Ini! Kambe lowo oqhatshiweyo akufanelanga ajabulise omqhatshileyo na? ‘Yebo’, waphendula, ‘kulabo abamqhatshileyo.’”- (Bancroft, pt. 1, ch. 15, par. 2). {GC 294.1}IEP 294.1

URoger Williams wayengumfundisi othembekileyo njalo othandekayo, indoda eyayilezipho ezingajwayelekanga, njalo owayelobuntu obungaguqukiyo njalo lothando lweqiniso, loba kwakunjalo ukwala kwakhe ukuthi omantshi babelamandla phezu kwebandla, njalo lokufundisa kwakhe ukuthi abantu babelelungelo lokuzikhethela inkolo yabo, akuzange kwamukeleke. Ukwamukelwa kwemfundiso leyi kwakhulunywa ukuthi “kwakuzaphambanisa insika yelizwe.”- (Ibid, pt. 1, ch. 15, par. 10.) Ngakho wagwetshelwa ukuthi axotshwe endaweni leyi, njalo ekucineni ukuze abalekele ukuphoselwa entolongweni, wabaleka phakathi komqando leziphepho esiya endaweni eyayingakaze ihlalwe ngumuntu. {GC 294.2}IEP 294.2

“Okwamaviki alitshumi lane,” waloba, “ngadlula ebuhlungwini ngingazi ukuthi isinkwa lokulala kwakusitshoni.” Kodwa “amawabayi anginika ukudla enkangala,” njalo isihlahla elilobhalu ezikhathini ezinengi sasisiba yindawo yakhe yokulala. - (Martyn, vol. 5, pp. 349, 350.) Ngale indlela waqhubeka ngohambo lwakhe olubuhlungu phakathi konqwaqwane legusu, waze wayathola usizo phakathi kwabantu bohlanga lwamaNdiya ayesethole uthando lwabo ngenxa yemizamo yakhe yokubafundisa ngevangeli. {GC 294.3}IEP 294.3

Ekucineni waqhubeka ngohambo lwakhe ngemva kwezinyanga ezimbalwa wayafika ekhunjini lwaseNarragansett Bay, lapho afaka khona isikhonkwane selizwe lakuqala elamukela ilungelo lokukhonza ngokwakuqala. Insika yemfundiso yendawo kaRoger Williams yayingeyokuthi “wonke umuntu kumele abelelungelo lokukhonza uNkulunkulu ngendlela yokukhanya okufinyelele ngayo umzwangedwa wakhe.”- (Ibid, vol. 5, p. 354.) Ilizwe lakhe elincane, iRhode Island, laba yindawo yokuphephela kulabo ababehlukumezekile, njalo lakhula laphumelela kwaze kwafika ukuthi insika yemfundiso yalo, kwezombusazwe lakwezenkolo, ibe yinsika yelizwe laseAmerica. {GC 295.1}IEP 295.1

Phakathi kogwalo lolu oludala olwabhalwa ngabokhokho bethu njengogwalo lwamalungelo abantu, olubizwa njengogwalo lukazibuse babhala bathi: “Sibamba amaqiniso lawa ukuthi asobala, ukuthi wonke umuntu udalwe ngokulingana; ukuthi

banikwe nguMdali amalungelo okungamelanga aphanjaniswe; lawo phakathi kwawo lilungelo lempilo, lelenkululeko, njalo lesifiso sokudinga injabulo.” Njalo isisekelo sombuso sinika isiqiniseko ngamazwi acacileyo ukuthi umzwangedwa akumelanga uthintwe: “Akusoke kube lomhloliso wokukholwa ozasetshenziswa ukuthi umuntu afanele isikhundla phakathi kwelizwe.” “Iphalamende ayisoke ifake umthetho ohlonipha ukusungulwa kwenkolo, kumbe ukuvimbela ukukhonza kwabantu bekhululekile ngokufanayo.” {GC 295.2}IEP 295.2

“Labo ababhala ugwalo lwamalungelo bananzelala iqiniso elingayikudlula elokuthi ubudlelwano bomuntu loNkulunkulu buphezu kwemithetho yabantu, njalo lokuthi amalungelo wakhe wokuba lomzwangedwa awathintwa. Umcabango kawuzange udingeke ekuvezeni iqiniso leli, siyakwazi lokhu enhliziyweni zethu. Kuyikwazi lokhu, ekuphikeni imthetho yabantu, okwaqinisa labo abafela iqiniso phakathi kochuku lamalangabi. Bananzelela ukuthi umsebenzi wabo kuNkulunkulu wawumkhulu okwedlula imithetho yabantu, njalo lokuthi umuntu wayengeke asebenzise amandla wakhe phezu komzwangedwa wabo. Lokhu kuyimfundiso esizalwa layo, engeke yasuswa ngumuntu.” — (Congressional documents (USA), SERIAL No. 200, document No. 271.) {GC 295.3}IEP 295.3

Nxa umbiko wawufika emazweni amanengi aseEurope, ngendawo lapho wonke umuntu owayesenelisa khona ukukholisa izithelo zamandla wakhe njalo lokulandela umzwangedwa wakhe, inkulungwane zabantu zezangobunengi ekhunjini lomhlaba lowu omutsha. Indawo okwasekwakhe khona abantu zaqala ukwanda. “Indawo yaseMasschussetts, ngaphansi komthetho oqakathekileyo, yanika abantu ukwamukelwa kungekho mbadalo, kusetshenziswa isamba selizwe, emuntwini wonke kungakhathalekile amazwe ababebuya kuwo, kibo bonke ababebalekela izimpi lendlala, kumbe ukuhlukumeza kwezitha zabo.’ Ngale indlela bonke ababelahliwe njalo bexotshiwe, ngaphansi komthetho benziwa izethekeli zale indawo.” — (Martyn, vol. 5, p. 417.) Phakathi kweminyaka engamatshumi amabili kusukela ekufikeni kwabo kwakuqala endaweni yasePlymouth, abantu abedlula inkulungwane basebeyakhile elizweni elitsha. {GC 296.1}IEP 296.1

Ukwenzela ukuthi beyenelise ukuthola lokhu ababekufisa, “babesuthisekile ngokuthi baziphilise ngokuphila impilo yokusebenza nzima lokuzidela. Abafunanga lutho emhlabathini edlula ukusebenza kwabo. Kwakungekho umcabango wegolide owabangela ukuthi balahlekelwe yindlela yabo... Babelokusuthiseka ngempilo yabo eyayiqhubeka kancane kancane. Babekezela nxa babedlula ebunzimeni basenkangala, bethelela isihlahla sabo senkululeko ngenyembezi zabo, njalo langamaginqo wabo, impande yaso yaze yangena yatshona emhlabathini.” {GC 296.2}IEP 296.2

IBhayibhili laphakanyiswa njengensika yokukholwa, umthombo wokuhlakanipha, njalo lenziki yokukhululeka. Imfundiso yalo yayifundiswa emakhaya, ezikolo, njalo lasebandleni, njalo izithelo zokwenza lokhu zabonakala ekwandeni kolwazi, lasekulungeni, njalo lokuzithibeni. Omunye sengaba yisakhamizi esabelweni samaPuritan, “engakaze abone isidakwa, kumbe ezwe inhlamba, kumbe abone umuntu ophila ngokucela.” — (Bancroft, pt. 1, ch. 19, par. 25.) Kwaboniswa sobala ukuthi imfundiso yeBhayibhili yiyo evikela ukuphumelela kwelizwe. Indawo lezi ezazingela notho enengi zakhula zaba ngamadolobho amakhulu abambeneyo, njalo umhlaba wonke wakhangela ngokumangala nxa babebona ukuthula njalo lokuphumelela “kwebandla elalingela papa, njalo lelizwe elalingela nkosi.” {GC 296.3}IEP 296.3

Kodwa ngokuhamba kwesikhathi inani labantu abanengi laselihangwa yikuya lalo endaweni yase-America, abanye babefuqwa yinjongo ehlukene lalabo ababeqale ukuyakhona beyizihambi. Loba nje ukukholwa okufana lokwasendulo lokulunga kwakulendonsela enkulu, ngemva kwesikhathi amandla wakho aqala ukwehla nxa kwakulokhe kusanda abantu ababefuqwa yizifiso zokuthola inotho yasemhlabeni. {GC 296.4}IEP 296.4

Umthetho owawufakwe ngabahlali bakuqala owokuvumela kuphela amalunga ebandla ukuthi babelesandla ekukhethweni kwezisebenzi zelizwe, waletha umphumela omubi. Isinqumo lesi sasifakelwe ukuba senze ilizwe lihlale lihlambulukile, kodwa kwacina kungcolisa ibandla. Ubufakazi bokuba ngumzalwane babufuneka ukuze umuntu athole isikhundla, lokhu kwenza ukuthi abantu abanengi ababefuna izikhundla bangene ebandleni inhliziyo zabo zingaphendukanga. Ngaleso isizatho amabandla amanengi agcwala abantu ababengaphendukanga, njalo lasemsebenzini wokuba ngabafundisi kwakukhona labo ababelamaphutha njalo bengazi ngamandla kaMoya oyiNgcwele awokuguqula inhliziyo zabantu. Ngakhoke futhi kwabonakala izithelo ezimbi, ezazibonakele embalini yebandla ngesikhathi sikaConstantine kuze kube lalamuhla, lokhu kuyikuzama ukwakha ibandla kusetshenziswa amandla welizwe, ukucela ukuxhaswa ngamandla omhlaba ukumisa ivangeli lalowo owathi: “Umbuso wami kawusiwo walumhlaba.” (Johane 18: 36) Ukubambana kwebandla lelizwe, loba kukuncane kangakanani, loba nje kungabonakala sengathi kuletha umhlaba duze lebandla, eqinisweni kuletha ibandla duze lomhlaba. {GC 297.1}IEP 297.1

Imfundiso emqoka eyalwelwa nguRobinson loRoger Williams, eyokuthi iqiniso lihlala likhula, leyokuthi amaKrestu kumele ahlale elungele ukwamukela ukukhanya okuvela elizwini likaNkulunkulu, yalahlekela labo abeza ngemva kwabo. Amabandla aseAmerica, lalawo awaseEurope, wona ayephakanyiswe kangaka ukuthi amukele imfundiso yeMvuselelo, ahluleka ukuqhubekela phambili endleleni yemvuselelo. Loba nje amadoda ambalwa ayethembekile abakhona, ezikhathini ezehlukeneyo, ukufundisa iqiniso njalo lokuveza amaphutha, inengi labantu, njengamaJuda ngezinsuku zikaKrestu kumbe

abalandeli bakapapa ngezinsuku zikaLuther, basuthiseka ngokukholwa ngendlela efana leyabokhokho babo baphila ngendlela efana laleyo ababephile ngayo. Ngakhoke ngokufanayo inkolo yaqhubeka yacina isifana lenhlalayenza engelamutsho; njalo amaphutha lamasiko ayezalahlelwa khatshana ngabe ibandla laliqhubeke lihamba ekukhanyeni kwelizwi likaNkulunkulu, amukelwa njalo aphakanyiswa. Ngaleso isizatho umoya owawuholwe ngumsebenzi weMvuselelo waqala ukufa kancane kancane, kwazekwafika isikhathi lapho okwasekudingeka imvuselelo emabandleni weMvuselelo efana laleyi eyenziwa ebandleni leRoma ngensuku zikaLuther. Kwakukhona ukuthanda umhlaba okufanayo njalo lokulala kwezokholo, ukuphakanyiswa okufanayo kwemicabango yabantu, njalo lokufaka imfundiso yabantu endaweni yemfundiso yelizwi likaNkulunkulu. {GC 297.2}IEP 297.2

Ukuhanjiswa kweBhayibhili okwakwenziwe ekuqaleni, njalo lokukhanya okukhulu kangaka okwakuhanjiswe emhlabeni ngale indlela, akuzange kulandelelwe yizenzo ezazibonisa ukuthi iqiniso leli laselisaziwa, kumbe ngokuliphila. USathane wayengasenelisi, njengasendulo ukufihla ilizwi likaNkulunkulu, laselifinyelele umuntu wonke, kodwa ukwenzela futhi ukuthi afeze injongo yakhe, waholela abanengi ukuthi baliphathe mahlayana. Abantu abazange bazihluphe ngokubala iMbhalo, ngale indlela baqhubeka besamukela imfundiso zamanga, njalo lokulangazelela imfundiso ezazingekho eBhayibhilini. {GC 298.1}IEP 298.1

Esenanzelele ukwehluleka kwamacebo wakhe wokutshabalalisa iqiniso ngokubulala, uSathane waphinda njalo ukusebenzisa icebo lokuyekethisa okwabangela ukuwa lokwamukela amanga okuyikho -okwasungula ibandla leRoma. Wayeseholele amaKrestu ukuthi ahlanganyele, khathesi hatshi labantu ababekhonza izithombe, kodwa lalabo ababethe ngokuthanda inotho yomhlaba, basebezibonise ukuthi labo ngokufanayo babengabakhonzi bezithombe. Njalo umphumela wokubambana lokhu wawulobubi obufana lobasendulo, ukuziphakamisa lokuzibonakalisa kwaphilwa ngaphansi kwesambatho sokukholwa, njalo amabandla alahlekelwa yiqiniso. USathane waqhubeka ngomsebenzi wakhe wokuguqula imfundiso yeBhayibhili, njalo amasiko ayezabhubhisa izigidi zabantu ayeseqala ukumisa impande. Ibandla laseliqala ukumisa lokuvikela amasiko lawa, kulokuthi “balwele iqiniso elalike lanikwa abangcwele.” Ngale indlela imfundiso yonke abaVuseleli ababeyilethile njalo bayizwela ubuhlungu yatshabalaliswa. {GC 298.2}IEP 298.2

Isahluko 17—Izibonakaliso Zokuza Kwakhe.

Elinye lamaqiniso aligugu njalo eliphakemeyo elivezwe eBhayibhilini ngelokuza kukaKrestu okwesibili esezoqedisa umsebenzi wakhe wosindiso omkhulu. Ebantwini bakaNkulunkulu abayizihambi, abatshiywa okwesikhathi eside kangaka ukuthi bahambe “emhlabathini lasethunzini lokufa,” ithemba elihle liphiwe esithembisweni sokuza kwakhe, yena “oyikuvuka lokuphila,” “ozaletha ekhaya njalo abaxotshiweyo bakhe.” Imfundiso yokuza kwesibili iyinsika yamazwi atholakala eMbhalweni oNgcwele. Kusukela ngosuku lapho abazali bethu ababili abafulathela insimu yase Edeni, abantwana bokukholwa balokhe belindele ukuza kwalowo owathenjiswayo ukuthi azokwephula amandla womubi njalo abalethe eParadisi abalilahlayo. Amadoda angcwele asendulo ayehlala ekhangele phambili ekubuyeni koMsindisi ngobukhosi njengokupheleliswa kwethemba labo. UEnoch, yena owayeyinzalo kaAdam yesikhombisa, yena okwamakhulu amathathu eminyaka emhlabeni wahamba loNkulunkulu wakhe, wavunyelwa ukubonela khatshana ukuza koMsindisi. “Khangelani, iNkosi iyeza kanye labangcwele bayo abayizigidi, ukuthonisisa bonke.” (Juda 14,15.) UJobe laye phakathi kosizi lwakhe wamemeza ngelimiyo ithemba wathi: “Ngoba mina ngiyazi ukuba uMsizi wami ukhona, njalo ekupheleni uzakuma emhlabeni...engizambona ngawami amehlo, mina uqobo lwami kungesuye omunye.” (Jobe 19:25-27) {GC 299.1}IEP 299.1

Ukuza kukaKrestu kwesibili okuyikho okuzaletha umbuso wobungcwele yikho okwabangela ukuthi abalobi beBhayibhili batsho amagama ahlokomisa umzimba. Imbongi labaprofethi beBhayibhili bagxile eqinisweni leli ngamazwi akhazimula ngenkazimulo yasesuzulwini. Umlobi wamahubo wahlabela ngamandla lobukhosi beNkosi yakoIsrayeli: “Eziyone elipheleleyo ngobuhle uNkulunkulu uyakhanya. UNkulunkulu wethu uyeza, kayikuthula... Uyabiza izulu ngaphezulu kanye lomhlaba, ukuze ahlulele abantu bakhe.” (Amahubo 50:2-4). “Kawathokoze amazulu, lomhlaba ujabule...phambi kweNkosi, ngoba iyeza, iyeza ukwahlulela umhlaba, izakwahlulela umhlaba ngokulunga, labantu ngeqiniso layo.” (Amahubo 96:11-13). {GC 300.1}IEP 300.1

Umprofethi uIsaya wathi: “Vukani lihlabele ngokuthokoza, lina elilele othulini. Ngoba amazolo akho angamazolo akhanyayo, umhlaba uzakubakhupha abafileyo.” “Izakuqeda ukufa kokuphela. INkosi uNkulunkulu izakwesula inyembezi emehlweni wonke, isuse lehlazo labantu bayo emhlabeni wonke, ngoba iNkosi ikhulumile. Kuzakuthiwa ngalolosuku: Khangela, lo nguNkulunkulu wethu ebesimlindele ukuba asikhulule. LeyiNkosi ebesiyilindele; asithabe, sithokoze ngokusikhulula kwayo.” (Isaya 26:19; 25:8,9). {GC 300.2} IEP 300.2

UHabakuki laye nxa wayeboniswa umbono ongcwele, wabona ukuza kwakhe. “UNkulunkulu wavela eTamane, oNgcwele wavela entabeni yaseParani. Inkazimulo yakhe yasibekela amazulu, umhlaba wagcwala indumiso yakhe. Ukukhazimula kwakhe

kwakunjengokukhanya, imisebe yavela esandleni sakhe, efihla lapho amandla akhe. Ekusukumeni kwakhe umhlaba wanyikinyeka, ekukhangeleni kwakhe kwathuthumela izizwe, intaba zasendulo zahlakazeka, amaqaqa angelakutshona atshona. Indlela zakhe zazinjengasendulo. Intaba zakubona wena, zathuthumela, ... amazwi amanengi akhipha ilizwi lawo, aphakamisela izandla zawo phezulu. Ilanga lenyanga kwema endaweni yakho ekukhanyeni kwemitshoko yakho egijimayo, lasekuphazimeni komkhonto wakho ocwazimulayo. Waphumela ukukhulula abantu bakho, ukukhulula ogcotshiweyo wakho." (Habakuki 3: 3, 4, 6, 8, 10, 11, 13). {GC 300.3}IEP 300.3

Nxa uMsindisi wayesezahlukaniswa labafundi bakhe, wabaduduza osizini lwabo ngesiqiniseko sokuthi wayezakuza njalo: "Inhliziyo zenu mazingakhathazeki... ekhaya likababa kulezindlu ezinengi... Ngiyahamba ukulilungisela indawo. Njalo uba ngihamba ukuyalilungisela indawo, ngizabuya futhi, njalo ngilamukele libe ngabami." (Johane 14:1-3). "INdodana yomuntu izakuza ngenkazimilo yayo, lengilosi zonke zizakuza laye." "Ngemva kwalokho izakuhlala esihlalweni sayo, njalo izizwe zonke zizakubuthana phambi kwakhe." (Mathewu 25:31,32). {GC 301.1}IEP 301.1

Ingilosi ezafinyelela abafundi entabeni yaseOlivet ngemva kokwenyuka kukaKrestu zaphinda phambi kwabo isithembiso sokuza kwakhe kwesibili: "UJesu lowu ofanayo, osuswe kini wenyuselwa ezulwini, uzabuya njengalokho limbone esiya ezulwini." (Imisebenzi 1:11). Umpostoli uPhawuli laye nxa wayeholwa nguMoya oyiNgcwele wathi: "Ngoba iNkosi uqobo lwayo izakwehla ivela ezulwini ngomdumo, ngokumemeza kwesithunywa, langokukhala kophondo lukaNkulunkulu..." (1 Thesalonika 4:16). Umprofethi ePatimosi uthi: "Bheka uyeza ngamafu; njalo wonke amehlo azakumbona." (Isambulo 1:7). {GC 301.2}IEP 301.2

Ukuza kwakhe kumumethe igugu lesikhathi "sokubuyisela konke lokhu kuNkulunkulu akutshoyo endulo ngomlomo wabaprofethi abangcwele. (Imisebenzi 3:21). Ngaleso sikhathi umbuso wesono osuqhubeke okwesikhathi eside kangaka uzakwephulwa; "umbuso womhlaba usungoweNkosi yethu lokaKrestu wayo, izakubusa kuze kube nini lanini." (Isambulo 11:15). "Inkazimulo yeNkosi izakubonakaliswa, bonke abantu bayibone kanyekanye..." "Ngokunjaloke iNkosi uNkulunkulu izaveza ukulunga lodumo phambi kwezizwe zonke." "Kuzakuthi ngalolo suku iNkosi yamabandla ibe ngumqhele okhazimulayo, lesidlodlo sobuhle kwabaseleyo ebantwini bayo." (Isaya 40:5; 61:11; 28:5) {GC 301.3}IEP 301.3

Kulapho umbuso kaMesiya olokuthula njalo osulangathelelwe okwebanga elide ozakumiswa phambi kwamazulu wonke. "Ngoba iNkosi izalibuduza iZiyone, iduduze wonke amanxiwa walo, izakwenza inkangala yalo ifane leEdeni, lomhlaba walo olugwadule ufane lensimu yeNkosi. "(Isaya 51:3) "Izanikwa ubuhle obuseLebanoni, lodumo oluseKarmeli laseSharoni." (Isaya 35:2). "Kawusayi kubizwa ngokuthi

ngoTshiyiweyo, lelizwe lakini kalisayi kuthiwa ngoLahliweyo, kodwa uzakubizwa ngokuthi yiNtokozo yami, lelizwe lakini ngokuthi ngoWendileyo ngoba iNkosi iyathokoza ngawe, lelizwe lakini libe ngelayo. Ngoba njengejaha lithatha intombi, ngokunjaloke...uNkulunkulu wakho uzathokoza ngawe." (Isaya 62:4,5). {GC 302.1}IEP 302.1

Ukuza kweNkosi kulithemba labalandeli bakhe abaqotho kusukela endulo. Amazwi oMsindisi wesithembiso awokuvalelisa entabeni yaseOliveti, awokuthi wayezakuza futhi, akhanyisa ikusasa phambi kwabafundi, agcwalisa inhliziyo zabo ngentokozo njalo lethemba okwakungeke kususwe zinsizi kumbe yikuhlupheka. Phakathi kwenhlupho lokuhlukunyezwa, "ukuza kukaNkulunkulu olamandla njalo loMsindisi wethu uJesu Krestu" kwakulithemba elibusisisekileyo. Nxa abantu baseThesalonika babegcwele usizi ngokungcwaba izihlobo zabo, ababefise ukuphila baze babone ukuza kweNkosi, uPhawuli umbalisi wabo, wabakhomba ekuvukeni, okuzakwenzakala ekubuyeni koMsindisi. Lapho bonke abafele kuKrestu abazavuswa khona, ndawonye labaphilayo baphakanyiswe besiyahlangabeza iNkosi emoyeni. "Ngakhoke" waqhubeka, "sizahlala sileNkosi, ngakhoke duduzanani ngalamazwi." (1 Thesalonika 4:16-18). {GC 302.2}IEP 302.2

Emadwaleni asePatmosi umfundi othandekayo wezwa isithembiso, "Impela ngiyeza masinyane," njalo impendulo yakhe ifana lomthandazo webandla ehambeni lwalo, "Ameni, Woza Nkosi Jesu." (Isambulo 22:20). {GC 302.3}IEP 302.3

Kusukela emgodini omnyama, kusiya emlilweni wokutshiswa, lasendaweni sokulengiswa, lapho abangcwele lalabo abafela uKrestu abafakazela khona iqiniso, kuza kusukela endulo amazwi abonisa ukukholwa lethemba labo. "Belesiqiniseko sokuvuka kwakhe, njalo ngokufanayo ukuvuka kwabo ekuzeni kwakhe, ngenxa yalokho," omunye wamaKrestu lawa wathi, "abesabanga ukufa, njalo batholakala bephezukwakho."- (Daniel T. Taylor, The Reign of Christ on Earth: or, The Voice of the Church in All Ages, page 33.) Bakubona kufanele ukuthi bangene ethuneni, ukwenzela ukuthi "bavuswe bekhululekile." (Ibid, page 54). "Bakhangelela ukuthi iNkosi yayizakuza ivela ezulwini emafini ngobukhosi bukaYise, lapho eyayizalethela khona bonke abalungileyo umbuso wezulu." AmaWaldensi lawo ayelokholo olufananayo. - (Ibid, pages 129-132). UWycliffe wakhangela phambili elindele ukuza koMsindisi njengethemba lebandla. — (Ibid, pages 132-134). {GC 302.4}IEP 302.4

ULuther wathi: "Ngiyazivumisa ngempela, ukuthi akungeke kudlule iminyaka engamakhulu amathathu usuku lokwahlulela lungafikanga. UNkulunkulu kasoze, njalo ngeke, avumele ukuthi umhlaba lowu omubi kangaka uqhubeke okwesikhathi eside." "Usuku olukhulu selusondele lapho umbuso wohlazo uzakutshabalaliswa."- (Ibid, pages 158, 134.) {GC 303.1}IEP 303.1

“Umhlaba lowu ogugileyo awusekho khatshana lemaphethelweni,” kwatsho uMelanchthon. UCalvin watshela amaKrestu ukuthi, “engachithi isikhathi, kodwa belangazelele usuku lokuza kukaKrestu kwesibili njengesehlakalo esiqakatheke okwedlula zonke; lokuthi imuli yonke yabathembekileyo izagcina lolusuku engqondweni zabo.” “Kumele silambele uKrestu, kumele simdinge, sicabange ngaye, kuze kuyefika ukusa kwalolo suku, lapho iNkosi yethu ezabonisa ubukhosi bombuso wayo ngokupheleleyo.” — (Ibid, pages 158, 134). {GC 303.2}IEP 303.2

“INkosi yethu uJesu kayithwalelanga imizimba yethu ezulwini na?” kwatsho uKnox, uMvuseleli waseScotland, “njalo kayi kuphenduka na? Siyakwazi ukuthi uzaphenduka, njalo lokuthi ngokuphangisa.” URidley lo Latimer, ababekaphansi impilo zabo ngenxa yeqiniso, bakhangelela ngokukholwa ekuzeni kweNkosi kwesibili. URidley wabhala wathi: “Umhlaba kungekho kuthandabuza — lokhu ngiyakukholwa, njalo ngaleso sizatho ngiyakutsho — ususiya emaphethelweni. Asikhaleni kanye loJohane, inceku kaNkulunkulu, ezinhliziyweni zethu kuMsindisi wethu uKrestu, Woza, Nkosi Jesu, woza.”- (Ibid, pages 151, 145). {GC 303.3}IEP 303.3

“Imicabango yokuza kweNkosi,” watsho uBaxter, “imnandi njalo iyajabulisa kimi.”- (Richard Baxter, Works, vol. 17, p. 555). “Kungumsebenzi wokukholwa njalo lesimo sabangcwele bakhe ukuthanda ukuza kwakhe njalo lokukhangelela ithemba leli elibusisekileyo.” “Nxa ukufa kuzakuba yisitha sokucina esizabulawa ekuvukeni, sesingafunda ukuthi abakholwayo kumele bafise kangakanani njalo bathandazele ukuza kukaKrestu kwesibili, lapho ukunqoba lokhu okokucina okuzakwenziwa khona.” — (Ibid, vol. 17, p. 500). “Lolu lusuku okumele lulangazelelwe yibo bonke abakholwayo, njalo bathembele kilo, balulindele, njengosuku lapho umsebenzi wokusindiswa kwabo ozapheleliswa khona, kanye lezifiso zemphefumulo yabo.” “Aluze masinyane, Nkosi yethu usuku lolu olubusisiweyo!” (Ibid, vol. 17, pp. 182, 183.) Leli kwakulithemba lebandla labafundi, lele bandla lenkangala, njalo lebandla labaVuseleli. {GC 303.4}IEP 303.4

Isiprofethi asivezi kuphela indlela azakuza ngayo uKrestu, kodwa siveza izibonakaliso zonke abantu abazabonangazo ukuthi ukuza kwakhe sekusondele. UJesu wathi: “Kuzakuba lezibonakaliso elangeni, njalo lasenyangeni, njalo lasenkanyezini.” (Luke 21: 25). “Kodwa ngalezo nsuku emva kwalokhokuhlupheka ilanga lizakufiphala. Lenyanga kayikukhanya, inkanyezi zizabe zisiwa ezulwini, lamandla asezulwini, azakuzanyazanyiswa. Kung’khonake bazabona iNdodana yomuntu, isiza emayezini, ilamandla amakhulu lenkazimulo.” (Marko 13:24-26). Umambuleli uchaza ngale indlela isibonakaliso sakuqala esizayenzakala ukuza kwesibili kungakafiki: “...kwabakhona ukuzamazama okukhulu komhlaba, ilanga laphenduka labamyama, njengelembu lokuzila, lenyanga yaba bomvu njengegazi.” (Isambulo 6:12). {GC 304.1}IEP 304.1

Izibonakaliso zonke lezi zabonakala umnyaka ka1900 ungakafiki. Ukugcwaliseka kwesiprofethi lesi, kwabonakala ngomnyaka ka1755, ukuzamazama komhlaba okungakaze kube khona emhlabeni. Loba nje isaziwa njengokuzamazama komhlaba eLisbon, kodwa ukuzamazama lokhu kwafinyelela amazwe amanengi kuzwekazi laseEurope, laseAfrica, njalo laseAmerica. Abantu bakuzwa endaweni yase Greenland, laseWest Indies, esihlengeni saseMadeira, laseNorway, laseSweden, laseGreat Britain njalo laseIreland. Kuzwekazi laseAfrica amandla wokuzamazama lokhu ayephosa afane laseEurope. Indawo enkulu elizweni laseAlgeria yabhidlizwa, njalo kweyinye indawo eseduze lelizwe laseMorocco, eyayilabantu abaphakathi kwenkulungwane eziyisitshiya galo mbili letshumi batshabalala bathathwa ngamazwi abadonsela elwandle. Igagasi elikhulu lakhukhula indawo ezinengi eSpain laseAfrica labhidliza amadolobho amanengi. {GC 304.2}IEP 304.2

Kwakusemazweni aseSpain lasePortugal lapho okwabalomonakalo omkhulu khona. Endaweni yase Cadiz amagagasi akhona kuthiwa ayedlula ama(meter) alitshumi lasitshiyagalombili ngobude. Intaba, “ezinye ezinkulu kakhulu elizweni lasePortugal, zanyikinyeka kwaze kwangathi, kusukela empandeni zazo, njalo ezinye zadabuka phezulu, kwaphuma amatshe ngendlela emangalisayo, aphoselwa ezihotsheni ezaziseduze lazo. Kwezinye intaba kwaphuma amalangabi.” — (Sir Charles Lyell, Principles of Geology, page 495). {GC 304.3}IEP 304.3

Edolobheni lase Lisbon, “kwezwakala umdumo owaphuma ngaphansi komhlabathi, njalo ngemva kwesikhatshana ukuzamazama okulolaka kwawisela phansi ingxenye enkulu yedolobho leli. Phakathi kwemizuzu eyisithupha abantu abazinkulungwane ezingamatshumi ayisithupha babulawa. Amanzi wolwandle aqala abuyela emuva, kwabonakala amatshe angaphansi kwamanzi, aphinda aphenduka futhi, esebuya ngamandla njalo elamagagasi amade kakhulu.” “Phakathi kwezinye izehlakalo ezenzakala eLisbon, kwakungesinye sezakhiwo esasakhiwe ngamatshe, adulayo kakhulu. Abantu abanengi babebuthene phakathi njengendawo yokuphepha lapho ababengeke bafinyelelwe yikubhidlizwa lokhu, kodwa ngemva kwesikhatshana isakhiwo lesi saginywa ngumhlabathi ndawonye labantu bonke ababephakathi, njalo akula lesidumbu esisodwa esatholakalayo.” (Ibid, page 495). {GC 305.1}IEP 305.1

“Ukuzamazama lokhu, kwalandelwa yikuwa kwamathempeli, phose zonke izakhiwo lezindlu zawela phansi. Ngemva kwamahola amabili ukuzamazama kuqalile, amalangabi aqala endaweni ezinengi, atshisa indawo ezinengi okwamalanga amathathu, okwabangela ukuthi idolobho lonke libhujiswe. Ukuzamazama lokhu kwenzeka ngosuku lokuphumula, lapho amabandla, lendawo zokukhonzela ezazigcwele khona abantu, abantu abalutshwana benelisa ukuphepha. (Encyclopedia Americana, art. “Lisbon,” note (ed. 1831.). Ukwethuka kwabantu kwakungela mazwi wokukuchasisa. Akulamuntu owakhalayo, isehlakalo lesi sasidlula inyembezi. Abantu bagijimela endaweni zonke, begcwele ukwesaba

lokumangala, betshaya izifuba, besitsho amazwi athi, ‘Misericordia! Umhlaba ususemaphethelweni!’ Omama bakhohlwa abantwababo, njalo bagijima indawo yonke bephethe izithombe ezilomfanekiso wesiphambano. Abanye babalekela emathempelini besiyadinga indawo yokuphepha, kodwa lokhu akuzange kubasize, abanye babebambelela ezithombeni, lakubapristi, kodwa bonke batshabalaliswa ndawonye.” Kucatshangelwa ukuthi abantu abafika inkulungwane ezingamatshumi ayisitshiya galo lunye balahlekelwa yimphefumulo yabo ngalolusuku. {GC 305.2}IEP 305.2

Ngemva kweminyaka engamatshumi amabili lanhlanu isibonakaliso sesibili esibhalwe esiprofethini salandela esobunyama belanga lenyanga. Okwabangela ukuthi lesi isibonakalo simangalise kakhulu yikuthi isikhathi sokugcwaliseka kwaso sasiveziwe. Nxa uMsindisi wayekhuluma labafundi bakhe entabeni yaseOlivethi, ngemva kokuchaza kwakhe isikhathi eside sokuhlupheka ibandla elalizadlula kikho, lesi kwakuyisikhathi senkulungwane lamakhulu amabili lamatshumi ayisithupha sokuhlukunyezwa ngumbuso wabopapa, lapho ayethembise ukuthi isikhathi sokuhlukunyezwa sasizafinyezwa. Wakhuluma ngezehlakalo ezithile ezazizakwenzeka anduba afike, njalo wabeka isikhathi lapho esinye sazo esasizakwenzeka ngaso: “Ngalezo nsuku ngemva kwesikhathi sokuhlupheka, ilanga lizakwembeswa, njalo lenyanga ingakhanyisi.” (Marko 13:24). Isikhathi lesi eseminyaka eyinkulungwane lamakhulu amabili lamatshumi ayisithupha saphela ngomnyaka ka1798. Okweminyaka engamakhulu amabili lamatshumi amahlanu kungakafiki umnyaka lowu, ukuhlukunyezwa kwasekumile. Ngemva kokuhlukunyezwa lokhu, nxa silandela amazwi kaKrestu, ilanga lalizakwembeswa lingakhanyisi. Ngenyanga kaNkwenkwezi mhlaka 19 ngomnyaka ka1780, isiprofethi lesi sagcwaliseka. {GC 306.1}IEP 306.1

“Lesi sehlakalo simi sodwa kumbe lezinye ezimbalwa izehlakalo ezayenzakalayo okungela mazwi wokuzichaza...lesi kwakuyisehlakalo sobunyama bosuku luka 19 ngenyanga kaNkwenkwezi ngomnyaka ka1780, lapho isibhakabhaka sonke savaleka elizweni laseNew England.” — (R.M Devens, Our First Century, page 89). {GC 306.2}IEP 306.2

Omunye walabo abazibonela ngawabo amehlo owayehlala edolobheni laseMassachusetts wachaza isehlakalo lesi ngale indlela: “Ekuseni ilanga laphuma libalele, kodwa ngemva kwesikhatshana kwagubuzela. Amayezi aqala ukubuthana, ngemva kwalokho aphenduka abamnyama, kwaqala ukubonakala ukuphazima, kwaduma izulu, kwana izulu elincane. Kwathi kusiyafika ihola lesitshiyagalo lunye ekuseni, amayezi lawa aqala ukuba mnyama, atshintsha lombala wawo, izinto zonke ezibalisa umhlabathi, lamadwala, lezihlahla, lezakhiwo, lamanzi, kanye labantu babonakala sebehlukile ngenxa yombala lowu owawungajwayelekanga. Ngemva kwemizuzwana, iyezi elimnyama lembesa isibhakabhaka sonke latshiya indawo encane emkhathini, kwabamnyama

ngendlela efana lasebusuku ngehola lehola lesitshiyagalombili ebusika. {GC 306.3}IEP 306.3

“Ukwesaba, lokumangala, njalo lokungahlaliseki kwagcwala engqondweni zabantu. Abantu besifazana bema emnyango, bekhangele umnyama owawuphandle, amadoda aphenduka emsebenzini ababeyenza emasimini, ababazayo batshiya lokhu abasebenza ngakho, labakhandayo benza ngokufanayo, kanye lezisebenzi zonke. Izikolo zatshayisa, abantwana babuyela emakhaya beqhaqhazela. Izihambi zacela indawo yokuhlala ezindlini ezaziseduzane. ‘Kuyini okuzayo?’ kwabangumbuzo owaphuma emuntwini wonke. Kwabonakala sengathi kwakulesiphepho esasilindele ukuza kumbe sengathi kwakulusuku lokuphela kwezinto zonke. {GC 306.4}IEP 306.4

“Amakhandlela aqala ukukhanyisa, lamalangabi omlilo abonakala yonke indawo ekhanyisa kwangathi kwakusebusuku obungela nyanga... Inyoni lazo zabuyela ezidlekeni zazo, inkomo lazo zabuthana esibayeni, lamaxoxo aqala ukukhala, inyoni lazo zaqala ukuhlabela ingoma zebusuku, labomalulwane baqala ukuphapha. Kodwa abantu babesazi ukuthi ubusuku babungakafiki... {GC 307.1}IEP 307.1

Udokotela uNathanael Whittaker, owayengumfundisi webandla laseTabernacle endaweni yaseSalem, wayephakathi kwenkonzo endaweni yabo yokuhlangana, njalo watshumayela inkonzo lapho akwenza kwacaca ukuthi ubunyama lobu babungasiso sehlakalo esijwayelekileyo. Amabandla amanengi abuthana endaweni ezitshiyeneyo. Amavesi abawabalayo ayeyilawo ayechaza ukuthi ubunyama lobu babungenxa yokugcwaliseka kwesiprofethi... Ubunyama lobu bakhula kakhulu ngemva kwehola letshumi lanye ekuseni.” (The Essex Antiquarian, April, 1899, vol. 3, No. 4, pp. 53, 54. “Endaweni ezinengi zelizwe kwakumnyama emini okokuthi abantu bahluleka ukubona isikhathi kumbe ukwenza imisebenzi yabo bengakhanyisanga ngekhandlela.... {GC 307.2}IEP 307.2

“Indlela okwakumnyama ngayo yayingajwayelekanga. Kwabonwa ngabantu endaweni ezikhatshana kusiyafika endaweni yaseFalmouth. Entshonalanga kwafinyelela endaweni yaseConnecticut, njalo laseAlbany. Enyakatho, kwabonakala ekhunjini lomfula, njalo enhla kwafika endaweni ezikhatshana.” (William Gordon, History of the Rise, Progress and Establishment of the Independence of the U.S.A, VOL. 3, P. 57.) {GC 307.3}IEP 307.3

Ubunyama bosuku lolu baphela sekusele amahola amabili ukuthi ilanga litshone, lapho okwabonakala isibhakabhaka kancane, ilanga labonakala, loba nje lalilokhe livalwe yinkungu emnyama. “Ngemva kokutshona kwelanga, amayezi aphenduka futhi, njalo kwabamnyama masinyane.” “Ubunyama bebusuku labo babungajwayelekanga njengalobu obabenzeke emini, loba kwakunjalo kwakulenyanga egcweleyo, kodwa kwakungelalutho olubonakalayo ngaphandle kokusebenzisa isibane, esasibonakala komakhelwane phakathi

komnyama lowu sengathi zinsaba ezingabonakali kahle.” (Isaiah Thomas, Massachussetts Spy; or American Oracle of Liberty, vol. 10, No. 472 (May 25, 1780.). Omunye wabofakazi abakubonayo lokhu wathi: “Angizange ngenelise ngaleso sikhathi ukususa umcabango wokuthi, nxa zonke izinto ezikhanyisayo esibhakabhakeni zazembeswe yisithunzi esikhulu, kumbe zazibhidliziwe, ubunyama lobu babungeke bube buphelele ngale indlela.” — (Letter by Dr. Samuel Tenney, of Exeter, New Hampshire, December, 1785 (IN Massachusetts Historical Collections, 1792, 1ST SERIES, VOL. 1, P. 97). Loba nje ngehola lesitshiya galo lunye ebusuku inyanga yaphuma ngokuphelela kwayo, “yayingelawo amandla wokususa umnyama lowu owawungathi ngowokufa.” Phakathi kwamabili ubunyama lobu baphela, inyanga yabonakala sengathi yayiligazi. {GC 307.4}IEP 307.4

Usuku lwenyanga kaNkwenkwezi mhlaka 19 ngomnyaka ka1780, lumi embalini “njengosuku olumnyama.” Kusukela esikhathini sikaMose akuzake kube lobunyama obulingana lalobu, obubhalwe phansi embalini. Ukuchazwa kwesehlakalo lesi ngendlela okunikwe yilabo abakubonayo, kufana xathu lamazwi weNkosi, alotshwe ngumprofethi uJoweli, owabhala lokhu kusele iminyaka ezinkulungwane ezimbili lamakhulu amahlanu ukuthi kugcwaliseke: “Ilanga lizaphenduka umnyama, lenyanga ibeligazi, lungakafiki usuku lweNkosi olukhulu lolwesabekayo.” (Joweli 2:31). {GC 308.1}IEP 308.1

UKrestu wayexwayise abantu bakhe ukuthi bakhangele izibonakaliso zokuza kwakhe kwesibili njalo bathokoze nxa bebona izibonakaliso zokuza kweNkosi yabo. “Nxa lezi izinto ziqala ukugcwaliseka,” wathi, “lulamisani amakhanda wenu, ngoba usindiso lwenu selusondele.” Wakhangelisa abalaleli bakhe ezihlahleni ezihlumayo “Khangelani umkhiwa lazo zonke izihlahla, nxa sezihluma, liyazibonela lani likwazi ukuthi ihlobo selisondele. Kunjaloke nxa libona lezizinto zisenzeka, yazini ukuthi umbuso kaNkulunkulu suseduze.” (Luka 21: 28, 30, 31). {GC 308.2}IEP 308.2

Kodwa njengoba umoya wokulunga lokuzehlisa ebandleni wawusuthathelwe indawo yawo yikuziphakamisa, lokwenza nje izinto njengenjwayelo, uthando lukaKrestu Kanye lokukholwa ekubuyeni kwakhe kwasekungasekho. Abantu babephatheke emizameni yokuthola inotho yomhlaba, okwabangela ukuthi bangaboni amazwi kaKrestu ayeveza izibonakaliso zokuza kwakhe kwesibili. Imfundiso yokuza kwakhe kwesibili yayingasafundiswa, leMbhalo ekuvezayo lokhu yayisichazwa ngezinye indlela, kwazekwafika isikhathi lapho eyayingasabalwa, yaze yakhohlakala. Lokhu kwakusenzakala kakhulu emabandleni aseAmerica. Ukukhululeka lenhlalakahle eyayikholiswa ngumuntu wonke, lezifiso zokuthola inotho, lokuthanda imali, njalo lokufuna udumo, okwakubonakala sengathi kungatholwa ngumuntu wonke, kwaholela abantu ukuthi babeke ithemba labo ezintweni zomhlaba, njalo bakhohlwa ngosuku lapho zonke izinto zomhlaba ezizatshabalaliswa khona. {GC 309.1}IEP 309.1

Nxa uMsindisi wayevezela abalandeli bakhe izibonakaliso zokuza kwakhe kwesibili, wabatshela ngesimo sokuhlehlela emuva esasizakubakhona nxa esezakuza ngokwesibili. Kuzakuba, njengasensukwini zikaNoah, izenzo ezifuqwa yisifiso sokuthola inotho yomhlaba lenjabulo yawo, ezokuthenga, lokuthengisa, lokuhlanyela, lokwakha, lokutshada, njalo lokutshadisa, abantu bekhohlwa uNkulunkulu kanye lempilo ezayo. Kulabo abaphila kulesi isikhathi isixwayiso sikaJesu sithi: “Xwayani ukuba inhliziyo zenu zingabi buthundu ngenxa yokuminza lokudakwa, lokuphisekela izinto zomhlaba, lolosuku luhle lulijume njengomjibila lingananzelelanga.” “Ngakhoke lindani ngezikhathi zonke, likhulekele ukuba libe lamandla okuphepha zonke lezizinto ezizakwenzeka, lokuma phambi kweNdodana yomuntu.” (Luka 21:34, 36). {GC 309.2}IEP 309.2

Isimo sebandla ngalesi isikhathi esichazwe kahle emazwini woMsindisi kuSambulo: “Ulebizo lokuthi uyaphila, kodwa ufile.” Njalo kulabo abayala ukuvuka abazitshela ukuthi bavikelekile, isixwayiso esingcwele sithi: “Uba ungavuki, ngizakuza kuwe njengesela, kawusoze wasazi isikhathi engizakuza ngaso kuwe.” (Sambulo 3:1,3). {GC 309.3}IEP 309.3

Kwakulendingeko yokuthi abantu bavuswe babone ingozi ababephakathi kwayo; ukwenzela ukuthi bavuke balungiselele izehlakalo lezi ezibambene lokuvalwa komusa. Umprofethi kaNkulunkulu uthi: “Ngoba usuku lweNkosi lukhulu, luyesabeka kakhulu, ngubani ongalumela na?” (Joweli 2:11). Ngubani ozakuma nxa esiza yena “olamehlo ahlambulukileyo kakhulu ukuba abone ububi,” njalo “kakhangeli ububi”? (Habakuki 1:13). Kibo abakhalayo bethi, “Nkosi yami, siyakwazi,” kodwa bephule isivumelwano, njalo balandela omunye unkulunkulu, befihla isono enhliziyweni zabo, njalo abathanda indlela zesono kibo laba iNkosi “iyibunyama hatshi ukukhanya, ubunyama obukhulu, njalo obungelakukhanya kibo.” (Hoseya 8:2,1; Amahubo 16:4; Amosi 5:20). “Kuzakuthi ngaleso sikhathi ngihlole iJerusalema ngezibane, ngitshaye bonke abantu abazithokozisayo abazithembayo, abathi enhliziyweni zabo: iNkosi kayiyikwenza okuhle, loba okubi.” (Zefaniya 1:12). “Ngizakuwutshaya umhlaba ngenxa yobubi bawo, lababi ngenxa yezono zabo, ngiqede ukuzigqaja kwabazikhukhumezayo, ngithobise ukuzikhukhumeza kwabalesihluku.” (Isaya 13:11). “Isiliva sabo legolide labo kakuyikuba lamandla okubakhulula;” “Impahla yabo izakuphangwa, lezindlu zabo zidilizwe.” (Zefaniya 1:18, 13). {GC 310.1}IEP 310.1

Umprofethi uJeremiya nxa wayekhangela isikhathi lesi esesabekayo, wathi: “Ngilobuhlungu obukhulu enhliziyweni yami... angenelisi ukuthula, ngoba ngizwile ukukhala kophondo. Lomkhosi wempi. Ukuchitheka kulandela ukuchitheka.” (Jeremiya 4:19,20). {GC 310.2}IEP 310.2

“Lolosuku lusuku lolaka, usuku lokuhlupheka losizi, usuku lokuchitheka lokubhidlika, usuku lomnyama, lolwamayezi, lomnyama omkhulu, usuku lokutshaya

uphondo lokuhlaba umkhosi wokulwa.” (Zefaniya 1:15, 16). “Khangelani, usuku lweNkosi luyeza, ...ukuba luchithe umhlaba, lubhubhise izoni ezikuwo.” (Isaya 13:9). {GC 310.3}IEP 310.3

Ngenxa yosuku lolu ilizwi likaNkulunkulu, ngokusebenzisa amazwi acolekileyo njalo ahlabayo, libizela abantu bakhe ukuthi bavuke ekulaleni kwabo kokwakomoya njalo lokuthi bafune ubuso bakhe ngokuvuma izono lokuzehlisa: “Khalisani uphondo eZiyone, lihlabe umkhosi entabeni yami engcwele. Kabathuthumele bonke abakhileyo elizweni ngoba usuku lweNkosi luyeza, seluseduze.” “Khalisani uphondo eZiyone, lizile ukudla, lenze inkonzo enkulu, buthanisani abantu, libize ibandla, lihlanganise abadala labantwana...umnyeni kaphume endlini yakhe, lomlobokazi exhibeni lakhe. Abapristi, lezikhonzi zeNkosi, kabakhale phakathi komkhandlo wokungena lelathi.” “Phendukani kimi ngenhliziyo zenu zonke, ngokuzila ukudla, langokukhala, langokulila, lidabule inhliziyo zenu, lingadabuli izambatho zenu. Phendukelani eNkosini, uNkulunkulu wenu, ngoba ilomusa lesihawu, iyaphuza ukuthukuthela, ilothando olungapheliyo, iyathethelela.” (Joweli 2:1, 15-17, 12, 13). {GC 311.1}IEP 311.1

Ukulungiselela abantu ukuthi bame ngosuku lukaNkulunkulu, khona okwakungumsebenzi omkhulu wemvuselelo kwakumele wenziwe. UNkulunkulu wabona ukuthi inengi labantu ababesithi bangabalandeli bakhe babengayakheli inaphakade, njalo ngenxa yesihawu sakhe wayesezathumela isixwayiso esasizabavusa ekulaleni kwabo njalo sibenze ukuthi balungiselele ukuza kwakhe. {GC 311.2}IEP 311.2

Isixwayiso lesi sivezwe ngokucaca encwadini kaSambulo 14. Lapha kuvezwe udaba lwengilosi ezintathu olulandelwa yikuza kweNdodana yomuntu “ukuvuna isivuno somhlaba.” Isixwayiso sokuqala sazisa umuntu wonke ngokwahlulela. Umprofethi wabona isithunywa, “siphapha emkhathini, silevangeli elingapheliyo ukulitshumayela kwabakhileyo emhlabeni, kuzo zonke izizwe, lemihlobo, lezindimi labantu. Sathi ngelizwi elikhulu: “Mesabeni uNkulunkulu, limdumise, ngoba isikhathi sokuthonisisa kwakhe sesifikile, limkhonze yena owenza izulu lomhlaba lolwandle lemithombo yamanzi.” (Sambulo 14:6,7). {GC 311.3}IEP 311.3

Udaba lolu luchazwe njengokuthi luyingxenye “yevangeli elinaphakade.” Umsebenzi wokutshumayela ivangeli awubekwanga ezandleni zengilosi, kodwa unikwe abantu. Ingilosi ezingcwele zisetshenzisiwe ukuhola umsebenzi lowu, ezandleni zazo zinqanda izehlakalo eziphathelane lokusindiswa kwabantu, kodwa umsebenzi wokutshumayela ngokwawo wenziwa zinceku zikaKrestu emhlabeni. {GC 312.1}IEP 312.1

Abantu abathembekileyo, ababelandela amazwi woMoya kaNkulunkullu njalo lemfundiso zelizwi lakhe, kwakumele batshumayele udaba lolu emhlabani wonke. Kwakuzaba yilabo ababemukele “ilizwi eliqotho lesiprofethi, “eliyisibane esikhanyayo endaweni emnyama, kuze kuse, lenkanyezi yokusa iphume enhliziyweni zenu.” (2 Petro

1:19). Babedinga ukuqedisisa ulwazi lukaNkulunkulu okwedlula lonke igugu elifihliweyo, bekubala “ngendlela engcono okwedlula isiliva, njalo lenzuzo edlula igolide.” (Zaga 3:14). Njalo iNkosi yabavezela zonke izinto eziphakemeyo zombuso wayo. “Imfihlo yeNkosi ilabo abamesabayo, njalo uzabatshengisa isivumelwano sakhe.” (Amahubo 25: 14). {GC 312.2}IEP 312.2

Kwakungasibo abantu abaqeqetshileyo ababeqedisisa amaqiniso lawa, njalo ababephatheke ekulitshumayeleni. Ngabe laba babengabalindi abathembekileyo, bekhuleka njalo bebala iMbhalo ngokuzimisela, babezabakwazi isikhathi sobusuku; isiprophethi sasizabavulela izehlakalo ezasezizakwenzakala. Kodwa abazange babesesigabeni lesi, udaba lolu lwanikwa abantu abazehlisayo. UJesu wathi: “Hambani khathesi liseselokukhanya, sekungenzeka ubunyama bufike kini.” (Johane 12:35). Labo abafulathela ukukhanya uNkulunkulu akuvezileyo, kumbe labo abangazihluphi ngokukudinga khona kuseduze labo, batshiywa emnyameni. Kodwa uMsindisi uthi: “Lowo ongilandelayo kasoze ahambe emnyameni, kodwa uzaba lokukhanya kwempilo.” (Johane 8:12). Loba ngubani olesifiso esisodwa sokufumana intando kaNkulunkulu, ebonisa ukuzimisela ukulandela ukukhanya akuvezelweyo, uzathola ukukhanya okujulileyo, umphefumulo onjengalowo uzaphiwa inkanyezi yezulu ezamholela eqinisweni lonke. {GC 312.3}IEP 312.3

Ngesikhathi sokuza kukaKrestu kwakuqala abapristi lababhali bedolobho elingcwele, okuyibo ababenikwe amaqiniso kaNkulunkulu, babelethuba lokuqedisisa izibonakaliso zesikhathi ababephila kuso njalo batshumayela ngokuza kwalowo owayethenjisiwe. Ugwalo lwesiprofethi sikaMika lwaluvezile indawo lapho ayezazalelwa khona, uDanyeli wayevezile isikhathi sokuza kwakhe. (Mika 5:2; Danyeli 9:25). UNkulunkulu wabeka isiprofethi lesi ezandleni zabathungameli bakoJuda; babengela mazwi wokuzigeza nxa babetholakala bengazi njalo bengatshelanga abantu ukuthi ukuza kukaMesiya sekusondele. Ukungazi kwabo kwakungenxa yokungenzi umsebenzi wabo okwakuyisono phambi kwezulu. AmaJuda ayephatheke emsebenzini wokwakha indawo zokuphakamisa abaprofethi basendulo, kodwa ngenxa yokuphambuka kwabo endleni ababeyitshilo babephakamisa inceku zikaSathane. Ngenxa yokuphatheka kwabo emsebenzini wokufuna udumo lamandla phambi kwabantu, balahlekelwa ngumlando ababewuphiwe yiNkosi yasezulwini. {GC 313.1}IEP 313.1

Abathungameli bakoIsrayeli kwakufanele ukuthi ngabe bayahlolisisa indawo, lesikhathi, njalo lezehlakalo, ezazibambene lesehlakalo esikhulu kakhulu embalini yomhlaba, esasiyikuza kweNdodana kaNkulunkulu izokwenza umsebenzi wokuhlenga uluntu. Bonke abantu kwakufanele ukuthi babebelindele njalo bekhangelele ukuthi babengabanye bokuqala ukuhlangabeza uMsindisi womhlaba. Kodwa, kulusizi, endaweni yaseBethlehema izihambi ezimbili ababevela emaqaqeni aseNazareth bahamba ubude bomgwaqo lowu omncane bazebayafika empulanga yedolobho, ngeze bedinga indawo

yokuphumula leyokufihla ikhanda ebusuku. Akuzange kube leminyango eyavulekayo ukuthi bengene. Esithebeleni esasilungiselelwe izifuyo, ekucineni bathola indawo, njalo kule indawo uMsindisi womhlaba wonke wazalwa. {GC 313.2}IEP 313.2

Ingilosi zezulu zazibonile ukukhazimula iNdodana kaNkulunkulu eyayiphila kikho loBaba umhlaba ungakadalwa, babekhangele ngokumamatheka lapho ayezakuza khona emhlabeni ezokwenza umsebenzi owawuzathokozisa wonke umuntu. Ingilosi zathunyelwa ukuthi ziyebika udaba olumnandi kangaka kulabo ababezilungiselele ukulamukela njalo baludlulisele kuzakhamizi zomhlaba ngentokozo. UKrestu wayezehlisile ukuthi athathe isimo somuntu; wayezathwala ububi obungelakubalwa lapho ayezanikela umphefumulo wakhe njengomnikelo wesono, loba kunjalo ingilosi zazifisa ukuthi lasekuyangisweni kwakhe iNdodana kaNkulunkulu ophezulu ifike phambi kwabantu ngaphansi kodumo njalo lokuhlonitshwa okufanele isimo sakhe. Kambe abantu basemhlabeni babezabuthana edolobheni eliphezulu lakoIsrayeli bezomhlangabeza yini? Kambe ingilosi ezinengi zazizamethula phambi kwexuku leli elimlindeleyo na? {GC 313.3}IEP 313.3

Ingilosi eyodwa yethekelela umhlaba kuthi izobona ukuthi ngubani owayelindele ukumhlangabeza. Kodwa kazange abone ubufakazi bokuthi babemlindele. Kezwanga ilizwi elilodwa lokudumisa lokunqoba elalichaza ukuthi isikhathi sokuza kukaMesiya sasesifikile. Ingilosi leyi yandiza okwesikhatshana phezu komuzi okhethekileyo laphezu kwethempeli lapho ubukhona bukaNkulunkulu obabuhlale khona okweminyaka eminengi, kodwa lalapha abantu bakhona babengelandaba. Abapristi, ekuziphakamiseni lekuzikhukhumezeni kwabo, babelokhe benikela iminikelo engahlambulukanga ethempelini. AbaFarisi babelokhe bekhuluma labantu ngamazwi aphezulu kumbe besitsho imithandazo yabo yokuziphakamisa emahlanganweni endlela. Esigodlweni samakhosi, lasembuthanweni yezifundiswa, lasezikolo zabafundisi, bonke ngokufanayo babengazihluphi ngokwazi iqiniso elimqoka elaligcwalise izulu ngenjabulo langokudumisa, elokuthi uMsindisi wabantu wayesezabonakala emhlabeni. {GC 314.1}IEP 314.1

Kwakungela bufakazi bokuthi uKresu wayelindelwe, njalo kwakungela malungiselelo wokwamukela iNkosi yokuphila. Ngokumangala isithunywa sezulu sasesilungiselela ukubuyela ezulwini lodaba oluyangisayo, lapho athola iqula labelusi ababeluse izifuyo zabo ebusuku, njalo nxa bathi bekhangela phezulu, babekhulumisana ngesiprofethi sokuza kukaMesiya emhlabeni, njalo babelangathelela ukuza koMsindisi womhlaba. Lapha kwakulequla elalilungele ukwamukela udaba lwasezulwini. Njalo khonapho ingilosi yeNkosi yabonakala phambi kwabo, yabazisa indaba ezinhle zenjabulo enkulu. Ukukhazimula kwasezulwini kwagcwala indawo yonke, kwabonakala ixuku lengilosi elingelakubalwa, njalo sekungathi injabulo leyi yayinkulu kakhulu ukuthi ilethwe yingilosi eyodwa ivela ezulwini, ixuku lamazwi lasusa ingoma ezahlatshelwa ngabasindisiweyo

ngolunye usuku: “Udumo kalube kuNkulunkulu kweliphezulu, lokuthula emhlabeni ebantwini abathokozelwe nguye.” (Luka 2:14). {GC 314.2}IEP 314.2

Khepha, isifundo esingakanani endabeni leyi emangalisayo yaseBethlehema! Ngendlela eveza ngayo ukungakholwa kwethu, ukuziphakamisa kwethu njalo lokufuna ukuthembela emandleni ethu. Ngendlela esixwayisa ngayo ukuthi sinanzelele, ngoba sekungenzeka ngokunganaki kwethu sehluleke lathi ukubona izibonakaliso zesikhathi sethu, njalo ngaleso sizatho singaqedisisi usuku lokwethekelelwa kwethu. {GC 315.1}IEP 315.1

Kwakungekho kuphela emaqaqeni aseJudiya, hatshi kuphela kubelusi, lapho ingilosi ezathola khona abantu ababekhangelele ukuza kukaMesiya. Endaweni yabahedeni kwakukhona abanye ababelungele ukuza kwakhe, laba kwakungamadoda akhaliphileyo, ababenothile njalo bephakeme, izifundiswa zasempumalanga. Babengabafundi bendalo, laba babebone uNkulunkulu endalweni yakhe. Embhalweni yamaHebheru babefundile ngenkanyezi eyayizaphuma kuJacobe, njalo ngokulangazelela okukhulu balindela ukuza kwakhe, lowo owayengasoke “aduduze uIsrayeli kuphela,” kodwa “owayeyikukhanya okwakuzakhanyisela abezizwe,” njalo lowo sindiso kuze kuyefika emaphethelweni omhlaba wonke.” (Luka 2:25,32; Imisebenzi 13:47). Babengabantu ababedinga ukukhanya, njalo okukhanya okuvela esihlalweni sikaNkulunkulu kwakhanyisela indlela yabo. Lokhu kwenzakala ngesikhathi lapho abapristi labafundisi baseJerusalema, abayibo ababenikwe umlandu wokwelusa lokuchaza iqiniso, babephakathi kobunyama, inkanyezi eyayithunyelwe lizulu yahola abantu bezizwe endaweni lapho iNkosi eyayizalelwe khona. {GC 315.2}IEP 315.2

Kuphambi kwalabo “abamkhangeleleyo” lapho uKrestu “azakuza ngokwesibili engela sono ezohlenga.” (Amahebheru 9:28). Njengodaba lokuzalwa kukaKrestu, udaba lokuzakwakhe kwesibili aluzange lubekwe ezandleni zabathungameli babantu bakhe. Basebehlulekile ukugcina ubudlelwane babo loNkulunkulu, njalo basebeyale ukukhanya kwasezulwini; ngakhoke babengekho phakathi kwequla elichazwa nguPhawuli: “Kodwa lina, bazalwane, kalikho emnyameni, ukuze lolosuku lulifice njengesela. Lina lonke lingabantwana bokukhanya, abantwana bemini, Kasisibo abobusuku loba abomnyama.” (1 Thesalonika 5:4,5). {GC 315.3}IEP 315.3

Abalindi phezu komduli waseZiyone kwakumele babengabokuqala ukubona udaba lokuza koMsindisi, kwakumele babengabokuqala ukuphakamisa ilizwi labo besitsho ukuthi ukuza kwakhe kwasekusondele, kwakumele babengabokuqala ukuxwayisa abantu ukuthi balungiselele ukuza kwakhe. Kodwa babezilalele, bephupha ngokuthula lokuphepha, ngesikhathi esifanayo abantu babelele phezu kwezono zabo. UJesu wabona ibandla lakhe, njengesihlahla somkhiwa esasingatheli, esasivalwe ngamahlamvu aluhlaza, kodwa singela zithelo. Kwakukhona ukukhonza ngokuzikhukhumeza, kodwa umoya

wokuzehlisa, lokuzinikela, lokukholwa, okuyikho kuphela okwenza ukuthi imisebenzi yethu yamukeleke phambi kaNkulunkulu, kwakungekho. Kulokuthi kubonakale umusa woMoya kaNkulunkulu kwakugcwele ukuziphakamisa, lokwenza izinto njenge njwayelo kuphela, lokuzikhukhumeza, lobumina, njalo lokuhlukumeza abanye. Ibandla elaselihlehlele emuva lavala amehlo walo ukuthi lingaboni izibonakaliso zesikhathi ababephila kuso. UNkulunkulu kazange abalahle, kumbe abangele ukuthi ukuthembeka kwakhe kwehluleke, kodwa yibo abasuka kuye, njalo bazehlukanisa lothando lwakhe. Nxa babesala ukuhambisana lemilayo yakhe, izithembiso zakhe azigcwalisekanga kibo. {GC 315.4}IEP 315.4

Lokhu kungumphumela ongaphuthiyo wokwala ukwamukela ukukhanya njalo lezinto uNkulunkulu asenzela zona. Ngaphandle kokuthi ibandla lilandele izipho alivulela zona, lisamukela konke ukukhanya, njalo lisenza yonke imisebenzi engabe iveziwe, inkolo yalo izacina isiwa ibeyikwenza nje okungela mutsho, njalo lomoya oqakathekileyo obonisa ubungcwele ebantwini uzanyamalala. Iqiniso leli liboniswe ngokusobala embalini yebandla. UNkulunkulu ufuna ebantwini bakhe imisebenzi yokukholwa njalo lokulalela elingana lezibusiso njalo lamathuba abawaphiweyo. Ukulandela imilayo kudinga ukuzinikela njalo kugoqela isiphambano, njalo lokhu kuyisizatho esayenza ukuthi abanengi ababesithi bangabalandeli bakaKrestu bayale ukwamukela ukukhanya kwasezulwini, njalo njengamaJuda asendulo, abazange bazi isikhathi sokwethekelelwa kwabo. (Luka 19:44). Ngenxa yokuziphakamisa kwabo lokungakholwa iNkosi yabadlula njalo yaveza iqiniso layo kulabo, njengabelusi baseBethlehema njalo lamadoda asempumalanga, ababezimisele ukulandela ukukhanya ababekuzuzile. {GC 316.1}IEP 316.1

Isahluko 18—Umvuseleli Waselizweni LeMelika

Umlimi olungileyo njalo owayethembekile, owayethunganyelwe ngabanye ukuthi athandabuze amandla weBhayibhili, kodwa owayelesifiso sokwazi iqiniso, yiyo indoda eyakhethwa nguNkulunkulu ukuthi ithungamele emsebenzini wokutshumayela mayelana lokuza kukaKrestu kwesibili. Njengabanye abavuseleli, uWilliam Miller ekukhuleni kwakhe wayehlangane lobunzima bokuba ngumyanga njalo ngale indlela wayefunde izifundo eziqakathekileyo mayelana lokusebenza nzima njalo lokuzidela. Amalunga emuli ayephuma kuyo babengabantu ababezimele bodwa, njalo ababethanda ukukhululeka, ngokusebenza nzima, njalo ababethanda isizwe sakibo, lezi kwakuyizinto ezazibonakala lasesimeni sakhe. Uyise wayengumthungameli wamasotsha ngesikhathi sempi yoMvukela, njalo ngenxa yokuzinikela kwakhe ngesikhathi sempi, lokhu kwabangela ukuthi uMiller adlule ngaphansi kwesikhathi esinzima ekukhuleni kwakhe. {GC 317.1}IEP 317.1

Wayengumuntu olokuqedisisa engqondweni yakhe, njalo lasebuntwaneni bakhe wabonisa ukuthi wayekhaliphile kakhulu okwedlula intanga yakhe. Nxa wayelokhe ekhula, lokhu kwabasobala. Ingqondo yakhe yayihlala isebenza njalo yakhula kahle, njalo wayengumntwana olambele ulwazi. Loba nje engazange ayenelise ukuqhubekela phambili ngemfundo yakhe, ukuthanda kwakhe ukubala njalo lokucabangisisa kwakhe izinto zonke ayezenza, kwabangela ukuthi abeyindoda ekhaliphileyo njalo elolwazi. Wayengumuntu olesimo esimsulwa, njalo owayesaziwa ngobuhle, abantu bonke bemphakamisa ngenxa yenhlonipho ayelayo njalo lothando lwakhe. Ngenxa yokuba lamandla ekwenzeni izinto lokuzinikela wathola masinyane umsebenzi, loba nje waqhubeka ngempilo yakhe yokubala. Wasebenza endaweni ezinengi zikahulumende wenza kahle kakhulu, njalo indlela zokuthola umnotho zasezibonakala sengathi zasezivuliwe phambi kwakhe. {GC 317.2}IEP 317.2

Unina wayengumfazi olungileyo, njalo ebuntwaneni bakhe wayeke wafundiswa ngezokholo. Ebutsheni bakhe, kodwa wangena equleni labantu abangakholwayo ukuthi kuloNkulunkulu ezulwini, ababelendonsela enkulu ngoba babengabantu abalungileyo emphakathini njalo ababelothando. Ngendlela ababephila ngayo njalo lokwakhelana lamaKrestu, izimo zabo zazibunjwe yindawo ababehlala kuyo. Ngenxa yezenzo zabo ezinhle bathola inhlonipho ebantwini okwakumele babonge iBhayibhili, kodwa izipho lezi ezinhle zasetshenziswa ukuphikisa lokhu okufundiswa lilizwi likaNkulunkulu. Ngenxa yokuhlanganela labantu laba, uMiller laye wathunganyelwa ukuthi amukele imfundiso yabo. Indlela iBhayibhili elalichasiswa ngayo yaletha ubunzima obabungeke baxazululeka phambi kwakhe; kodwa inkolo yakhe entsha, loba nje yayibeka iBhayibhili eceleni, ayizange ilethe okunye okungcono endaweni yalo, njalo lokhu kwenza ukuthi ehlale engasuthisekanga. Waqhubeka ekholwa emfundisweni leyi loba kwakunjalo okweminyaka elitshumi lambili. Kodwa wathi ekwanisa iminyaka engamatshumi amathathu lane uMoya

oyiNgcwele wathinta inhliziyo yakhe wenelisa ukuzibona njengesoni. Wananzelela ukuthi inkolo yakhe yayingela themba lenjabulo ngemva kwengcwaba. Ikusasa lakhe lalimnyama, njalo ligcwele usizi. Nxa wayebuyela emuva ekhumbula imizwa yakhe ngalesi isikhathi wathi: {GC 318.1}IEP 318.1

“Ukufa kwakungumcabango othusayo, njalo ukumela izenzo zami kwakusitsho ukufa kuphela. Izulu kwakungathi libumba phezu kwekhanda lami, njalo umhlaba kwakungathi yinsimbi ngaphansi kwenyawo zami. Ukuphila okunaphakade — kwakuyini? Njalo lokufa — kwakuyini? Nxa ngangiqhubeka ngicabanga, ngazithola sengikhatshana lokuqedisisa. Ukukhula kwemicabango yami kwakubangela ukuthi ngehluleke ukuphuma lesiphetho esidodwa. Ngazama ukuma ukucabanga, kodwa imicabango yami yayinganqandeki. Ngempela ngangilahlekile, kodwa ngingazwisisi isizatho. Ngangihlala ngikhonona, kodwa ngingazi ukuthi ngenxa kabani. Ngangisazi ukuthi kwakukhona okungalunganga, kodwa ngangingazi ukuthi ngingathola ngaphi okuhle kumbe njani. Ngabubula, kodwa ngingelathemba.” {GC 318.2}IEP 318.2

Waqhubeka esesesimeni esifanayo okwezinyanga ezimbalwa. “Ngesikhatshana isimo sikaKrestu safika engqondweni yami. Kwabonakala sengathi kwakulomuntu omuhle njalo olothando olwabangela ukuthi azinikele njengomnikelo wezono zethu, ngaleyo indlela asihlenge ekuhluphekeni lasesigwebeni sesono. Masinyane ngezwa ukuthi umuntu lowu kwakumele abelothando olunganani, njalo ngacabanga ukuthi ngingenelisa ukuziphosela ezandleni zakhe, njalo ngithembe emuseni womuntu onjalo. Kodwa ngafikelwa ngumbuzo, kungaboniswa njani ukuthi kukhona umuntu onjalo? Ngaphandle kokusebenzisa iBhayibhili, ngathola ukuthi kwakungela bufakazi obunjalo engangingabuthola ngoMsindisi onjalo, kumbe isimo esinjalo kwelizayo... {GC 319.1}IEP 319.1

“Ngananzelela ukuthi iBhayibhili laliveza uMsindisi engangimdinga; njalo ngadidideka ukuthola ukuthi ugwalo olungaphefumulelwanga lungaveza njani imfundiso ezihlelelwe ukusuthisa indingeko zomhlaba owileyo. Ngazithola sengivuma ukuthi iBhayibhili kwakumele libeyisambulo esivela kuNkulunkulu. Laqala ukuba yinjabulo yami, njalo kuJesu ngathola umngane. UMsindisi kimi waba ngomkhulu okwedlula abazinkulungwane, njalo iMbhalo eyayimnyama ngaphambilini njalo eyayilokuziphikisa, manje yaba yisibane enyaweni zami njalo lokukhanya endleni yami. Ingqondo yami yahlaliseka njalo yasuthiseka. INkosi yaba lidwala phakathi kolwandle lwempilo kimi. IBhayibhili manje laqala ukuba lugwalo lwami lokufunda olumqoka, njalo ngingafakaza ngeqiniso ukuthi, ngalibala ngenkulu intokozo. Ngathola ukuthi ingxenye yalo ngangingakaze ngitshelwe ngayo. Ngazibuza ukuthi kwakungani ngingakaze ngibone ubuhle balo, ngamangala ukuthi ngangingeke ngaliphika njengalokhu engangikwenzile. Ngathola konke kuveziwe okwakungafiswa yinhliziyo yami, njalo kwakulomuthi wemkhuhlane yonke eyayingahlasela umphefumulo. Ngaphelelwa luthando lokubala

ezinye ingwalo, njalo ngaqala ukunikela inhliziyo yami ukuthi ngithole inhlakanipho kuNkulunkulu.” — (S. Bliss, Memoirs of Wm. Miller, pages 65-67). {GC 319.2}IEP 319.2

UMiller waqala ukukhuluma ngenkolo yakhe phambi kwabantu ayeyiphikile ngaphambilini. Kodwa abangane bakhe abangakholwayo abachithanga isikhathi ukuthi balethe zonke indlela zokuphikisa ayezisebenzisile ukuphika amandla weBhayibhili. Ngalesi isikhathi wayengakabi lolwazi olufaneleyo ukuthi abaphendule, kodwa wanakana ukuthi nxa iBhayibhili liyisambulo esivela kuNkulunkulu, kwakumele lenelise ukuvumelana, njalo lokuthi njengoba lalinikwe ukuthi liqondise uluntu, kwakufanele ukuthi laye ayenelise ukulizwisisa. Wazimisela ukubala iBhayibhili ngokwakhe, njalo lokudingisisa ukuthi konke lokhu ababekubona njengokuphikisana phakathi kwalo kwakuliqiniso yini. {GC 319.3}IEP 319.3

Wenza yonke imizamo yokubeka eceleni konke ayekwazi ngeBhayibhili phambilini njalo lalokho okwakubhalwe ngabanye abantu, wabala imigca ngemigca eyiqathanisa. Waqhubeka ukubala kwakhe ngendlela ehlelekileyo, eqala encwadini kaGenesisi, njalo ebala ngokulandelana kwamavesi, njalo wayengadluleli phambili engakazwisisi ngoba efuna ukuthi engayangeki phambi kwabantu nxa esebachasisela. Lapho ayethola khona okunye okungazwisisekiyo, kwakuyinjayelo yakhe ukuqathanisa umugca lowo lamanye amavesi ayekhuluma ngento efananayo. Wonke amabala kwakumele ahambelane lendikimba yendaba eyayichazwa kuleso sahluko, njalo nxa ukuzwisisa kwakhe kwakuhambelana lalokho okwakuvezwa yisahluko, yonke into yayisibalula. Ngale indlela lapho ayehlangana khona lamavesi anzima ukuzwisiseka, wayesenelisa ukuthola ingcazelo yakhona kwamanye amavesi. Nxa wayebala ngokuthandaza okukhulu edinga ukukhanyiselwa lizulu, lokho okwakukekwaba mnyama phambi kwakhe, kwakusiba sobala. Wahlangana leqiniso lamazwi kamahubo athi: “Ukwambulwa kwamazwi akho kuyakhanyisa, kuyahlakaniphisa abayizithutha.” (Amahubo 119:130). {GC 320.1}IEP 320.1

Ngokuzimisela okukhulu waqala ukubala incwadi kaDanyeli lekaSambulo, esebenzisa indlela efananayo eyokuchasisa ayeyisebenzise kweminye imbhalo, njalo wajabula nxa wayethola ukuthi imfanekiso yesiprofethi yayizwisiseka. Wananzela ukuthi zonke iziprofethi ezasezigcwalisekile zaziyenzeke ngendlela ezichazwe ngayo, njalo yonke imifanekiso eyayisetshenzisiwe, yayichaziwe kwesinye isikhathi emigceni elandelayo, kumbe kwamanye amavesi, okwakusiba lula ukuwazwisisa nxa echazwe ngale indlela. “Ngasuthiseka ngale indlela, ngokubona ukuthi iBhayibhili liyisakhiwo samaqiniso aveziweyo, njalo lihlelwe ngendlela ecacileyo okokuthi loba ngubani loba eyisithutha, akulasizatho sokuthi alahleke.”- (Bliss, page 70). Ukuhlangana konke kwamaqiniso kwanika ukuzimisela kwakhe umvuzo, nxa wayeqhubeka elandelela imzila yesiprofethi. Ingilosi zezulu zazihola ingqondo yakhe njalo zichaza iMbhalo phambi kwakhe. {GC 320.2}IEP 320.2

Wathatha indlela isiprofethi esasigcwaliseke ngayo endulo, wakwenza umgomo wokuqedisisa indlela lesi esinye esasingakagcwaliseki esasizagcwaliseka ngayo, waqala ukusuthiseka ngemfundiso yokuthi uKrestu uzabusa ngokomoya, lokuthi kuzakuba leminyaka eyinkulungwane yokubusa kungakafiki ukuphela komhlaba, wananzelela ukuthi imfundiso leyi yayingekho elizwini likaNkulunkulu. Imfundiso leyi ilethwa ngendlela yokuthi kuzakuba leminyaka eyinkulungwane yokulunga lokuthula uKrestu engakabuyi, lokhu kwenza ukuthi izehlakalo ezesabakayo zosuku lukaNkulunkulu zifuqelwe khatshana. Kodwa loba nje ijabulisa ngendlela echazwa ngayo, iphambene lemfundiso kaKrestu labafundi bakhe, abachazayo ukuthi umfaba lamabele kumele kukhule ndawonye kuzekuyefika isikhathi sokuvuna, okuyikuphela komhlaba, ukuthi “ababi labakhohlisi bazakuqhubekela phambili ebubini, bekhohlisana,” ukuthi “ngezinsuku zokucina izikhathi ezinzima zizakuza;” lokuthi umbuso wobunyama uzaqhubeka kuze kufike usuku lokuza kweNkosi njalo uzabhujiswa nguMoya ophuma emlonyeni wakhe njalo ubhujiswa yinkazimulo yokuza kwakhe..(Mathewu 13:30, 38-41 ; 2 Timothi 3:13,1 ; 2 Thesalonika 2:8). {GC 321.1}IEP 321.1

Imfundiso yokuthi umhlaba wonke uzaphenduka lokuthi uzabuswa nguKrestu ngokwakomoya yayingekho ebandleni labafundi. Ayizange yamukelwe ngamaKrestu kwazekwayafika ekuqaleni komnyaka ka 1700. Njengemfundiso yonke yamanga, umphumela wayo wawumubi. Yafundisa abantu ukuthi bakhangelele ukuza kweNkosi khatshana njalo kwabavimbela ukuthi bananzelele izibonakaliso zokuza kwakhe lokulimukisa abanye. Lokhu kwaletha isibindi lokuzwa sengathi kulokuthula okwakungagxilanga elizwini leNkosi njalo kwaholela abanengi ekuthini bayekele ukulungiselela okudingekayo ukuthi bahlangane leNkosi. {GC 321.2}IEP 321.2

UMiller wathola ukuthi ukuza kukaKrestu ngesimo sakhe esipheleleyo kwakuvezwe sobala eBhayibhilini. UPhawuli uthi: “INkosi uqobo izakwehla ivela ezulwini ngomdumo, ngokumemeza kwesithunywa, langokukhala kophondo lukaNkulunkulu.” (1 Thesalonika 4:16). Njalo uMsindisi uyachaza ukuthi: “Bazayibona iNdodana yomuntu isiza emayezini ezulu, ilamandla lenkazimulo enkulu,” “Ngoba njengalokhu umbane ubaneka empumalanga, ukhanye uze ubonakale entshonalanga, kuzakuba njalo ukufika kweNdodana yomuntu.” (Mathewu 24:30,27). Uzakuphekelezelwa lixuku lezingilosi zasezulwini. “Indodana yomuntu izakuza ngobukhosi bayo, kanye lezithunywa zonke.” (Mathewu 25:31). “Izakuthuma izithunywa zayo ngokukhala okukhulu kophondo, ziqoqe abakhethiweyo bayo...” (Mathewu 24:31). {GC 321.3}IEP 321.3

Ekubuyeni kwakhe bonke abangcwele abafileyo bazakuvuswa, njalo abangcwele abaphilayo bazakuguqulwa. “Kasiyikufa sonke, kodwa sizakuphendulwa sonke, ngesikhatshana, ngokucwayiza kwelihlo, ekukhaleni kophondo lokucina, ngoba uphondo luzakhala, abafileyo bazakuvuswa bengelakubola, thina sizakuphendulwa. Ngoba lokhu okubolayo sekwembethe okungaboliyo, lalokho okufayo sokwembethe okungafiyo...” (I

Korinte 15:51-53). Njalo encwadini kaPhawuli ayeyibhalele abantu baseThesalonika ngemva kokuchaza ukuza kweNkosi uthi:" Abafileyo kuKrestu bazakuvuka kuqala, thinake esisekhona sisasele sizakuhluthunelwa kanye labo emayezini, sihlangabeza iNkosi emoyeni, sihlale layo kokuphela." (1 Thesalonika 4:16,17). {GC 322.1}IEP 322.1

Kuphela ngemva kokubuya kukaKrestu, yikho lapho abantu abazamukela umbuso wakhe. UMsindisi wathi: "Nxa isifikile iNdodana yomuntu ngobukhosi bayo kanye lezithunywa zonke, kung'khona izakuhlala esihlalweni sayo sobukhosi; kuzakubuthelwa phambi kwayo izizwe zonke; izakubuthanisa abanye kwabanye; njengomalusi esahlukanisa izimvu lembuzi. Ibeke izimvu ngakwesokunene sayo lembuzi ngakwesokhohlo sayo. Kung'khonake iNkosi izakuthi kibo abangakwesokunene sayo: Wozani lina elibusisiweyo nguBaba, lidle ilifa lombuso eliwulungiselweyo kusukela ekudabukeni komhlaba." (Mathewu 25:31-34). Sesibonile emavesini anikiweyo ukuthi nxa iNdodana yomuntu isiza, abafileyo bayavuswa bengelakubola njalo abaphilayo bazaguqulwa. Ngalokhu ukutshintshwa okukhulu balungiselwa ukwamukelwa umbuso, ngoba uPhawuli uthi: "Inyama legazi kakulakudla ilifa lombuso kaNkulunkulu, lokubola kakulidli ilifa lokungaboli." (1 Korinte 15:50). Umuntu esimeni sakhe alaso kathesi uyabola, kodwa umbuso kaNkulunkulu uzabe ungaboli, njalo uzaphila inaphakade. Ngakhoke umuntu esimeni sakhe alaso khathesi ngeke angene embusweni kaNkulunkulu. Kodwa nxa uJesu esiza, uzakubeka ukungaboli ebantwini bakhe; njalo ebesebabiza ukuthi bathathe umbuso abebekade bezindlalifa zawo. {GC 322.2}IEP 322.2

Amavesi lawa lamanye aveza sobala engqondweni kaMiller ukuthi izehlakalo ezazimelelwe ngabantu ukuthi zenzakale ngaphambi kokuza kukaKrestu, ezifana lesikhathi sokuthula njalo lokumiswa kombuso kaNkulunkulu emhlabeni, zazizakwenzakala ngemva kokuzakwakhe. Phezu kwalokho zonke izibonakaliso zokuza kwakhe lesimo somhlaba zazihambelana lalokho okuvezwa yisiprofethi ngezinsuku zokucina. Wafika emaphethelweni esebenzisa iBhayibhili kuphela, wabona ukuthi isikhathi esibekelwe ukuqhubeka kwempilo emhlabeni sasesizaphela. {GC 323.1}IEP 323.1

Nxa wayebhala uthi: "Obunye ubufakazi obahlupha ingqondo yami, kwakuyikulandelana kwemiBhalo... ngathola ukuthi izehlakalo ezichaziweyo, ezazigcwalisekile endulo, esikhathini esinengi zazisenzakala esikhathini esithile. Iminyaka elikhulu lamatshumi amabili eyeza ngaphambi kukazamcolo (Genesisi 6:3); amalanga ayisikhombisa ayeza kuza ngaphambi kokuthi izulu liqale ukuna, lamalanga angamatshumi amane wokuna kwezulu (Genesisi 7:4); amakhulu amane wokuhlala eGibhithe kwenzalo kaAbrahama (Genesisi 15:13); amalanga amathathu wamaphupho wenduna yabaphathizitsha njalo lombumbi wesinkwa (Genesisi 40:12-20); iminyaka eyisikhombisa yephupho likaFaro (Genesisi 41:28-54); iminyaka engamatshumi amane enkangala (Amanani 14:34); iminyaka emithathu elengxenye yendlala (1 Amakhosi 17:1, Luka

4:25)... iminyaka engamatshumi ayisikhombisa yokuthunjwa (Jeremiya 25:11); isikhathi sikaNebukaneza esiyisikhombisa (Danyeli 4:13-16), lamaviki ayisikhombisa, lamaviki angamatshumi ayisithupha lambili, njalo leviki elilodwa, abumba isikhathi samaviki angamatshumi ayisikhombisa, ayebekelwe isizwe sakoJuda (Danyeli 9:24-27), izehlakalo zonke lezi ezivezwe yizikhathi lezi zazike zaba yisiprofethi zingakagcwaliseki, njalo zagcwaliseka njengokulotshwa kwazo."- (Bliss, pages 74, 75). {GC 323.2}IEP 323.2

Ekubaleni kwakhe iBhayibhili wathola izikhathi ezimbalwa ezazilandelana, ngendlela ayezizwisisa ngayo, zonke lezi izikhathi zaziqhubeka zisiyafika ekubuyeni kukaKrestu, kwakungela eyinye indlela kulokhuthi azamukele "njengezikhathi ezibekiweyo," uNkulunkulu ayezivezele inceku zakhe. "Izinto eziyimfihlo" kuloba uMosi, "zingezeNkosi uNkulunkulu wethu, kodwa izinto ezambuliweyo zingezethu lezabantwana bethu kuze kube nininini," njalo iNkosi iyachaza ngomprofethi uAmosi ukuthi "kasoke ayenze lutho, kodwa uvezela imfihlo yakhe inceku zakhe abaprofethi." (Duteronomi 29:29; Amosi 3:7). Abafundi belizwi likaNkulunkulu, sebengaba lesibindi sokuthola isehlakalo esikhulu okwedlula zonke embalini yomhlaba sivezwe sobala eBhayibhilini. {GC 324.1}IEP 324.1

"Njengoba ngangilesiqiniseko," watsho uMiller, "esokuthi yonke iMbhalo enikwe ngenxa yokuthungamela kukaNkunkulunkulu ilungele ukufundisa (2 Timothi 3:16); lokuthi ayibuyanga ngenxa yentando yomuntu, kodwa yalotshwa ngamadoda angcwele nxa babethungamelwa nguMoya oyiNgcwele (2 Petro 1:21), njalo yalotshelwa "ukusifundisa, ukwenzela ukuthi ngokubekezela njalo ngokududuzwa ngemibhalo sithole ithemba' (Roma 15:4), ngathola ukuthi lokhu okubhalwe ngokulandelana eBhayibhili kwakuyingxenye yelizwi likaNkulunkulu, njalo kwakufanele ukuthi sikuhlolisise kahle, njengazo zonke ingxenye zeBhayibhili. Ngakhoke ngananzelela ukuthi nxa ngangifisa ukuzwisisa konke uNkulunkulu abone kufanele ukuthi sikuzwisise elizwini lakhe, ngangingela mvumo yokweqa ingxenye ekhuluma ngesiprofethi esimayelana lesikhathi." — (Bliss, page 75). {GC 324.2}IEP 324.2

Isiprofethi esabonakala sengathi sasiveza isikhathi sokuza kwesibili yilesi esitholakala kuDanyeli 8:14: "Kuzaze kube yizikhathi zokuhlwa lezokusa eziyizinkulungwane ezimbili lamakhulu amathathu zokunikelwa kweminikelo, besekuhlanjululwa indawo engcwele." Nxa wayelandela umthetho wakhe wokuvumela ukuthi iBhayibhili lizichasise, uMiller wafunda ukuthi usuku ngaphansi kolimi lwesiprofethi lumele umnyaka (Amanani 14:34; Hezekeli 4:6); wananzelela ukuthi isikhathi seminyaka ezinkulungwane ezimbili lamakhulu amathathu amalanga (2300 days), kumbe iminyaka, sasizaqhubeka sidlule ukuvalwa komusa kwesizwe samaJuda, ngakho kwakungeke kube kuchaza ukuhlanjululwa kwendlu engcwele yesikhathi sabo. UMiller wamukela indlela amaKrestu ayezwisisa ngayo eyokuthi umhlaba wawulithempeli, ngakhoke wazwisisa ukuthi ukuhlanjululwa kwethempeli okuvezwe kuDanyeli 8:14 kwakusitsho ukuhlanjululwa komhlaba ngomlilo ekubuyeni kukaKrestu kwesibili. Kuphela nxa isikhathi sokuqala

ukubala iminyaka eyi2300 besingatholakala, uMiller wananzelela ukuthi kwakuzabalula ukubala ukuthi uKrestu wayezakuza nini. Ngaleyo indlela isikhathi sokuphela sasizavela, isikhathi lapho isimo samanje, esigcwele “ukuziphakamisa, lamandla, lokuzikhukhumeza, lokuthanda ize, lobubi njalo lokuhlukumeza abanye, kwakuzafika emaphethelweni;” lapho iziqalekiso “ezizakhitshwa khona emhlabeni wonke, ukufa kubhujiswe, njalo umvuzo unikwe inceku zikaNkulunkulu, abaprofethi labangcwele, njalo labo bonke abesaba ibizo lakhe, njalo labo ababhubhisa umhlaba labo babhujiswe.” (Bliss, page 76). {GC 324.3}IEP 324.3

Ngamandla avuselelweyo, uMiller waqhubeka efundisisa isiprofethi, ubusuku bonke kwesinye isikhathi usuku lonke ebala lokhu manje okwasekubonakala kubaluleke kakhulu njalo okwakumthathekisa. Esahlukweni sesitshiya galo mbili sencwadi kaDanyeli kazange athole umnyaka lapho iminyaka eyi2300 okwakumele iqale khona, ingilosi uGabriel, loba yayithunywe ukuthi izochasisela uDanyeli, yamnika ingcazelo engaphelelanga. Nxa ukuhlukunyezwa okwakuzakwehlela ibandla kwasekuvezelwe umprofethi, amandla wakhe aphela. Wayengasenelisi ukuqhubekela phambili, ingilosi leyi yamtshiya okwesikhatshana. UDanyeli “waphela amandla, njalo wagula okwamalanga athile.” Kodwa ngamangaliswa ngumbono lowu,” uyatsho, “kodwa kangaze ngawuqedisisa.” {GC 325.1}IEP 325.1

Loba kunjalo uNkulunkulu wayetshele isithunywa sakhe wathi:” Yenza indoda leyi ukuthi izwisise umbono lowu.” Amazwi lawa kwakumele agwaliseke. Ngenxa yokulalela amazwi lawa isithunywa lesi ngemva kwesikhatshana, sabuyela kuDanyeli sisithi: “Sengifikile ukuba ngikunike ukuhlakanipha lokuqedisisa;” “ngakhoke lilalele ilizwi, uqedisise umbono.” (Danyeli 8:27, 16; 9:22, 23, 25-27). Kwakulento eyodwa ngombono lowu eyayingachazwanga, eyayiphathelane lesikhathi, isikhathi sensuku kumbe amalanga ayi2300, ngakhoke ingilosi nxa yayiqhubeka ngengcazelo yayo, yagxila kakhulu endabeni yesikhathi: {GC 325.2}IEP 325.2

“Amaviki angamatshumi ayisikhombisa uNkulunkulu uwamisele abantu bakini lomuzi wakini ongcwele ukuba kuphele ukwenza okubi lezono, emva kwalokhu kuthethelelwe izono, kuqiniswe ukulunga okungapheliyo, kuze kugcwaliseke umbono lesiprofethi, kuhlanjululwe lendawo engcwele kakhulu. Ngakhoke yazi uqedisise ukuba kusukela ekuphumeni kwelizwi ukuba kwakhiwe futhi iJerusalema kuze kube sekufikeni kogcotshiweyo ongumbusi, kuzakuba ngamaviki ayisikhombisa. IJerusalema lizakwakhiwa okwamaviki angamatshumi ayisithupha lambili, kanye lemidulu, kodwa kuzaba yisikhathi sokuhlupheka. Emva kwamaviki angamatshumi ayisithupha lambili ogcotshiweyo uzabulawa, engazenzeli yena... Umbusi uzakwenza isivumelwano esiqinileyo labanengi okweminyaka eyisikhombisa, kuthi phakathi kwayo ayivale imihlatshelo leminikelo.” (Danyeli 9:25-27). {GC 326.1}IEP 326.1

Ingilosi yayithunyelwe kuDanyeli ngenjongo yokuthi imchazele lokho ayehluleke ukukuzwisisa embonweni otholakala esahlukweni sesitshiya galo mbili, umugca lowo owawukhuluma ngesikhathi othi: “Kuzaze kube zinsuku eziyinkulungwane ezimbili lamakhulu amathathu, lapho indawo engcwele ezahlanjululwa khona.” Ngemva kokutshela uDanyeli ukuthi “azwisise umbono, njalo aqedisise,” amazwi wesithunywa athi: “Amaviki angamatshumi ayisikhombisa abekelwe abantu bakini lomuzi ongcwele.” Ibala lapha elichazwe ngokuthi “abekelwe” litsho ukuthi “aqunyelwe.” Amaviki angamatshumi ayisikhombisa amele iminyaka engu490, achazwa yingilosi ukuthi aqunyiwe, ukuthi anikwe isizwe samaJuda. Kodwa aqunywe phakathi kwani? Njengoba isikhathi seminyaka kumbe amalanga ayi2300 yiso sodwa esinikwe esahlukweni sesitshiya kalombili, kumele kube phakathi kwalesi isikhathi lapho amaviki angamatshumi ayisikhombisa aqunywe khona, amaviki lawa kufanele abephakathi kwamalanga lawa ayi2300, izikhathi lezi kumele ziqale ngesikhathi esifananayo. Amaviki lawa angamatshumi ayisikhombisa ayechazwe yingilosi ukuthi ayezaqala lapho okwakuzanikwa khona ilizwi lokuthi abantu babuyele bayavuselela njalo bakhe umuzi weJerusalema. Nxa umnyaka lapho ilizwi leli elanikwa khona wawungatholakala, kutsho ukuthi umnyaka wokuqala ukubala iminyaka engu2300 wawuzatholakala. {GC 326.2}IEP 326.2

Esahlukweni sesikhombisa sebhuku likaEzra yikho okutholakala khona umthetho lowu. (Ezra 7: 12-26). Ngokuphelela kwawo wanikwa yinkosi uArtaxerxes, inkosi yasePersia, ngomnyaka ka 457 B.C. Kodwa encwadini kaEzra 6:14 indlu kaNkulunkulu ichazwe ngokuthi yaseyakhiwe “ngaphansi kwamazwi kaCyrus, loDarius, njalo loArtexerxes inkosi yasePersia.” Amakhosi lawa womathathu, ngokusungula, lokuqinisa, njalo lokuphelelisa umthetho lowu, bawuletha ekupheleleni okwakudingwa yisiprofethi ukwenza sobala isikhathi sokuqala ukubala iminyaka engu2300. Nxa sithatha umnyaka ka457 B. C., njengomnyaka lapho umthetho lowu owapheleliswa khona, njengomnyaka lapho ilizwi elaphuma khona, zonke izinto eziphathelane lamaviki angamatshumi ayisikhombisa zazigcwalisekile. {GC 326.3}IEP 326.3

“Kusukela ekuphumeni kwelizwi lokuba kwakhiwe futhi iJerusalema kuze kube sekufikeni kukaMesiya ongumbusi, kuzakuba ngamaviki ayisikhombisa, njalo lamaviki angamatshumi ayisithupha lambili” —okutsho ukuthi ngamaviki ayi69 nxa kuhlanganisiwe (7+62) okuyiminyaka engu 483. (69 * 7days=483). Ilizwi lenkosi uArtexerxes laphuma ekwindla ngomnyaka ka457 B.C. Nxa ubala usukela emnyakeni lowu iminyaka engu483 yayizafika ekwindla ngomnyaka ka A.D 27. Ngalesi isikhathi isiprofethi lesi sagcwaliseka. Ibala elithi “Mesiya” litsho ukuthi “ogcotshiweyo.” Ekwindla ngomnyaka ka A.D 27 uKrestu wabhabhathizwa nguJohane njalo wathola ukugcotshwa kukaMoya. Umpostoli uPetro uyakuveza laye lokhu nxa esithi: “UNkulunkulu wagcoba uJesu waseNazaretha ngoMoya oyiNgcwele njalo langamandla.” (Imisebenzi 10:38). Njalo uMsindisi ngokwakhe uthi: “UMoya kaNkulunkulu ukimi, ngoba ungigcobile ukuthi

ngitshumayele ivangeli kwabaswelayo.” (Luka 4:18). Ngemva kokubhabhathizwa wasuka waya eGalile, “etshumayela ivangeli lombuso kaNkulunkulu, njalo esithi isikhathi sesigcwalisekile.” (Marko 1:14, 15). {GC 327.1}IEP 327.1

“Njalo uzabopha isithembiso labanengi okweviki elilodwa.” Iviki lapha elivezwayo yileliyana elilodwa elamaviki angamatshumi ayisikhombisa, kuyiminyaka eyisikhombisa eyokucina eyayinikwe amaJuda. Phakathi kwesikhathi lesi esisuka emnyakeni ka A.D 27 kusiya kuA.D 34, uKrestu ekuqaleni uqobo lwakhe njalo ngemva kwalokho emelwe ngabafundi bakhe, waqhubeka enika unxuso lwevangeli esizweni sakoIsrayeli. Nxa abafundi babephuma besiyatshumayela amazwi woMsindisi kibo ayengathi: “Lingahambi ngendlela yabezizwe, lingangeni emzini wamaSamariya, kodwa yanini kakhulu kuzo izimvu ezilahlekileyo zendlu kaIsrayeli.” (Mathewu 10:5,6). {GC 327.2}IEP 327.2

“Phakathi kweviki uzabangela ukuthi iminikelo lemihlatshelo iphele.” Ngomnyaka kaA.D 31, ngemva kweminyaka emithathu elengxenye ngemva kokubhabhathizwa kwakhe, iNkosi yabethelwa. Ngomnikelo lowu omkhulu owanikelwa eKhalivari, yonke iminikelo eyayisenziwa ethempelini yaphela eyayiqhubeke okweminyaka ezinkulungwane ezine eyayikhomba iWundlu likaNkulunkulu. Isithunzi sasesihlangene lomfanekiso oqotho, njalo zonke inkonzo zeminikelo kwasekumele ziphele. {GC 327.3}IEP 327.3

Amaviki lawa ayisikhombisa atsho iminyaka engu 483, eyayinikwe amaJuda, yaphela njengoba sesibonile ngomnyaka ka A.D 34. Ngaleso isikhathi, ngenxa yezenzo zabathungameli bamaJuda ilizwe lonke labonisa ukuphika ivangeli ngokokucina nxa babebulala uStefani njalo langokubulala abalandeli bakaKrestu. Kusukela lapha udaba lwevangeli lwalungasavinjwanga ukuthi luphiwe isizwe esikhethekileyo kuphela, kodwa lanikwa umhlaba wonke. Abafundi ngoba bebanjwe ngamandla ngenxa yokuhlukunyezwa ukuthi babaleke baphume eJerusalema, “bahamba indawo zonke betshumayela ilizwi.” UFiliphi wahamba edolobheni laseSamaria, njalo watshumayela uKrestu kibo.” UPetro waholwa lizulu, wavula ivangeli edolobheni laseCaesarea, phambi kaCorneliyasi owayesesaba uNkulunkulu, njalo uPhawuli, ngemva kokwamukela uKrestu, wanikwa umsebenzi wokuthwalela ivangeli “khatshana kwabezizwe.” (Imisebenzi 8:4,5; 22:21) {GC 328.1}IEP 328.1

Ngale indlela zonke izinto ezaziphathelane lesiprofethi lesi zagcaliseka ngendlela emangalisayo, njalo ukuqala kwamaviki angamatshumi ayisikhombisa kubekwe kwacaca ukuthi kwaqala ngomnyaka ka457 B.C., njalo aphela ngomnyaka ka A.D 34. Nxa sisebenzisa konke lokhu akukho nzima ukubona ukuthi amalanga angu2300 wona aphela nini. Amaviki angamatshumi ayisikhombisa (70), atsho amalanga kumbe iminyaka engu490, njengoba ekhitshwe kwengu2300, kutsho ukuthi kwasekusele iminyaka engu1810. Ngemva kokuphela kweminyaka engu490, iminyaka engu1810 yayilokhe imelele ukuthi igcwaliseke. Kusukela ngomnyaka ka A.D 34 ungafaka iminyaka engu1810

ufika emnyakeni ka 1844. Ngakhoke iminyaka engu2300 etholakala encwadini kaDanyeli 8:14 iphelela emnyakeni ka1844. Ekupheleni kwesikhathi lesi, ngendlela ingilosi eyakubeka ngayo, “indlu engcwele yayizakuhlanjululwa.” Ngakhoke isikhathi sokuhlambulula indlu engcwele, abantu ababecabanga ukuthi kwakusitsho ukuza kweNkosi kwesibili, sasiveziwe ngokucaca. {GC 328.2}IEP 328.2

UMiller labanye bakhe ekuqaleni babekholwa ukuthi amalanga ayi2300 ayezaphela ehlobo ngomnyaka ka1844, kodwa isiprofethi sikhomba ukuthi kwakuzaba sekwindla ngomnyaka ka1844. Iphutha leli labangela ukudangala okukhulu lokudideka kulabo ababebeke lolusuku njengesikhathi sokuza kukaKrestu. Kodwa lokhu akuzange kwehlise amandla wamazwi wokuthi iminyaka engu2300 yaphela ngomnyaka ka1844, njalo lokuthi isehlakalo esasimelwe yikuhlanjululwa kwethempeli kwakumele senzakale ngalowu umnyaka. {GC 328.3}IEP 328.3

Ngokungena kwakhe emsebenzini wokubala iBhayibhili esenzela ukuveza ukuthi laliyisambulo esivela kuNkulunkulu, uMiller wayengazange acabange ukuthi wayezacina esefike ebangeni ayesekilo manje. Wehluleka laye ukuziqhenya ngomphumela ayesewutholile. Kodwa ubufakazi boMbhalo babusobala okokuthi kwakunzima ukuthi laye akhohlwe ngalokho ayesekutholile. {GC 329.1}IEP 329.1

Wayezinikele okweminyaka embili ukuthi afunde iBhayibhili, lapho ngomnyaka ka1818, wafika esiphethweni sokuthi ngemva kweminyaka engamatshumi ababili lanhlanu uKrestu wayezakuza ezohlenga abantu bakhe. “Akudingeki ukuthi ngikhulume ngentokozo eyagcwala enhliziyweni yami ngalokho engasengikufumene, njalo angeke ngichaze indlela umoya wami owalangazelela ngayo injabulo yabasindisiweyo. IBhayibhili kimi laselilugwalo olutsha. Kimi laselingumthimba wokucabanga; konke okwakumnyama, kungazwisiseki, kumbe okwakufiphele ekufundiseni kwalo, kwasekuphumile engqondweni yami phambi kokukhanya lokhu okwakuphume encwadini leyi, khepha indlela iqiniso elaselibonakala likhanya njalo lilenkazimulo! Konke ukuphikisana kwalo engangikutholile ngaphambilini elizwini kwasekungasekho, njalo loba nje kwakulezinye indawo engangingasuthiseki ngazo ngasengilokuqedisisa okujulileyo, loba kunjalo ukukhanya okukhulu kwakuphume kilo ukuthi kukhanyisele ingqondo emnyama, okwabangela ukuthi ngithokozele ukubala iBhayibhili, engangingazange ngikholwe ukuthi kwakungavela ekubaleni imfundiso yalo.”- (Bliss, pages 76, 77). {GC 329.2}IEP 329.2

“Ngenxa yokukholwa ukuthi izehlakalo ezingaka zaziveziwe eMbhalweni ukuthi zazizagcwaliseka ngemva kwesikhathi esifitshane, umbuzo wafika kimi ngamakhulu amandla mayelana lomlandu wami emhlabeni, mayelana lobufakazi engasengibutholile.” (Ibid, page 81). Wehluleka ukubona eyinye indlela kulokuthi kwakumele ahlephulele abanye ukukhanya lokhu ayesekutholile. Wazitshela ukuthi wayezathola ukuphikiswa

kulabo abangakholwayo, kodwa wayelesibindi sokuthi amaKrestu ayezajabulela ithemba lokubona uMsindisi ababesithi bayamthanda. Ukwesaba ayelakho kuphela kwakuyikuthi entokwezeni yabo yokuthi usindiso lwaselusondele, abanengi babezamukela imfundiso leyi bengazibalelanga iBhayibhili ukuze bazizwisisele. Ngalokho wathandabuza ukuthi aqale ukutshumayela, ngoba sekungenzeka abe eyenze iphutha njalo abelesandla ekudukiseni abanye. Lokhu kwenza ukuthi abuyelele ubufakazi ayebutholile njalo acubungule bonke ubunzima obabufike engqondweni yakhe. Wananzelela ukuthi yonke imicabango ephikisayo yayitshabalala phambi kwelizwi likaNkulunkulu, njengenkungu phambi kwensaba zelanga. Iminyaka emihlanu ayiqeda esenza lokhu yabangela ukuthi asuthiseke ukuthi konke ayekutholile kwakuliqiniso. {GC 329.3}IEP 329.3

Khathesi umlandu wokuthi atshele abanye ngalokho ayekholwa ukuthi kwakuvezwe nguMbhalo, wafuqa umoya wakhe ngamandla. “Ngathi ngisenza imisebenzi yami, kwakulokhe kuduma endlebeni yami, ‘Hamba uyetshela umhlaba ngengozi abakuyo.’ Ivesi leyi yayihlala iduma engqondweni yami: “Uba ngisithi komubi: Wena muntu omubi, uzakufa impela; uba ungakhulumi wena ukumxwayisa omubi ukuba atshiye indlela yakhe, lowomuntu omubi uzafela esonweni sakhe, kodwa umlandu uzakuba ngowakho. Kodwa uba umxwayisa omubi ukuba aphenduke endleleni yakhe, angatshiyi indlela yakhe, uzafela esonweni sakhe, kodwa wena uzakuphepha.” (Hezekeli 33:8,9). Ngananzelela emoyeni wami ukuthi nxa ababi bengaxwayiswa, amaxuku abo angaphenduka, njalo lokuthi nxa kungenzeka bengalimukiswa, igazi labo selingabekwa ezandleni zami.”- (Bliss, page 92.) {GC 330.1}IEP 330.1

Waqala ukuchazela abantu ngasese nxa wayelethuba, ekhulekela ukuthi omunye wabafundisi sengathola ilizwi labo azinikele ukuhambisa imfundiso leyi. Kodwa kazange enelise ukususa umcabango wokuthi wayelomlandu wokukwenza lokhu yena ngokwakhe. Amazwi lawa ayehlala ebuya engqondweni yakhe: “Hamba uyetshela umhlaba; igazi labo ngizalifuna ezandleni zakho.” Okweminyaka eyisitshiyagalolunye walinda, elokhe esizwa umlandu lowu emoyeni wakhe, kwaze kwayafika umnyaka ka1831 lapho ngokwakuqala anika khona isizatho sokukholwa kwakhe phambi kwabantu. {GC 330.2}IEP 330.2

Ngendlela efana lokubizwa kukaElisha lapho okwakumele atshiye ukulandela inkomo zakhe, ukuthi azokwamukela intonga yokuba ngumprofethi, uWilliam Miller laye wabizwa ngokufanayo ukuthi atshiye ikhuba lakhe aqale ukuvulela abantu imfihlo zombuso kaNkulunkulu. Wangena emsebenzini lowu eqhaqhazela, ethungamela abalaleli bakhe, kancane kancane, ebabonisa izikhathi ezinikwe esiprofethini ezimayelana lokuza kukaKrestu. Ngayo yonke imizamo ayeyenza waqala ukuba lesibindi nxa wayebona indlela abantu ababelangathelela amazwi wakhe. {GC 331.1}IEP 331.1

Kwakungemva kokufuqwa ngabazalwane bakhe, lapho ezwakhona amazwi kaNkulunkulu esebenzisa bona, lapho uMiller avuma khona ukuletha isifundo lesi phambi

kwabantu. Khathesi wayeseleminyaka engamatshumi amahlanu, engajwayelanga ukukhuluma phambi kwabantu, njalo esindwa ngumcabango wokuthi wayengafanelanga ukwenza umsebenzi lowu owawuphambi kwakhe. Kodwa kusukela ekuqaleni kwakhe umsebenzi wakhe wabusiswa ngokuphenduka kwemphefumulo ngendlela emangalisayo. Isifundo sakhe sakuqala salandelwa yikuphenduka kwabantu okwagoqela imuli ezilitshumi lantathu, kwasala abantu ababili kuphela. Abantu bahle baqala ukumtshutshisa ukuthi atshumayele kwezinye indawo, phose kuzo zonke indawo umsebenzi wakhe waletha imvuselelo ebantwini bavuselela ubudlelwano babo loNkulunkulu. Izoni zaphenduka, amaKrestu avuselelwa, abangakholwayo bathunganyelwa ukuthi bavume iqiniso leBhayibhili lenkolo yesiKrestu. Ubufakazi balabo ayebasebenzela babungobokuthi: “Iqula lengqondo zabantu lifinyelelwa nguye obengekho ngaphansi kwendonsela yabanye abantu.” - (Ibid, page 138). Intshumayelo yakhe yayibunjwe ngendlela yokuthi yenze ingqondo zabantu zivuleke, zibone izinto ezimangalisayo zenkolo njalo lokumisa ububi lokuthanda umhlaba okwasekwandile. {GC 331.2}IEP 331.2

Phose kuwo wonke amadolobho, kwakulamaxuku abantu, kwezinye indawo, amakhulu, ababephenduka ngenxa yokutshumayela kwakhe. Endaweni ezinengi phose amabandla wonke, ayevulelwa ukuthi atshumayele kiwo, njalo unxuso lokuthi azotshumayela lwalubuya luvela kwamanye amabandla. Kwakungumthetho wakhe wokuthi angasebenzi endaweni ayenganxuswanga kizo, kodwa ngemva kwesikhatshana wazithola engasenelisi ukuya endaweni zonke ayenxuswe kizo. Abanengi ababengavumelani lombono wakhe ngokuthi kwakulosuku oluthile lapho uKrestu ayezakuza ngalo, babekholwa ukuthi ngeqiniso ukuza kwakhe kwasekusondele njalo bananzelela indingeko yokuthi bazilungiselele. Kwamanye amadolobho amakhulu umsebenzi wakhe watshiya umehluko omkhulu. Amabhawa avalwa abanengi batshintsha indawo lezi zaba zindawo zokubuthana kwabantu, indawo zokubheja zaphela, abantu abangakholwayo lezoni, njalo labo bonke abahlamuki baguquka, abanye babo babengakaze bangene ebandleni okweminyaka eminengi. Inkonzo zokukhuleka zaqalwa ngamabandla amanengi, endaweni ezitshiyeneyo, phose kuwo wonke amahola, labosomabhizimusi babehlangana emini bezokhuleka njalo bedumisa. Kwakungekho ukuthathela izinto phezulu, kodwa wonke umuntu wayelokuzotha engqondweni yakhe. Umsebenzi wakhe njengalowo owabaVuseleli endulo, wawungowohlobo olwenza ukuthi abantu bazwisise ngokujulileyo kulokuthi bavuswe imizwa yabo kuphela. {GC 331.3}IEP 331.3

Ngomnyaka ka1833 uMiller wathola iphepha elalimvumela ukuthi atshumayele, aliphiwa libandla lamaBaptist. Lapho ayelilunga khona. Abafundisi abanengi bebandla lakhe labo basekela umsebenzi wakhe, njalo kwakungaphansi kwemvumo yabo ukuthi aqhubeke ngomsebenzi wakhe. Wahamba endaweni ezinengi etshumayela engazange aphumule, loba nje umsebenzi wakhe wawuphelela endaweni zaseNew England njalo

lasemadolobheni asenkabeni yelizwe. Okweminyaka eminengi wayesebenzisa imali ephuma kuye ukwenza umsebenzi lowu, njalo kazange athole ngemva kwalokho usizo olwalulingana lemali ayeyidinga ekuhambeni kwakhe. Ngale indlela ukusebenza kwakhe, kwakungasiyo indlela yokuzuza imali, kodwa kwadla kakhulu emfuyweni yakhe, eyaqala ukuphela phakathi kwesikhathi lesi empilweni yakhe. Weyengubaba wemuli enkulu, kodwa ngenxa yokuthi bonke babesebenza nzima, amasimu wabo ayeletha okubaneleyo njengemuli. {GC 332.1}IEP 332.1

Ngomnyaka ka1833, sekudlule iminyaka emibili kusukela lapho uMiller aqala khona ukutshumayela phambi kwabantu ngubufakazi bokuza kukaKrestu kwesibili, isibonakaliso sokucina esasithenjiswe nguKrestu ukuthi sasizakhomba ukuza kwakhe kwesibili senzakala. UJesu wathi: “Inkanyezi zizakuwa zivela ezulwini.” (Mathewu 24:29). UJohane laye kuSambulo nxa wayeboniswa ngezehlakalo ezazikhomba ukuza kweNkosi ngokwesibili wathi: “Lenkanyezi zomkhathi zawohlokela emhlabeni njengomkhiwa uwohlozwa ngumoya omkhulu.” (Isambulo 6:13). Amazwi lawa agcwaliseka ngendlela emangalisayo mhlaka 13 ngenyanga kaLwezi ngomyaka ka1833 lapho inkanyezi ezawa khona. Lokhu kwakuyikuwa kwenkanyezi okuyisimanga njalo okukhulu okwedlula konke okuke kwabonwa ngumuntu; “umkhathi wonke waseAmerica, okwamahola ambalwa wawungathi uyatsha! Akukaze kubonakale isimanga emkhathini kuleli lizwe lokhe ladabukayo, esabonwa ngamehlo ayegcwele intokozo ngelinye iqula labantu, kumbe ngokwesaba ngelinye njalo iqula.” “Ubuhle baso lokhe buhleli engqondweni zabantu abanengi lalamuhla... Akukaze kune izulu elilamathonsi aqatha njengalawa awenkanyezi ezazisiwa, emagumbini wonke omhlaba kwakufana. Ngamazwi amalutshwana, isibhakabhaka sonke sabonakala sengathi sasihamba... Isehlakalo lesi ngendlela esichazwa egwalweni lukaProfessor Silliman, sabonakala endaweni zonke zaseNorth America... Kusukela ngehola lesibili ekuseni kwaze kwayaphuma ilanga, isibhakabhaka singela yezi, inkanyezi zazingathi ziyadlala emkhathini.” (R.M. Devens, American Progress; or The Great Events of the Greatest Century, ch. 28, pars. 1-5). {GC 333.1}IEP 333.1

“Akulamazwi angachaza ngokupheleleyo isehlakalo lesi; ... akulamuntu ongazibonelanga ngawakhe amehlo ongaqedisisa inkazimulo yalokho okwenzakalayo. Kwakungathi inkanyezi zonke ngobunengi bazo zazibuthene endaweni eyodwa, njalo zazilokhe zidubuka zisukela lapho, zilamandla wombane, zisiya endaweni zonke emkhathini, loba kunjalo azizange ziphele, zazilandelana ngobunengi bazo, sengathi zazidalelwe isehlakalo lesi.” — (F. Reed, in the Christian Advocate and Journal, Dec. 13, 1833.) “Umfanekiso oqondileyo ngowesihlahla somkhiwa nxa siwisa amahlamvu waso nxa siphephulwa ngumoya omkhulu, kwakunzima ukukukhangela.” (The Old Countryman, in Portland Evening Advertiser, Nov. 26, 1833.) {GC 333.2}IEP 333.2

Ephepheni elibizwa ngokuthi yiJournal of Commerce mhlaka 14 ngenyanga kaLwezi ngomnyaka ka1833 edolobheni laseNew York, kwabhalwa indaba ende eyayikhuluma

ngesehlakalo lesi: “Akukho isifundiswa kumbe umbalisi oke wabhala ngesehlakalo, ngiyacabanga esifana lalesi esiyenzeke izolo ekuseni. Umprofethi watsho ukuthi kuzakwenzeka kudala, khathesi sekudlule iminyaka eyinkulungwane lamakhulu ayisitshiyagalo mbili, nxa kuyikuthi sizahluleka ukuzwisisa ukuthi inkanyezi zizakuwa kutsho ukuwa kwenkanyezi, ngendlela ecacileyo ukuthi lokhu kuliqiniso.” {GC 334.1}IEP 334.1

Ngale indlela kwabonakaliswa isibonakaliso sokucina sokuza kwakhe, uJesu ayekhulume ngakho kubafundi bakhe wathi: “Nxa libona zonke lezi izinto, yazini ukuthi sekuseduze, njalo sekusemnyango.” (Mathewu 24:33). Ngemva kwezibonakaliso lezi uJohane wabona, njengesehlakalo esikhulu esalandelayo, amazulu egoqeka njengomqulu wencwadi, umhlaba uzamazama, intaba lezihlenge zazisuswa endaweni yazo, njalo ababi ngokwesaba bazama ukubaleka phambi kweNdodana yomuntu. (Isambulo 6:12-17). {GC 334.2}IEP 334.2

Abanengi ababona ukuwa kwezinkanyezi bakukhangela njengesehlakalo esasikhomba ukwahlulela okwasekuseduzane, lesibonakaliso esesabekayo, isithunywa esihamba phambili, isibonakaliso somusa, esikhomba usuku lolu olwesabekayo oluzayo.” — (The Old Countryman, in Portland Evening Advertiser, Nov. 26, 1833). Ngale indlela amehlo abantu athunganyelwa ekugcwalisekeni kwesiprofethi, njalo abanengi bakhetha ukulalela isixwayiso sokuza kukaKrestu. {GC 334.3}IEP 334.3

Ngomnyaka ka1840 okunye ukugcwaliseka kwesiprofethi kwenza ukuthi abantu bafune ulwazi ngeqiniso. Eminyakeni embili eyayedlule uJosiah Litch, omunye wabafundisi ababethungamela ekutshunyayelweni kodaba lokuza kwesibili, wabhala ingcazelo kaSambulo 9, ebabonisa ukuthi umbuso weOttoman wawuzakuwa. Ngokufunda kwakhe waveza ukuthi lokhu kwakuzakwenzeka “ngomnyaka ka1840 ngenyanga kaNcwabakazi,” njalo sekusele amalanga ambalwa ukuthi lokhukwenzeke waloba wathi: ” Nxa sivumela ukuthi isikhathi sakuqala seminyaka engu150, sagcwaliseka ngaphambi kokuthi uDeacozes athathe isihlalo evunyelwa yisizwe samaTurks, njalo leminyaka engu 391, elamalanga alitshumi lanhlanu, yaqala nxa isikhathi sakuqala sasiphela, kutsho ukuthi lesi sizaphetha mhlaka 11 Ncwabakazi, 1840, lapho umbuso wamaOttoman edolobheni laseConstantinople okukhangelelwa ukuthi uwe. Njalo lokhu ngiyathemba ukuthi kuzayenzakala njalo.”- (Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug.1, 1840.) {GC 334.4}IEP 334.4

Ngesikhathi esifanayo ayesibekile, ilizwe laseTurkey, lisebenzisa abameli balo, lamukela ukuthi livikelwe ngomakhelwane balo abaseEurope, ngale indlela lazifaka ngaphansi kokuthunganyelwa ngamazwe ayesamukele inkolo yesiKrestu. Isehlakalo lesi sagwalisa isiprofethi ngendlela okwakubekwe ngayo. Kwathi kufika endlebeni zabantu, abantu abanengi bakholwa ukuthi indlela ababeyisebenzisile ukuchaza isiprofethi

yayiqondile eyayisetshenzisiswe nguMiller labanye bakhe, njalo umfutho omangalisayo wanikwa umsebenzi lowo ababewenza. Amadoda aqeqetshileyo lalezikhundla ahlanganyela loMiller, ekutshumayeleni lasekubhaleni imfundiso yakhe, njalo kusukela ngomnyaka ka1840 kusiya ku1844 umsebenzi waqhubeka ngesiqubu esikhulu. {GC 335.1}IEP 335.1

UWilliam Miller wayelengqondo ebukhali, eyayizothile ngenxa yokubala lokucabangisisa, njalo phezu kwalokhu wengeza ukukhalipha kwasezulwini ngokuzixhumanisa loMthombo wokuhlakanipha. Wayeyindoda elesithunzi, owayehlonitshwa ngumuntu wonke nxa izimo zabantu zazilinganiswa. Ngokuhlanganisa ukulunga kweqiniso lokuzehlisa kwesiKrestu njalo lamandla wokuzithiba, wayengumuntu olalelayo njalo okhulumisana lomuntu wonke, ehlala ezilungiselele ukuzwa imbono yabo njalo lokuqedisisa kwabo. Wayesenelisa ukuqathanisa imbono yabantu ngokusebenzisa ilizwi likaNkulunkulu, njalo ukuqedisisa kwakhe lokujula kwengqondo yakhe kwenza ukuthi enelise ukuphikisa amaphutha wonke lemfundiso yamanga. {GC 335.2}IEP 335.2

Loba kwakunjalo kazange aqhubeke ngomsebenzi wakhe kungela abamphikisayo. NjengabaVuseleli basendulo, amaqiniso ayewatshumayela awazange amukelwe ngothando ngabathungameli bamabandla amakhulu. Njengoba laba babengenelisi ukusebenzisa uMbhalo ukumela lokho ababekukholwa, bathunganyelwa ekutheni basebenzise imfundiso zomuntu, lamasiko abokhokho babo. Kodwa ilizwi likaNkulunkulu laliyibufakazi obubodwa obabusamukelwa ngabatshumayeli beqiniso ngokuza kukaKrestu kwesibili. “IBhayibhili njalo iBhayibhili kuphela,” lalingamazwi wokulimukisa. Ukuswelakala kobufakazi beBhayibhili ezitheni zabo, kwabangela ukuthi babachothoze njalo bebahleke ulunya. Isikhathi lemfuyo, kanye lezipho zachithwa ekuhlambazeni labo icala labo elalingelokuthi babelindele ngentokozo ukuza kweNkosi yabo njalo ababezama ukuphila impilo engcwele njalo lokukhuthaza abanye ukuthi balungiselele ukuza kwakhe. {GC 335.3}IEP 335.3

Imizamo eminengi yenziwa eyokususa ingqondo zabantu endabeni yokuza kwesibili. Kwenziwa ukuthi kubonakale njengesono, lento okwakumele abantu babelamahloni ngayo, ukubala isiprofethi esikhuluma ngokuza kukaKrestu kwesibili. Ngakhoke amabandla amanengi enza ukuthi abantu bengakholwa ilizwi likaNkulunkulu. Imfundiso yabo yenza ukuthi abantu bebengabahedeni, njalo abanye babalegunya lokulandela imizwa yabo lokwenza okubi. Ngemva kwalokho labo ababephikisa iqiniso babeka icala lezenzo lezi phezu kwalabo ababelungele ukuza kwesibili. {GC 336.1}IEP 336.1

Loba nje wayesiba lamaxuku abantu abafundileyo njalo ababefuna ukuqedisisa iqiniso kodwa ibizo likaMiller lalingekho emaphephandabeni kangako kuphela kulabo ababefuna ukumhlambaza. Labo abangakholwayo ngenxa yokuqiniswa ngabathungameli bamabandla, basebenzisa amacebo ahlukeneyo wobubi bezama ukungcolisa ibizo lakhe

kanye lomsebenzi wakhe. Indoda leyi eyaseyilenwele ezimhlophe eyayitshiye umuzi wayo ukwenzela ukuthi ihambele indawo zonke, esebenza nzima ukuthi anike umhlaba isixwayiso lesi esikhulu esasilimukisa abantu ngokwahlulela okwasekusondele, yabizwa ngamabizo ahlukeneyo, abanye besithi uthathela izinto phezulu, njalo wayengumfundisi wamanga. {GC 336.2}IEP 336.2

Ukuhlambazwa lokhu, lokusetshenziswa kwamanga kwenza ukuthi abantu abanengi bamjikele ngitsho lamaphephandaba womhlaba. “Ukuphatha indaba ezesabekayo njalo ezingcwele kanje, ngendlela elulazayo kangaka ngamadoda asemhlabeni, hatshi kuphela ukuzwisa ubuhlungu labo ababetshumayela ngayo, kodwa ukwenza usuku lokwahlulela inhlekisa, lokuhlambaza uNkulunkulu ngokwakhe, njalo kwenza sandaba zalutho ukwahlulela kwakhe.” — (Bliss, page 183). {GC 336.3}IEP 336.3

Umqali wobubi bonke wayezama hatshi kuphela ukumisa umsebenzi wokutshumayela ngokuza kwesibili, kodwa lokubhidliza isithunywa ngokwaso. UMiller wenza ukuthi iMbhalo izwisiseke kubalaleli bakhe, eveza izono zabo njalo waphambanisa ukusuthiseka kwabo emandleni wabo, njalo amazwi akhe abukhali abangela ukuthi babeyizitha zakhe. Impikiswano eyayisemalungeni ebandla yabangela ukuthi abangakholwayo bahlamuke ngamandla, njalo izitha zakhe zanquma ukuthi zimbulale nxa wayephuma endaweni yomthandazo. Kodwa ingilosi zezulu zaziphakathi kwexuku leli, eyinye ingilosi yathatha isimo somuntu yambamba ngesandla yamdlulisa phakathi kwexuku leli elalithukuthele. Umsebenzi wakhe wawungakapheli, njalo uSathane lenceku zakhe behluleka emizameni yabo. {GC 336.4}IEP 336.4

Loba nje kwakulokuphikisa indawo zonke, abantu baqhubeka besamukela udaba lokuza kwesibili. Kusukela emakhulwini abantu, abalaleli basebekhulile bafika ezinkulungwaneni zabantu. Amaxuku abantu ayelokubuthana emabandleni okwesikhathi eside, kodwa ngokuhamba kwesikhathi amabandla anquma ukuthi babezajezisa bonke ababekhethe ukwamukela imfundiso kaMiller. Lokhu kwabangela ukuthi uMiller abhale iphepha elaliqondiswa kuwo wonke amaKrestu emabandleni atshiyeneyo, ebatshela ukuthi nxa imfundiso yakhe yayingamanga, kwakudingeka ukuthi aboniswe amaphutha wakhe eMbhalweni. {GC 337.1}IEP 337.1

“Kuyini esikukholiweyo, esingatshelwanga ukuthi sikukholwe yilizwi likaNkulunkulu, lani elizivumelayo ngokwenu ukuthi yilo elithungamelayo, lona lodwa, lokukholwa kwethu lokukhonza kwethu? Kuyini esikwenzileyo okungabangela ukuthi sihlambazwe ngale indlela emabandleni lasemaphepheni, njalo okulinika isizatho sokusivalela ngaphandle kwamabandla wenu? “Nxa silephutha, khulekani lisibonise lapho esiphambuka khona. Lisitshengise elizwini likaNkulunkulu ukuthi senze iphutha, sesithethiswe kwazwela, okungeke kusibonise ukuthi sikholwa amanga, ilizwi likaNkulunkulu kuphela yilo elingaguqula imbono yethu. Isiphetho esifike kuso senziwe

ngemva kwemithandazo, nxa besinanzelela ubufakazi obuseMbhalweni.” (Ibid, pages 250, 252). {GC 337.2}IEP 337.2

Kusukela endulo izixwayiso uNkulunkulu azithumelayo emhlabeni ngenceku zakhe, zihleli zisamukelwa ngendlela efanayo yokungakholwa. Nxa ububi babantu abaphila phambi kazamcolo basebumfuqele ukuthi alethe amanzi emhlabeni, waqala wabazisa ngenhloso yakhe, ukwenzela ukuthi babelethuba lokutshiya indlela zabo zobubi. Okweminyaka elukhulu lamatshumi amabili batshunyayezwa ukuthi baphenduke ezonweni zabo, hlezi ulaka lukaNkulunkulu lulethe ukubhujiswa kwabo. Kodwa intshumayelo leyi, yezwakala njengenganekwane kibo, njalo abazange bayikholwe. Ngenxa yokuba babephila esonweni bahleka inceku kaNkulunkulu ulunya, balulaza amazwi wakhe, njalo bambeka icala lokuthathela izinto phezulu. Kwakungenzeka njani ukuthi umuntu oyedwa amelane lamadoda aphakemeyo omhlaba wonke? Nxa amazwi kaNowa ayeliqiniso, kungani umhlaba wonke ungakubonanga njalo wakukholwa? Amazwi womuntu oyedwa ayengaphikisana njani lokuhlakanipha kwezinkulungwane! Abazange balalele isixwayiso kumbe badinge ukuphephela emkhunjini. {GC 337.3}IEP 337.3

Labo abachothozayo bakhomba ezintweni zemvelo, ukulandelana kwezikhathi zomnyaka, lasemkhathini owawungakaze ulethe izulu, lasetshanini oluluhlaza olwaluthelelwa ngamazolo ebusuku, njalo bakhala besithi: “Kakhulumi inganekwane nje na?” Ekuphikiseni kwabo babiza umtshumayeli wokulunga njengomuntu ongaqedisisiyo; njalo baqhubeka, manje sebelamadlabuzane bedinga ubunandi basemhlabeni, belegunya ekwenzeni okubi, okwedlula isikhathi esasedlule. Kodwa ukungakholwa kwabo akuzange kwenqabele isehlakalo lesi esasivezwe nguNowa. UNkulunkulu wabekezelela ububi babo okwesikhathi eside, ebanika ithuba elifaneleyo ukuthi baphenduke; kodwa esikhathini esasibekiwe ukwahlulela kwakhe kwethekelela labo ababephike umusa wakhe. {GC 338.1}IEP 338.1

UKrestu uyaveza kuthi kuzabakhona ukungakholwa okufanayo ngokuza kwakhe kwesibili. Njengabantu besikhathi sikaNowa “babengazi kwaze kwafika uzamcolo wabakhukhula bonke; kuzakuba njalo ukufika kweNdodana yomuntu.” (Mathewu 24:39). Nxa abantu abazibiza njengabantwana bakaNkulunkulu bezihlanganisa lomhlaba, bephila ngendlela abaphila ngayo, njalo behlanganela labo ekwenzeni izinto zokuzikholisisa; lapho inhlalakuhle yomhlaba isiba yinhlakahle yebandla; lapho abantu beqhubeka betshadisa, njalo bonke bekhangelele iminyaka eminengi yokuphumelela, kuzakuba ngokuphazima kweso njengombani esibhakabhakeni, kuzafika isiphetho semicabango yabo lethemba labo elibadukisayo. {GC 338.2}IEP 338.2

Ngendlela efananayo uNkulunkulu athumela inceku zakhe ukuthi zixwayise umhlaba ngokuza kukazamcolo, wathumela izithunywa zakhe ezikhethekileyo ukuthi zazise abantu

ngokwahlulela kwakhe okwasekusondele. Njalo njengoba abantu abaphila ngesikhathi sikaNowa bahleka intshumayelo yakhe ulunya, ngokufanayo ngensuku zikaMiller, lalabo ababezibiza abantu bakaNkulunkulu bamhleka ulunya. {GC 339.1}IEP 339.1

Njalo kungani imfundiso yokuza kukaKrestu kwesibili yayingamukelekanga ebandleni? Khona kuliqiniso ukuthi ukuza kweNkosi kuletha ukufa lokubhujiswa kwababibi, kodwa kwabalungileyo kuletha intokozo lethemba. Iqiniso leli lalileta induduzo ebantwaneni beNkosi abathembekileyo kusukela endulo, yindaba laselibe, emazwini omlobi walo, “lilitshe lokukhubeka” njalo “ledwala lokuwa” ebantwini bakhe na? KwakuyiNkosi yethu eyathembisa abafundi bayo ukuthi: “Nxa ngihamba ukuyalilungisela indawo, ngizakuza futhi, ngilamukele ukuze kuthi lapho ngikhona libe khona lani.” (Johane 14:3). KwakunguMsindisi olozwelo, lapho athi enanzelela isizungu losizi olwaluzakwehlela abalandeli bakhe, wathumela ingilosi ukuthi zibaduduze ngesiqiniseko sokuthi wayezakuza njalo uqobo lwakhe, ngendlela efana laleyo ayenyuke ngayo waya ezulwini. Nxa abafundi babemi bekhangele ukwenyuka kwakhe lowo ababemthanda, bezwa amazwi athi: “Madoda aseGalile, limeleni lijolozele ezulwini? UJesu lo, osuswe kini wenyuselwa ezulwini, uzakubuya njengalokho limbone esiya ezulwini.” (Imisebenzi 1:11). Ithemba labo lavuselelwa kakutsha ngemva kokuzwa amazwi wengilosi lezi. Abafundi “babuyela eJerusalema begcwele intokozo; njalo baqeda isikhathi sabo besethempelini, bedumisa njalo bebonga uNkulunkulu.” (Luka 24:52,53). Babengathokozi ngoba uJesu wayesehlukaniswe labo njalo basebesele ukuthi badlule ebunzimeni lasezilingweni zomhlaba, kodwa ngenxa yesiqiniseko sezingilosi esokuthi wayezakuza futhi. {GC 339.2}IEP 339.2

Ukutshunyayelwa kokuza kukaKrestu kumele manje kube, njengalapho kulethwa zingilosi phambi kwabelusi baseBethlehema, kube zindaba ezimnandi eziletha intokozo. Labo abathanda uMsindisi ngenhliziyo zabo zonke ngeke benze okunye kulokuthi bahambise umbiko lowu ngenjabulo etholakala elizwini likaNkulunkulu, ukuthi lowo abalamathemba agxilekuye uyeza, hatshi ukuthi azothukwa, ahlambazwe, njalo aphikwe, njengasekubuyeni kwakhe kokuqala, kodwa ngamandla lobukhosi, ukuzohlenga abantu bakhe. Kuyilabo abangathandi uMsindisi abafuna ukuthi angabuyi, njalo ngeke kube lobufakazi obudlula lobu obuveza ukuthi amabandla asehlamukele uNkulunkulu okwedlula ukunengwa lenzondo ebakhona mayelana lendaba leyi yokuza kwakhe. {GC 339.3}IEP 339.3

Labo abamukela imfundiso yokuza kwakhe bavuswa ukuthi babone indingeko yokuvuma izono lokuzehlisa phambi kaNkulunkulu. Abanengi babembaxa mbili okwesikhathi eside bephilela uKrestu lomhlaba ngesikhathi esifanayo, manje bananzelela ukuthi kwasekuyisikhathi sokuthi bathathe isinqumo. “Indaba zempilo enaphakade zasungula kibo isimo esingela kuphikiswa. Izulu lasondezwa eduze, njalo bazibona belecala phambi kaNkulunkulu.” — (Bliss, page 146). AmaKrestu avuselelwa aqala

ukuphila impilo entsha. Bathunganyelwa ukuthi bananzelele ukuthi isikhathi sasisifitshane, lokuthi lokho okwakumele bakwenzele abanye babo kwakumele bakwenze masinyane. Umhlaba waphela amandla, izulu labonakala sengathi liyavulwa phambi kwabo, njalo umphefumulo lakho konke okuphathelane lokubhubha kwawo, bakuzwa sengathi kwakudlula zonke izinto zokuzithokozisa ezibunayo. UMoya kaNkulunkulu wabehlela njalo wabanika amandla wokudonsela abazalwane babo, lezoni, ukuthi balungiselele usuku lukaNkulunkulu. Ubufakazi bempilo ababeyiphila nsuku zonke yayisehlulela indlela amalunga ayephilangayo engelabungcwele. Amalunga ebandla ayengafuni ukuphanjaniswa emizameni yabo yokuthola ukuzithokozisa kwasemhlabeni, emizameni yabo yokuthola imali, njalo lekufiseni kwabo ukuthola udumo lwasemhlabeni. Ngakhoke kwabakhona inzondo yemfundiso yokuza kukaJesu njalo lalabo ababetshumayela ngakho. {GC 340.1}IEP 340.1

Nxa ubufakazi bezikhathi ezazitholakala eMbhalweni babuqine kakhulu bungaphikiseki, labo ababephikisa imfundiso leyi bazama ukwenza ukuthi abantu bangabali ngakho besithi amazwi esiprofethi ayevaliwe. Ngale indlela abantu benkolo yeMvuselelo balandela emanyethelweni ebandla leRoma. Nxa ibandla leRoma lalifihlele abantu iBhayibhili, amabandla amanye aqala ukufundisa ukuthi ingxenye yeBhayibhili eqakatheke kakhulu, njalo eletha amaqiniso aphathelane lesikhathi esiphila kiso, kwakungelamuntu ongawazwisisa. {GC 340.2}IEP 340.2

Abafundisi bamabandla bafundisa ukuthi isiprofethi esitholakala encwadini kaDanyeli leSambulo sasiyimfihlo engeke yazwisiseka. Kodwa uKrestu wakhomba abafundi bakhe emazwini omprofethi uDanyeli mayelana lezinto ezazizakwenzakala ngesikhathi sabo, njalo wathi: “Lowo obalayo, akazwisise.” (Mathewu 24:15). Njalo imfundiso yokuthi incwadi kaSambulo iyimfihlo, engeke izwisiseke, iphikiswa lalibizo logwalo oluthi “Sambulo”: “Lesi yisambulelo sikaJesu Krestu amnika sona uNkulunkulu, ukuba abonise inceku zakhe izinto ezimele ukwenzeka masinyane...Ubusisiwe owafundayo amazwi alesisiprofethi, babusisiwe lalabo abezwayo bagcine okulotshiweyo kuso, ngoba isikhathi siseduze.” (Isambulo 1:1-3). {GC 341.1}IEP 341.1

Umprofethi uthi: “Ubusisiwe lowo owafundayo”, bakhona labo abangasoke babale; isibusiso lesi ayisiso sabo. “Njalo labo abezwayo”, bakhona abanye njalo, abala ukulalela loba yini ephathelane lamazwi wesiprofethi; isibusiso ayisiso sequla leli njalo. “Njalo abagcina lokho okulotshiweyo kuso”, abanengi bayala ukulalela izixwayiso leziqondiso ezitholakala encwadini kaSambulo; bonke laba ngeke bamukele isibusiso esithenjisiweyo. Bonke abaphikisa indaba zesiprofethi njalo abahleka izibonelo ezinikwe lapha lizulu, labo bonke abala ukuguqula impilo zabo njalo lokulungiselela ukuza kweNdodana yomuntu, abayikubusiswa. {GC 341.2}IEP 341.2

Nxa silandela amazwi avela ezulwini, abantu basithatha ngaphi isibindi sokufundisa ukuthi incwadi kaSambulo iyimfihlo engeke yafinyelelwa yikuhlakanipha kwabantu? Incwadi leyi iyimfihlo evunjuliweyo, lencwadi evuliweyo. Ukubalwa kwencwadi kaSambulo kuthungamela ingqondo esiprofethi sencwadi kaDanyeli, njalo zonke zombili ziveza isiqondiso esiqakatheke kakhulu, esinikwe abantu nguNkulunkulu, mayelana lezehlakalo ezizakwenzeka emaphethelweni womhlaba. {GC 341.3}IEP 341.3

KuJohane kwavulwa izehlakalo ezinzima njalo ezibalulekileyo mayelana lalokho okwakuzakwehlela ibandla. Wabona isimo, lengozi, lempikiswano, njalo lokuhlengwa kokucina kwabantu bakaNkulunkulu. Uyaloba indaba zokucina ezizavuthisa isivuno somhlaba, esizaba yisivuno sasezulwini kumbe umfaba olungiselwe ukutshiswa. Indaba eziqakatheke kakhulu zavezwa phambi kwakhe, ikakhulu eziqondene lebandla lokucina, ukuthi labo abatshiya indlela engalunganga besiya eqinisweni bengacetshiswa ngokuhlupheka njalo lempikiswano ephambi kwabo. Akulamuntu okumele abesemnyameni engazi ngalokho okuzayo emhlabeni. {GC 341.4}IEP 341.4

Kunganike, kugcwele ukungazi mayelana leqiniso leli elimqoka kangaka eliseBhayibhilini? Kungani abantu begcwele ubuvila bokuthi bahlolisise imfundiso yalo? Kungenxa yamacebo kaSathane awokuba afihlele abantu lokho okubangela ukuthi amacebo wakhe wokudukisa avezwe egcekeni. Ngalesisizatho, uKrestu uMambuleli, nxa wayebona impi eyayizabakhona ekufundweni kwencwadi kaSambulo, wabeka isibusiso phezu kwalabo abazayibala, belalela njalo benze amazwi wesiprofethi lesi. {GC 342.1}IEP 342.1

Isahluko 19—Ukukhanya Phakathi Kobunyama

Umsebenzi kaNkulunkulu emhlabeni kusukela endulo uveza izehlakalo ezihambelanayo kuyo yonke imvuselelo enkulu esike yenzakala kumbe ekuvusweni kwequla lamakholwa elithile. Indlela uNkulunkulu asebenza ngayo labantu iyafanana. Izehlakalo eziqakathekileyo ezenzakala khathesi zihambelana lalezo ezayenzakala endulo, njalo uhambo lwebandla lasendulo luletha izifundo ezimqoka ebandleni lalamuhla. {GC 343.1}IEP 343.1

Akula elinye iqiniso elivezwe sobala eBhayibhilini eledlula leli elokuthi uNkulunkulu ngokusebenzisa uMoya wakhe oyiNgcwele nguye othungamela inceku zakhe ekuhambiseni umsebenzi wakhe wosindiso. Abantu balibumba esandleni sikaNkulunkulu, basetshenziswa nguye ukufeza injongo yakhe yomusa njalo lesihawu. Wonke umuntu ulengxenye yakhe okumele ayenze, ebantwini bonke kuvezwe ukukhanya okuthile, okufanele izikhathi zonalezo, njalo okwaneleyo ukuba ayenze umsebenzi uNkulunkulu amnike wona. Kodwa akulamuntu loba ephakanyiswe kangakanani lizulu, oseke wafinyelela ezingeni lokuqedisisa ngokuphelela udaba losindiso, kumbe ukuqedisisa ngokuphelela injongo kaNkulunkulu ngomsebenzi okumele awenze ngaleso sikhathi. Abantu abenelisi ukuqedisisa lokho uNkulunkulu afuna ukukufeza ngomsebenzi abanika ukuthi bawenze; abazwisisi, ngokuphelela udaba abaluhambisayo ngegama lakhe. {GC 343.2}IEP 343.2

“Kambe ungayihlola yini imfihlakalo kaNkulunkulu? Ungakuhlola ukuphelela kukaSomandla na?” “Ngoba imicabango yami kayifani leyenu, lezindlela zami kazifani lezenu, kutsho iNkosi. Ngoba njengephezulu liphakeme kulomhlaba, ngokunjalo indlela zami ziphakeme kulezenu, lemicabango yami kulemicabango yenu.” “NginguNkulunkulu, kakho ofana lami, ngiveza ngaphambili okuzakwenzeka, lasendulo izinto ezingakenziwa.” (Jobe 11:7; Isaya 55:8,9; Isaya 46:9,10). {GC 343.3}IEP 343.3

Ngitsho labaprofethi ababebusiswe yikukhanyiselwa nguMoya oyiNgcwele labo abazange bazwisise ngokugcweleyo injongo yalokho ababekuvezelwe. Ingcazelo yakhona yayizaqhubeka isiba sobala ebantwini bonke ababezalandela, ngesikhathi lapho ababezadinga iziqondiso lezi ezimumethwe emazwini lawo. {GC 344.1}IEP 344.1

UPetro nxa wayebhala ngosindiso oluvezwa livangeli, wathi: “Abaprofethi abatshumayela ngomusa obuzakuza kini bafunisisa babuzisisa ngalokhukusiliswa. Babuza ukuthi yisiphi lokuba sinjani isikhathi esikhonjwa nguMoya kaKrestu awayekibo, etshengisa ngaphambili izinhlupheko eziqondene loKrestu lobukhosi obuzakuzilandela. Bambulelwa ukuthi kabazisebenzeli bona kodwa basebenzela thina...” (1 Petro 1:10-12). {GC 344.2}IEP 344.2

Loba kwakunganikwanga abaprofethi ukuthi bazwisise ngokuphelela izinto ababezivezelwe, benza yonke imizamo yokuthi bazwisise ukukhanya konke uNkulunkulu ayejabulele ukuthi abanike khona. Babuza njalo badingisisa ngokuzimisela, bedingisisa ukuthi uMoya KaKrestu owawukibo wawusitshoni. Khepha isifundo esingakanani kumaKrestu walamhlanje, labo okwakunikwe isiprofethi lesi ukuthi sisize bona! “Bambulelwa ukuthi kabazisebenzeli bona kodwa basebenzela thina.” Amadoda lawa angcwele afakaza ngalokho okwakumele kwaziwe yinzalo eyayizaba khona eyayingakazalwa ngaleso sikhathi. Qathanisa ukuzimisela kwabo lokunganaki kwalabo abakhethiweyo ababezazalwa ngendlela abaphatha ngayo isipho lesi sasezulwini. Khepha icala lalabo abathanda impilo yokuzithokozisa, abathanda izinto zomhlaba abasuthiseka ngokufundisa ukuthi amazwi wesiprofethi ngeke azwisiseke! {GC 344.3}IEP 344.3

Loba nje ingqondo zomuntu ezilomkhawulo zingelawo amandla wokungena emhlanganweni kaNkulunkulu, kumbe awokuzwisisa ngokupheleleyo ukufezeka kwenjongo zakhe, kodwa ezikhathini ezinengi kungenxa yephutha elithile kumbe ukuyekethisa kwabo okubangela ukuthi behluleke ukuqedisisa indaba zasezulwini. Esikhathini esinengi ingqondo zabantu, kwesinye isikhathi lezenceku zikaNkulunkulu, zilokufiphaliswa yimbono yabantu, lamasiko kanye lemfundiso zamanga, okubangela ukuthi baqedisise kancane kuphela izinto ezivezwe elizwini lakhe. Kwakunjalo lasebafundini bakaKrestu, lanxa uMsindisi wayehamba labo. Ingqondo zabo zazigcwele indlela abantu bonke ababecabanga ukuthi uMesiya wayezakuba ngumbusi wasemhlabeni, owayezaphakamisa isizwe sakoIsrayeli abenze babuse umhlaba wonke, njalo behluleka ukuzwisisa amazwi wakhe nxa wayebachazela ngokuhlukunyezwa kanye lokufa kwakhe. {GC 344.4}IEP 344.4

UKrestu ngokwakhe wayebathume ngamazwi athi: “Isikhathi sesigcwalisekile, njalo lombuso kaNkulunkulu ususondele, phendukani, njalo likholwe ivangeli.” (Marko 1:15). Amazwi lawa ayechaza lokhu okuvezwe encwadini kaDanyeli ngu9. Isikhathi samaviki ayi69 sasichazwe yingilosi ukuthi sasizafinyelela kuMesiya, njalo ngethemba eliphakemeyo njalo lentokozo yokumelela abafundi babekhangelele ukusungulwa kombuso kaMesiya eJerusalema owayezabusa umhlaba wonke. {GC 345.1}IEP 345.1

Batshumayela udaba uKrestu ayebanike lona, loba nje bona ngokwabo babelengcazelo engasiyo eyayiqondile. Loba nje amazwi wabo ayegxile kuDanyeli 9:25, abazange babone, evesini elilandelayo, ukuthi uMesiya wayezaqunywa. Kusukela ekuzalweni kwabo inhliziyo zabo zazibekwe ekulindeleni ubukhosi bombuso wasemhlabeni, njalo lokhu kwenza ukuthi ukuzwisisa kwabo kufiphale, bangezwa lokho okwakuvezwe esiprofethini njalo lasemazwini kaKrestu. {GC 345.2}IEP 345.2

Benza umsebenzi wabo wokuchazela isizwe samaJuda ubizo lomusa, njalo ngesikhathi esifananayo, lapho ababemelele ukubona iNkosi yabo ikhwela esihlalweni

sikaDavida, bambona ebanjwa njengesephula mthetho, etshaywa, ethethiswa, ebekwa icala, njalo ephakanyiswa esiphambanweni saseKhalivari. Khepha ubuhlungu obungaka obabasenhliziyweni zabafundi laba phakathi kwamalanga lapho iNkosi yabo eyayilele khona ethuneni! {GC 345.3}IEP 345.3

UKrestu wayebuye ngesikhathi njalo langendlela eyayifana xathu laleyo eyayichazwe ngabaprofethi. Amazwi woMbalo ayegcwaliseke ngokuphelela kukho konke ayekwenzile emsebenzini wakhe. Wayetshumayelile udaba losindiso, njalo amazwi wakhe ayegcwele amandla. Inhliziyo zabalaleli bakhe zazifakazile ukuthi ayevela ezulwini. Ilizwi likaMoya kaNkulunkulu lagcizelela umsebenzi ongcwele weNdodana yakhe. {GC 346.1}IEP 346.1

Abafundi baqhubeka bebambelele ngothando olungapheliyo eNkosini yabo. Kodwa loba kunjalo ingqondo zabo zazilokhe zigcwele ukungaqedisisi lokuthandabuza. Ebuhlungwini babo abazange bakhumbule amazwi kaKrestu lapho ayebatshele ngokuhlupheka njalo lokufa kwakhe. Nxa uJesu waseNazaretha wayenguMesiya weqiniso, babezangena ebuhlungwini obungaka yini? Lowu kwakungumbuzo owahlukumeza imphefumulo yabo nxa uMsindisi wayelele ethuneni lakhe phakathi kwamahola amade wosuku lweSabatha olwaluphakathi kokufa lokuvuka kwakhe. {GC 346.2}IEP 346.2

Loba nje ubusuku bosizi babuthana buhanqe abalandeli bakaJesu, kodwa babengalahlwanga. Umprofethi uthi: “Lapho ngihlezi emnyameni, iNkosi izakuba yikukhanya kwami...izakungikhiphela ekukhanyeni, ngibone ukulunga kwayo.” (Mika 7:8,9). “Umnyama kawumnyama kuwe, ubusuku bukhanya njengemini; ngoba umnyama uyafana lokukhanya kuwe.” (Amahubo 139:12). UNkulunkulu ukhulumile: “Kuyabaphumela abaqotho ukukhanya emnyameni, labo abalomusa lesihawu lokulunga.” (Amahubo 112:4). “Ngizakhokhela iziphofu ezindleleni ezingayaziyo, ngiziqondise ezindleleni ezingazaziyo, ngiphendule umnyama phambi kwazo ube yikukhanya, ngiqondise lezindawo ezingamaxhakaxhaka. Yizo lezizinto engizakuzenza, ngingaziyekeli.” (Isaya 42:16). {GC 346.3}IEP 346.3

Udaba olwalutshunyayelwe ngabafundi bakhe ngegama leNkosi lwaluqondile, njalo lezehlakalo ezazikhonjwa ngamazwi lawa zazigcwaliseka phambi kwabo. “Isikhathi sesigcwalisekile, umbuso kaNkulunkulu ususondele,” lolu kwakuludaba lwabo. Ekupheleni kwesikhathi, amaviki angu69 atholakala kuDanyeli 9, ayezaphelela kuMesiya, “Ogcotshiweyo”, uKrestu wayesethole ukugcotshwa kwakoMoya ngemva kombhambhathizo wakhe owenziwa nguJohane emfuleni waseJordane. Njalo umbuso kaNkulunkulu ababechaze ukuthi wawususondele wasungulwa ngokufa kukaKrestu. Umbuso lowu wawungasikho ukucabanga kwabo ukuthi ngumbuso wasemhlabeni. Njalo wawungasiwo umbuso onaphakade ozayo, ozakwakhiwa lapho “amandla lobukhulu bemibuso yonke engaphansi komthunzi welanga kuzanikwa abantu abangcwele boPhezukonke. Ukubusa kwabo kakuyikuphela, layo yonke imibuso izakubakhonza

ibalalele.” (Danyeli 7:27). Ngendlela asetshenziswe ngayo eBhayibhilini, amazwi athi “umbuso kaNkulunkulu” asetshenziswa ukuchaza umbuso womusa njalo lombuso wobukhosi. Umbuso womusa uvezwe ngokucaca nguPhawuli encwadini yamaHebheru. Ngemva kokukhomba kuKrestu, osincengela ngothando yena “ozwelana lobuthakathaka bethu,” umpostoli uthi: “Ngakhoke asisondele ngesibindi esihlalweni somusa ukuba samukeliswe isihawu, sizuze umusa wokusisiza ngesikhathi esifaneleyo.” (Amaheberu 4:15,16). Isihlalo somusa simele umbuso womusa, ngoba ukubakhona kwesihlalo kuveza ukubakhona kombuso. Endatshaneni ezinengi ezasetshenziswa nguKrestu, wasebenzisa amazwi athi “umbuso wezulu” esitsho umsebenzi womusa wezulu enhliziyweni zabantu. {GC 346.4}IEP 346.4

Ngakhoke isihlalo sobukhosi simele umbuso wobukhosi, njalo umbuso lowu uvezwe emazwini oMsindisi athi: “Nxa isifikile iNdodana yomuntu ngobukhosi bayo kanye lezithunywa zonke, kung’khona izakuhlala esihlalweni sayo sobukhosi. Kuzabuthelwa phambi kwayo izizwe zonke...” (Mathewu 25:31,32). Umbuso lowu khona uzakwenzakala. Awusoke ubekhona uKrestu aze abuye ngokwesibili. {GC 347.1}IEP 347.1

Umbuso womusa wasungulwa umuntu eqeda ukuwa, lapho icebo lokuhlenga abantu abasebelecala elenziwa khona. Kwenzeka ngenjongo, langesithembiso sikaNkulunkulu njalo ngokukholwa, ukuba uluntu lwaluzaba ngaphansi kwawo lumbuso. Loba kunjalo wawungazange umiswe kwazekwayafika ukufa kukaKrestu. Loba nje wayeseqale umsebenzi wakhe emhlabeni, uMsindisi ngokudinwa yinkani lokungabongi kwabantu, wayengakhetha ukubuyela emuva angabi ngumhlatshelo waseKhalivari. Engadini yaseGetsemani inkezo yobubi yagedlezela esandleni sakhe. Lakhonapha wayelawo amandla wokwesula izithukuthuku zegazi ebusweni bakhe njalo atshiye uluntu lonke ukuthi lufele ezonweni zabo. Ngabe wayekwenzile lokhu, kwakungeke kwabakhona usindiso ebantwini bonke. Kodwa kwathi uMsindisi enikela impilo yakhe, ngomphefumulo wakhe wokucina ekhala esithi: “Kuphelile,” kulapho okwabalesiqiniseko sokuthi icebo losindiso lalizagcwaliseka. Isithembiso esasinikwe engadini yaseEdeni sasesilethiwe. Umbuso womusa owawubekhona isikhathi sonke ngenxa yesithembiso sikaNkulunkulu, wakhiwa ngalesi isikhathi. {GC 347.2}IEP 347.2

Ngakho ukufa kukaKrestu isehlakalo esifananayo abafundi ababesibone njengokutshabalala kwamathemba wabo, saba yiso esayenza ukuthi ithemba labo lime inaphakade. Loba nje isehlakalo lesi sasibangele ukuthi bephulwe umoya, sasiyibufakazi obukhulu bokuthi ithemba labo laliqondile. Isehlakalo esasilethe ukukhala lokudangala kibo, yiso esasivule umnyango wethemba emntwaneni wonke kaAdamu, njalo kwakulapho okwakulensika yempilo ezayo lenjabulo engelakuphela kubo bonke abathembekileyo beNkosi ababezazalwa. {GC 348.1}IEP 348.1

Injongo zomusa ongelamkhawulo zasezigwaliseka, loba nje abafundi babedangele. Nxa inhliziyo zabo zazinqotshwe ngumusa langamandla wemfundiso yakhe, yena “owakhuluma ngendlela engakaze ikhulunywe ngumuntu,” loba kunjalo uthando lwabo olumsulwa ababelalo ngoJesu, lwaluhlangene lokuthanda umhlaba kanye lezifiso zawo eziphakamisa ubumina. Lasendlini ababekuyo ngePhasika, ngehola elimqoka lapho iNkosi yabo yaseyingena ethunzini laseGetsemani, “kwakulokulwisana phakathi kwabo, befuna ukwazi ukuthi ngubani owayezakuba mkhulu phakathi kwabo.” (Luka 22:24). Imibono yabo yayigcwele isihlalo sobukhosi, lomqhele, njalo lobukhosi, ngaleso sikhathi phambi kwabo babemelelwe yibuhlungu bensimu, lendlu yokwahlulela, kanye lesiphambano saseKhalivari. Kwakungenxa yokuziphakamisa kwenhliziyo zabo, lokomela ubukhosi bomhlaba, okwabangela ukuthi labo babambelele kangaka emfundisweni yamanga eyayikhona esikhathini sabo, njalo bangezwa amazwi woMsindisi ayebonisa isimo esiqotho sombuso wakhe, njalo ayekhomba ubuhlungu ayezadlula kibo kanye lokufa. Njalo amaphutha lawa aphetha ebuhlungwini, obuhlabayo kodwa obabufanele, obavunyelwa ukuthi bubehlele ukwenzela ukuthi baqondiswe. Loba nje abafundi babeyenze iphutha lokungazwisisi ingcazelo yodaba ababelutshumayela, njalo babehluleke ukunanzelela amathemba wabo, kodwa loba kunjalo babeqhubekile betshumayela isixwayiso esasinikwe nguNkulunkulu, njalo iNkosi yayizabanika umvuzo ngenxa yokukholwa kwabo njalo aphakamise ukulalela ababekwenzile. Kwabekwa ezandleni zabo umsebenzi wokuhambisa ivangeli emhlabeni wonke ngoMsindisi owayesevukile. Kwakuyisizatho sokubalungiselela umsebenzi lowu okwenza ukuthi isehlakalo lesi esasimunyu sivunyelwe ukuthi senzeke. {GC 348.2}IEP 348.2

Ngemva kokuvuka kwakhe uJesu wabonakala phambi kwabafundi bakhe endleleni yase Emmaus, njalo, “eqala kuMose lakubaprofethi, wabachazela esebenzisa iMbhalo ngakho konke okwakumayelana laye.” (Luka 24:27). Inhliziyo zabafundi bakhe zavuselelwa. Ukukholwa kwabaselwa njalo. Bazalwa njalo ethembeni eliphilayo” laloba uJesu wayengakazivezi kubo. Kwakuyinjongo yakhe ukuthi akhanyisele ingqondo zabo njalo agxilise ukholo lwabo “emazwini wesiprofethi angaphuthiyo.” Wayefisa ukuthi iqiniso ligxilise impande zalo engqondweni zabo, hatshi kuphela ngoba lalisekelwa ngamazwi wakhe esahamba labo, kodwa ngenxa yobufakazi obungathandabuzekiyo obuvezwa yizibonelo lezithunzi zomthetho wokunikela, njalo lamazwi esiprofethi atholakala eThestamentini elidala. Kwakudingeka ukuthi abalandeli bakaKrestu babelokukholwa okulokuqedisisa phakathi, hatshi kuphela ukuthi bazenzele bona, kodwa ukwenzela ukuthi benelise ukuthwalela ulwazi lukaKrestu emhlabeni wonke. Njalo njengenyathelo lokuqala lokubanika ulwazi lolu, uJesu wakhomba abafundi bakhe “kuMose njalo labaprofethi bonke.” Babunjalo ubufakazi obanikwa nguMsindisi ngemva kokuvuka kwakhe ebabonisa ukuqakatheka kweThestamenti elidala. {GC 349.1}IEP 349.1

Khepha umehluko owabakhona enhliziyweni zabafundi, nxa babekhangela njalo ebusweni ababebuthanda beNkosi yabo! (Luka 24:32). Ngokuphelela njalo lokulunga ababengakaze bakufumane, basebethole lowo, “uMose emlayweni, labaprofethi ababelobe ngaye.” Ukungaqedisisi, lobuhlungu, lokudangala kwasuka kwatshiyela indawo ithemba elimsulwa, njalo lokukholwa okungafiphalanga. Khangela isimanga esingaka esokuthi ngemva kokwenyuka kwakhe “baqhubeka besethempelini, bebonga njalo bedumisa uNkulunkulu.” Abantu ngokwazi kwabo kuphela ukuthi uMsindisi wayebulewe, bakhangela ebusweni babo bedinga ubufakazi bosizi, lokudideka, njalo lokwehlulwa, kodwa babona ukuthokoza njalo lokunqoba. Khepha ukulungiselelwa okunganani abafundi laba ababekutholile ukwenzela ukuthi benze umsebenzi owawuphambi kwabo! Basebedlule phakathi kokuhlolwa okukhulu okwakunzima ukuthi badlule kikho, njalo kwakubonakele ukuthi nxa imicabango yabantu yayicabanga ukuthi kwasekuphelile, ilizwi likaNkulunkulu laseligcwalisekile ngokunqoba. Kuyini okwakuzephula ukholo lwabo kusukela manje, kumbe okwakuzasusa uthando lwabo? Phakathi kosizi olukhulu babelenduduzo enkulu, ithemba “elaliyinsika yomphefumulo, elimiyo njalo elingapheliyo.” (Amaheberu 6:18, 19). Basebebone ukuhlakanipha lamandla kaNkulunkulu, njalo basebesazi ukuthi “kasikho kufa, lokusila, lezithunywa, lababusi, lezinto ezikhona, lezinto ezizayo, lamandla, lokudepha, lokutshona, lakho konke okudaliweyo okuzakuba lamandla okusahlukanisa lothando lukaNkulunkulu olukuKrestu Jesu, iNkosi yethu.” (Roma 8:38,39). “Kukho konke” bathi bona, “silokunqoba okukhulu ngaye owasithandayo.” (Roma 8:37). “Ilizwi likaNkulunkulu limi kuzekube nini nanini.” (1 Petro 1:25). Njalo “ngubani obalahlayo? NguKrestu Jesu owafayo, owavuswa kwabafileyo, ongakwesokunene sikaNkulunkulu losincengelayo.” (Roma 8:34). {GC 349.2}IEP 349.2

INkosi ithi: “Abantu bami abayikuyangeka.” (Joweli 2:26). “Ukukhala kungabakhona okobusuku, kodwa ukuthokoza kuyeza ekuseni.” (Amahubo 30:5). Nxa ngosuku lokuvuka kwakhe abafundi laba bahlangana loMsindisi, njalo inhliziyo zabo zazitshiseke ngaphakathi nxa babelalele amazwi wakhe, nxa babekhangela ekhanda lasezandleni njalo lasenyaweni zakhe ezazilinyazelwe bona; nxa ngaphambi kokwenyuka kwakhe, uJesu wabaqhubela ngaphandle bazebayafika endaweni yaseBethany, njalo nxa wayephakamisa izandla zakhe ebabusisa, wathi kibo: “Hambani liye emhlabeni wonke litshumayele ivangeli,” wengeza esithi, “Khangelani ngilani ngazozonke izikhathi.” (Marko 16:15; Mathewu 28:20). Lapho ngosuku lwePentecosti uMduduzi owayethenjisiwe wehla njalo lamandla waphezulu aphiwa abafundi ababejabulela ubukhona beNkosi yabo phakathi kwabo, ngaleso sikhathi lobanje indlela yabo njengeyakhe yayizadlula phakathi kokuzinikela njalo lokufela iqiniso, babengatshintsha yini umsebenzi wevangeli lomusa, lomqhele wobungcwele ozaphiwa abalungileyo ekubuyeni kweNkosi, bathathe ubukhosi bombuso womhlaba, owawube lithemba labo ngaphambilini enkambeni yabo yokuba ngabalandeli bakaKrestu na? Lowo “owenelisa ukwenza lokho okudlula esikucelayo

lesikunakanayo," wayesebanikile, ngobudlelwano bokuhlukumezwa kwakhe, isidlo sentokozo yakhe, intokozo "yokuletha amadodana amanengi ebukhosini," intokozo engakhulumekiyo, "inkazimulo engelakubalwa," echazwa nguPhawuli ngokuthi, "ukuhlupheka kwethu okuncane, okwenzeka okwesikhathi esifitshane," "akufanelanga ukuqathaniswa." {GC 350.1}IEP 350.1

Lokho abafundi abatshumayela "ivangeli lombuso" abadlula kikho ekubuyeni kukaKrestu kwakuqala, kufanana xathu lalokho abafundi bakhe abatshumayela ngokuza kwakhe kwesibili abadlula kikho. Nxa abafundi babehamba betshumayela, "Isikhathi sesigcwalisekile, umbuso kaNkulunkulu ususondele," uMiller laye lalabo ayesebenzisana labo batshumayela ukuthi isiprofethi esikhuluma ngeminyaka emide okwedlula yonke eBhayibhilini sasesifika emaphethelweni, lokuthi ukwahlulela kwasekusondele, njalo umbuso ongelamkhawulo wawusuzangeniswa. Ukutshumayela kwabafundi mayelana lesikhathi kwakugxile encwadini kaDanyeli 9. Indaba eyalethwa nguMiller labanye bakhe yayimemezela ngokuthi amalanga ayi2300 atholakala kuDanyeli 8:14 ayesezaphela, okwakugoqela amaviki ayi70. Ukutshumayela kwabafundi lokukaMiller kwakugxile ekugcwalisekeni kwengxenye ezehlukeneyo kodwa ezazitholakala esikhathini sesiprofethi esisodwa. {GC 351.1}IEP 351.1

Njengabafundi bakuqala, uWilliam Miller labanye bakhe, abazange baqedisise ngokupheleleyo udaba ababeluthwele. Amaphutha ayebekhona okwesikhathi eside ebandleni abanqabela ukuthi bazwisise isiqu esithile esasimqoka kungcazelo yesiprofethi lesi esasiqakathekile. Ngakhoke loba babetshumayela ngodaba lolo uNkulunkulu ayebanike lona ukuthi baluhambise emhlabeni wonke, kodwa ngenxa yokungaqedisisi kwabo ingcazelo yakhona badlula phakathi kokudangala. {GC 351.2}IEP 351.2

Ekuchazeni kwabo incwadi kaDanyeli 8:14 ethi, "Kuzakuba zinkulungwane ezimbili lamakhulu amathathu amalanga; ngemva kwalokho ithempeli lizahlanjululwa," uMiller njengoba sekuveziwe, wamukela ingcazelo eyayikholwa ngumuntu wonke eyokuthi umhlaba wawulithempeli, njalo wakholwa ukuthi ukuhlanjululwa kwethempeli kwakusitsho ukuhlanjululwa komhlaba ngomlilo ekubuyeni kweNkosi. Yikho nxa wayesethole ukuthi ukuphela kwamalanga lawa ayi2300 kwakuveziwe, wafika esiphethweni sokuba isikhathi lesi esasiveziwe sasisitsho ukuza kwesibili. Iphutha lakhe laleyame ekuthini wayeyamukele ingcazelo eyayikholwa ngumuntu wonke ngalokho okwakumelwe lithempeli emazwini wesiprofethi. {GC 352.1}IEP 352.1

Enkonzweni zasendulo ezaziyisithunzi somnikelo njalo lomsebenzi kaKrestu wokuba ngumpristi, ukuhlanzwa kwethempeli kwakuyinkonzo yokucina eyayisenziwa ngumpristi omkhulu phakathi kwenkonzo zonke ezazisenziwa phakathi komnyaka. Kwakungumsebenzi wokungqiba inkonzo yokubuyisana, okwakusitsho ukukhipha kumbe ukususa isono koIsrayeli. Kwakumele umsebenzi wokucina owenziwa nguMpristi wethu

Omkhulu ezulwini, ekukhipheni kumbe ekwesuleni kwezono zabantu bakhe, ezilotshwe encwadini zasezulwini. Inkonzo leyi igoqela umsebenzi wokuhlolisisa, umsebenzi wokwahlulela, njalo wenzakala ngaphambi kokuza kukaKrestu emayezini ngamandla njalo lenkazimulo enkulu; ngoba nxa esiza, isiphetho somuntu wonke sizabe sesilungisiwe. UJesu uthi: “Ngilomvuzo wami, ukunika lowo lalowo njengemisebenzi yakhe.” (Isambulo 22:12). Yiwo lowu umsebenzi wokwahlulela, owenzakala ngaphambi kokuza kukaKrestu, omenyezelwa ludaba lwengilosi yakuqala etholakala kuSambulo 14: 7 ethi: “Mesabeni uNkulunkulu, njalo limdumise, ngoba ihola lokwahlulela kwakhe selifikile.” {GC 352.2}IEP 352.2

Labo abatshumayela ngesixwayiso lesi banika udaba oluqondileyo ngesikhathi esasiqondile njalo. Kodwa njengabafundi bakhe bakuqala bathi: “Isikhathi sesifikile, njalo umbuso kaNkulunkulu ususondele,” amazwi wabo egxile kuDanyeli 9, njengoba babehlulekile ukunanzelela ukuthi ukufa kukaMesiya kwakuveziwe encwadini efananayo, uMiller laye labanye bakhe batshumayela udaba olwalugxile kuDanyeli 8:14 njalo lakuSambulo 14:7, labo behluleka ukunanzelela ukuthi kwakulezinye indaba ezazivezwe kuSamblo 14, okwakumele zinikwe umhlaba ngaphambi kokuza kukaKrestu. Ngendlela efananayo eyokuthi abafundi babeyenze iphutha mayelana lombuso owawuzasungulwa ngemva kokuphela kwamaviki ayi70, lalabo ababetshumayela ngokuza kwesibili benza iphutha mayelana lesehlakalo esasizakwenzakala ngemva kokuphela kwamalanga ayi2300. Kuzo lezi izikhathi ezimbili kwakulokwamukela kumbe ukulandela, amaphutha ayesamukelwa ngumuntu wonke ayebangele ukuthi ingqondo zabantu zifiphale zingazwisisi iqiniso. Amaqembu lawa womabili agcwalisa intando kaNkulunkulu ngokuhambisa isixwayiso ayekhethe ukuthi siphiwe abantu, njalo womabili, ngenxa yokungaqedisisi udaba lwabo, badlula ekudangaleni okukhulu. {GC 352.3}IEP 352.3

Loba kwakunjalo uNkulunkulu wenelisa ukufeza injongo yakhe ngokuvumela ukuthi isixwayiso sokuza kokwahlulela sinikwe njengoba sinjalo. Usuku olukhulu lwaselusondele, njalo ngenxa yomusa wakhe abantu badluliswa emhlolisweni owawugxile esikhathini esithile, ukwenzela ukuthi bananzelele lokho okwakusenhliziyweni zabo. Indaba leyi yayenzelwe ukuhlola njalo lokuhlambulula ibandla. Babezathunganyelwa ukuthi babone ukuthi inhliziyo zabo zazibekwe emhlabeni kumbe kuKrestu lasezulwini. Babesithi bathanda uMsindisi; manje kwasekumele babonise uthando lwabo. Babezimisele yini ukutshiya amathemba wabo wasemhlabeni lezifiso zenhliziyo zabo, njalo bamukele ngentokozo ukuza kweNkosi yabo na? Udaba lolu lwaluhlelwe ngendlela yokuthi lubenze bananzelele isimo sabo kokwakomoya, lwalulethwe ngomusa ukubavusa ukuze badinge iNkosi ngokuvuma izono lokuzehlisa. {GC 353.1}IEP 353.1

Ukudangala kwabo lakho, loba nje kwakungumphumela wokungazwisisi kwabo kodaba ababeluhambisa, kwakuzaphendulelwa kulethe ubuhle. Kwakuzahlola inhliziyo zalabo ababethe bamukele isixwayiso lesi. Phambi kokudangala kwabo babezalahla yini

ithemba labo njalo balahlele khatshana ithemba ababelalo elizwini likaNkulunkulu na? Kumbe labo ngomkhuleko langokuzehlisa, babezazama ukudingisisa lapho ababehluleke khona ukuzwisisa ingcazelo yesiprofethi? Bangaki ababehambe ngenxa yokwesaba, kumbe ngenxa yokujabula lokusebenzisa imizwa yabo? Bangaki ababengaphendukanga ngokuphelela njalo ababengakholwa? Amaxuku abantu ayesithi babethanda ukuza kweNkosi. Nxa basebebizwa ukuthi badlule phakathi kokuchothozwa ngumhlaba, njalo laphakathi komhloliso wokulinda njalo lokudangala, babezaphika ukholo lwabo na? Ngenxa yokuthi abazange baqedisise indlela uNkulunkulu ayekhulume labo, babezalahlela eceleni amaqiniso ayemiswe ngokucaca yibufakazi belizwi lakhe na? {GC 353.2}IEP 353.2

Umhloliso lowu wawuzaveza amandla walabo ngokukholwa okuqotho ababelalele lokho ababekholwe ukuthi kwakuyimfundiso yelizwi njalo yoMoya kaNkulunkulu. Kwakuzabafundisa, ngendlela isehlakalo esinje kuphela esasingenelisa ukubafundisa, ingozi yokwamukela ingcazelo lemfundiso yabantu, kulokuthi iBhayibhili livunyelwe ukuthi lizichaze. Ebantwaneni bokukholwa ukudideka njalo losizi olwabangelwa liphutha labo kwakuzaletha ukuqondiswa okwakudingakala. Babezathunganyelelwa ukuthi bafundisise ilizwi lesiprofethi. Babezafundiswa ukuhlolisisa insika yenkolo yabo, njalo lokuphika loba yini, loba yayamukelwe kangakanani ngamaKrestu wonke nxa yayingelansika yayo eMbhalweni weqiniso. {GC 354.1}IEP 354.1

Phakathi kwamakholwa lawa, njengabafundi bakuqala, konke phakathi kwehola lokuhlolwa kwabo, okwabonakala sengathi kwakumnyama ukuthi bakuzwisise, ngemva kwesikhatshana kwakuzaba sobala. Nxa babezabona “ukuphelelisa kweNkosi” babezabakwazi ukuthi, loba babedlule ebuhlungwini ngenxa yamaphutha wabo, injongo zakhe zothando lwakhe kibo zazigcwalisekile kahle. Babezafunda ngesifundo esibusisekileyo esokuthi “ulozwelo, njalo ulomusa;” lokuthi indlela zakhe zonke “zingumusa leqiniso kulabo abagcina isivumelwano sakhe njalo lobufakazi bakhe.” {GC 354.2}IEP 354.2

Isahluko 20—Imvuselelo Enkulu Kwezokholo.

Imvuselelo enkulu ngaphansi kokutshunyayelwa kodaba lokuza kukaKrestu masinyane ivezwe sobala emazwini wesiprofethi anikwa yisithunywa sakuqala encwadini kaSambulo 14. Isithunywa sibonakala siphapha “emkhathini silevangeli elingapheliyo ukulitshumayela kwabakhileyo emhlabeni, kuzo zonke izizwe, lemihlobo, lezindimi labantu. Sathi ngelizwi elikhulu: “Mesabeni uNkulunkulu, limdumise, ngoba isikhathi sokuthonisisa kwakhe sesifikile; limkhonze yena owenza izulu lomhlaba lolwandle lemithombo yamanzi.” (Sambulo 14:6,7). {GC 355.1}IEP 355.1

Ngesizatho sokuthi kuvezwe njengokuthi ingilosi yabonakala ithwele loludaba kusobala ukuthi isixwayiso lesi sibalulekile. Ngokubamsulwa, langenkazimulo, njalo lamandla wesithunywa sasezulwini, ukuhlakanipha kwasezulwini kubone kufanele uthi kusetshenziswe isimo esiphakemeyo esimele umsebenzi ozafezwa ludaba lolu kanye lamandla njalo lenkazimulo eyayizahamba lalo. Njalo lokuphapha kwesithunywa emkhathini, lelizwi eliphakemeyo okulethwa ngalo isixwayiso lesi, njalo lokuhamba kwaso kubo bonke abakhileyo emhlabeni, kuzo zonke izizwe, lemihlobo, lezindimi labantu, kuletha ubufakazi besiqubu kanye lokuthi udaba lolu luzafinyelela ezizweni zonke. {GC 355.2}IEP 355.2

Udaba lolu ngokwalo luveza ukukhanya mayelana lesikhathi lapho lokhu okuzakwenzakala ngaso. Kuvezwe njengokuthi udaba lolu luyingxenye “yevangeli elingapheliyo;” njalo lumemezela ukuvulwa komsebenzi wokwahlulela. Udaba losindiso selwatshunyayelwa kusukela endulo, kodwa udaba lolu luyingxenye yevangeli elalizatshunyayelwa kuphela ngensuku zokucina, ngoba yikho lapho kuphela okwakuzaba liqiniso ukuthi ihola lokwahlulela laselifikile. Amazwi wesiprofethi achaza izehlakalo ezimbalwa ezazizalandelana kusiyafika ekusungulweni kokwahlulela. Lokhu kuliqiniso ikakhulu encwadini kaDanyeli. Kodwa ingxenye yesiprofethi lesi ekhuluma ngensuku zokucina, uDanyeli watshelwa ukuthi ayivale “kuze kuyefika isikhathi zokucina.” Ngaphandle kuphela sesifike esikhathini lesi, udaba lolu olukhuluma ngokwahlulela lwalungeke luhanjiswe, lweyame ekugcwalisekeni kwesiprofethi. Kodwa ngesikhathi sokucina, uyatsho umprofethi, “abanengi bazazula bayele lale, lolwazi luzakwanda.” (Danyeli 12:4). {GC 355.3}IEP 355.3

Umpostoli uPhawuli waxwayisa ibandla ukuthi lingakhangeleli ukuza kukaKrestu ngensuku zakhe. “Usuku lolo alungeke lufike, kungakaveli ukuvukela uNkulunkulu kuqala, njalo lendoda yobubi ivezwe.” (2 Thesalonika 2:3). Kwakungeke kwenzeke kuze kufike ukuyekethisa lokuhlamukela uNkulunkulu okwenzeka ngesikhathi eside lapho kwakubusa khona “indoda yesono” ngaleso sizatho sasingeke sikhangelele ukuza kweNkosi yethu. “Indoda yesono” leyi ebizwa njalo ngokuthi “iyimfihlo yobubi,” “indodana yokulahlwa,” njalo “lowo omubi,” imele umbuso wabopapa, njengoba

kuveziwe esiprofethini, wawuzabusa okweminyaka engu1260. Isikhathi lesi saphela ngomnyaka ka1798. Ukuza kukaKrestu kwakungeke kwenzeke kungakafiki umnyaka lowu. UPhawuli ugoqela ngesixwayiso sakhe amabandla wonke ayezaba khona kuze kuyefika umnyaka ka1798. Kungemva kwesikhathi lesi lapho udaba lokuza kukaKrestu olwaluzatshunyayelwa khona. {GC 356.1}IEP 356.1

Akuzange kube lodaba olunje olwatshunyayelwayo endulo. UPhawuli njengoba sesibonile kazange atshumayele ngokuza kukaKrestu, wakhomba abazalwane bakhe esikhathini esasikhatshana lapho uKrestu ayezakuza khona. AbaVuseleli labo abazange batshumayele ngakho. UMartin Luther wabeka isikhathi sokwahlulela eminyakeni engamakhulu amathathu eyayizakuza kusukela esikhathini ayephila kiso. Kodwa kusukela ngomnyaka ka1798 incwadi kaDanyeli seyavulwa, ulwazi ngesiprofethi solwandile, njalo inengi labantu selatshumayela ngodaba lokuthi ukwahlulela sekusondele. {GC 356.2}IEP 356.2

NjengeMvuselelo enkulu eyenzeka kusukela emnyakeni ka 1500, ukutshunyayelwa kokuza kukaKrestu kwabonakala emazweni ahlukeneyo ngesikhathi esifanayo. Emazweni wase Europe lase America amadoda ayekholwa njalo ethandaza athunganyelwa ukuthi bafunde isiprofethi, njalo nxa babelandela umbhalo, babona ubufakazi bokuthi ukuphela kwezinto zonke kwasekusondele. Endaweni ezitshiyeneyo kwakulamaxuku amaKrestu, abathi ngokubala iBhayibhili kuphela, bafika ekukholweni ukuthi ukuza koMsindisi kwasekusondele. {GC 357.1}IEP 357.1

Ngomnyaka ka1821, sekudlule iminyaka emithathu lapho uMiller ayesefike ekuzwisiseni kwakhe isiprofethi esasikhomba isikhathi sokwahlulela, uDr. Joseph Wolff, “owayengumvangeli womhlaba wonke,” waqala ukutshumayela ngokuza kweNkosi. UWolff wayezelwe elizweni laseGermany, ngabazali besiHeberu, uyise wayengumRabbi wamaJuda. Nxa wayekhula waqala ukukholwa inkolo yamaKrestu. Wayengumuntu olengqondo ebukhali, njalo wayelalelisisa ingxoxo ezazisenzakala endlini kayise nxa abantu bohlanga lwesiHeberu babehlangana bezokhuluma ngamathemba lezifiso zabantu bakibo, mayelana lobukhosi bokuza kukaMesiya, njalo lukuvuselelwa kwesizwe sakwaIsrayeli. Ngolunye usuku nxa wayesizwa kukhulunywa ngoJesu waseNazaretha, umfana wabuza ukuthi wayengubani. “UmJuda owayelezipho ezimangalisayo,” yiyo impendulo ayitholayo, “kodwa nxa wayezenza uMesiya, umthethwandaba wamaJuda wamgwebela ukufa.” “Yindaba,” waqhubeka ebuza, “iJerusalema labhidlizwa, njalo kungani sisekuthunjweni?” “Alas, alas!” waphendula uyise, “ngoba amaJuda abulala abaprofethi.” Umcabango wahle wafikela umfanyana lowu: “Sekungenzeka ukuthi uJesu laye wayengumprofethi, njalo amaJuda ambulala yena engelacala.” — (Travels and Adventure of the Rev. Joseph Wolff, vol. 1, p. 6). Umcabango lowu wakhula engqondweni yakhe, okwabangela ukuthi loba wayeyalisiwe ukungena ibandla lamaKrestu,

wayejwayele ukuhamba hamba ngaphandle kwethempeli elaliseduze langakibo esenzela ukuthi alalele intshumayelo eyayiphuma phakathi. {GC 357.2}IEP 357.2

Kwathi ngolunye usuku eseleminyaka eyisikhombisa yokuzalwa, nxa wayeziqhenya phambi komunye umKrestu owayesegugile ngokunqoba kwelizwe laseIsrayeli langokuza kukaMesiya, lapho ixhegu leli elatsho amazwi alandelayo ngothando: “Mfana wami, ngizakwazisa ukuthi uMesiya weqiniso wayengubani: KwakunguJesu waseNazaretha, ...owabulawa ngabokhokho bakho, ngendlela efanayo abayenza kubaprofethi basendulo. Hamba ekhaya uyebala incwadi kaIsaya 53, njalo uzasuthiseka ukuthi uJesu Krestu yiNdodana kaNkulunkulu.” — (Ibid, vol. 1, p. 7). Masinyane wahle wezwa etshiseka ngamazwi lawa. Wabuyela ekhaya wafika wabala amavesi ayewaphiwe, emangaliswa yikubona indlela amazwi lawa ayegcwaliseke ngayo empilweni kaJesu waseNazaretha. Kwakungenzeka ukuthi amazwi wamaKrestu abeqinisekile na? Umfana wabuza uyise ukuthi amchazele ingcazelo yesiprofethi, kodwa wahlangana lokuthula okwabangela ukuthi angaphindi abuze futhi. Lokhu kodwa kwakhulisa isifiso sakhe sokudinga ulwazi mayelana lenkolo yesiKrestu. {GC 357.3}IEP 357.3

Ulwazi lolu ayeludinga walufihlelwa ngakibo lapho okwakukholwa inkolo yamaJuda, kodwa wathi esefikise iminyaka elitshumi lanye, wasuka endlini kayise esiyadinga imfundo, lokuyazikhethela inkolo yakhe njalo lomsebenzi wakhe. Wathola indawo yokuhlala okwesikhatshana emizini yezihlobo, kodwa ngemva kwesikhatshana bamxotsha ngoba besithi wayengumhlamuki, njalo eseyedwa engelamali wazidingela eyakhe indlela phakathi kwabantu ayengabazi. Wahamba endaweni ezehlukeneyo ebala ngokuzimisela njalo ezinakekela ngokufundisa ulimi lwesiHeberu. Ngenxa yendonsela yombalisi owayekhonza ebandleni laseRoma, wathunganyelwa ukuthi amukele inkolo yamaRoma njalo wazimisela ukuthi abengumvangeli ebantwini bakibo. Ngenxa yenhloso leyi, wahamba ngemva kweminyaka ethile wayaqhubeka ngemfundo yakhe esikolo esasiseRoma. Lapha ukujwayela kwakhe ukucabangisisa izinto nxa ekhuluma kwabangela ukuthi bambone njengomhlamuki. Waqala ukulwisana lezenzo zebandla zokuncindezela wafundisa abantu ukuthi kwakumele kube lenguquko. Loba nje ekuqaleni wayeyamukelwe kahle ngabathungameli bebandla, ngemva kwesikhatshana wakhitshwa ebandleni. Ngaphansi kwelihlo lebandla wahamba endaweni ezitshiyeneyo, kwaze kwaba sobala ukuthi wayengeke aguqulwe abe yisigqili sebandla. Wabekwa njengomuntu owayengeke aphenduke bamyekela ukuthi ahambe lapho ayethanda khona. Wasuka wayelizweni laseNgilandi, waqala ukukhonza ebandleni laseNgilandi. Ngemva kweminyaka emibili yokubala, ngomyaka ka1821, waqala umsebenzi wakhe. {GC 358.1}IEP 358.1

Loba nje uWolff wamukela iqiniso lokuza kukaKrestu kwakuqala, “njengendoda yosizi, njalo owayejwayele ubuhlungu,” wananzelela ukuthi amazwi wesiprofethi ayeveza ngokucaca okufananayo ukuza kwakhe kwesibili ngamandla langobukhosi. Nxa wayezama ukuthungamela abantu bakibo kuJesu waseNazaretha njengalowo

owayethenjisiwe, njalo lokubakhomba ekubuyeni kwakhe kwakuqala lapho ayezehlise khona njengomnikelo wezono zabantu bonke, wabafundisa njalo ngokuza kwakhe njengeNkosi loMkhululi. {GC 358.2}IEP 358.2

“UJesu waseNazaretha, uMesiya weqiniso, izandla lenyawo zakhe abazibethelayo, yena owalethwa njengemvana emhlatshelweni, owayeyiNdoda yoSizi njalo owayesazi ubuhlungu, lowo owathi ngemva kokuthi amandla wokubusa esesusiwe koJuda, njalo lamandla wokubeka imithetho esesusiwe enyaweni zakhe, weza ngokokuqala, uzakuza njalo ngokwesibili emayezini wezulu, njalo ngelizwi lengilosi ephakemeyo” (Joseph Wolff, Researches and Missionary Labors, page 62) ” njalo uzakuma phezu kwentaba yaseOlivethi; njalo ukubusa lokhuyana okwakunikwe uAdamu phezu kwezidalwa zonke, njalo akulahlayo ngemva kokona (Genesisi 1: 26; 3:17), kuzaphiwa uJesu. Uzaba yiNkosi yomhlaba wonke. Ukukhala lokububula kwendalo kuzaphela, kodwa ingoma zokudumisa lokubonga zizezwakala. ...nxa uJesu esiza ngobukhosi bukaYise, lengilosi ezingcwele, ...abangcwele abafileyo bazakuvuswa kuqala. (1 Thesalonika 4:16; 1Khorinte 15:32). Lokhu yikho lokho amaKrestu akubiza uvuko lwakuqala. Ngemva kwalokho inyamazana zizaguqulwa isimo sazo, njalo zithambe phambi kaJesu. (Isaya 11:6-9; Amahubo 8). Kuzabakhona ukuthula emhlabeni wonke.” (Journal of the Rev. Joseph Wolff, pages 378, 379). “INkosi izakhangela emhlabeni ngokwesibili ithi, ‘Khangela kuhle kakhulu.”‘ (Ibid., page 294). {GC 359.1}IEP 359.1

UWolff wayekholwa ukuthi ukuza kweNkosi kwasekusondele, ingcazelo yesiprofethi esasikhuluma ngesikhathi afinyelela kuyo, laye yaphelela eminyakeni embalwa eyayihambelana laleyo eyayitholwe nguMiller. Kulabo ababekhuluma amazwi weBhayibhili athi, “Lolo suku alwaziwa loba nguphi umuntu,” besitsho ukuthi abantu ngeke bazi lutho ngokuphathelene lokusondela kokuza kwakhe, uWolff waphendula wathi: “INkosi yethu yatsho na ukuthi usuku lehola ngeke lwaziwe na? Kasinikanga yini izibonakaliso zesikhathi, ukwenzela ukuthi sibone ukuza kwakhe, ngendlela efanayo esazi ngayo ngokusondela kwehlobo nxa sibona isihlahla somkhiwa sihluma na? (Mathewu 24:32). Asingeke sazi isikhathi, ngesikhathi esifanayo enguye osiqonqosela ukuthi sibale incwadi kaDanyeli, hatshi ukuyibala kuphela kodwa ukuthi siyizwisise na? Njalo encwadini efananayo ekaDanyeli, lapho okukhulunywa ngokuthi amazwi lawa kwakumele avalwe kuzekuyefika isikhathi sokucina (Lokhu yikho abantu ababekukholwa ngesikhathi sakhe), njalo lokuthi “abanengi bazazula bayele lale” (lesi yisitsho seseHeberu esikhuluma ngokulandela izikhathi lokucabangisisa ngesikhathi), lolwazi (mayelana lesikhathi lesi) “lwaluzakwanda.” (Danyeli 12:4). Ngaphandle kwalokhu, iNkosi yethu ayifisi ukutsho lokhu, ukuthi ukusondela kwesikhathi ngeke kwazakale, kodwa ukuthi akulamuntu owazi usuku lwakhona lehola qha. Ukhulume okwaneleyo mayelana lalokho abantu abazayenelisa ukubakwazi ngokukhangela izibonakaliso zokuza kwakhe, esenzela ukuthi

asenze silungiselele ukuza kwakhe, njengoNowa nxa wayesakha umkhumbi.” — (Wolff, Researches and Missionary Labors, pages 404, 405). {GC 359.2}IEP 359.2

Nxa wayebhala mayelana lendlela eyayijwayelekile eyokuchasisa iBhayibhili uWolff wathi: “Inengi lebandla lamaKrestu selasuka ekulandeleni umutsho weBhayibhili osobala, njalo lamukela indlela eyenza kube nzima esetshenziswa yinkolo yesiBhuda, abakholwa ukuthi intokozo yabantu ezayo izabunjwa yikundiza emkhathini kuphela, njalo bakholwa ukuthi nxa befunda ngamaJuda kumele bezwisise ngabezizwe kuqala, njalo nxa befunda ngeJerusalema, kumele bazwisise ngebandla, njalo nxa kukhulunywa ngomhlaba, kutshiwo umkhathi, njalo ukuthi bazwisise ngokuza kukaKrestu kumele baqale bazwisise ukuhamba kwenhlanganiso zabatshumayeli emhlabeni; njalo ukuya entabeni yendlu yeNkosi, kuchaza ixuku eliphakemeyo labantu beWisili.” (Journal of the Rev. Josephe Wolff, page 96). {GC 360.1}IEP 360.1

Phakathi kweminyaka engamatshumi amabili lane kusukela emnyakeni ka1821 kusiya ku1845, uWolffe wahamba endaweni ezinengi: eAfrica, lapho avakatshela ilizwe laseGibhithe, njalo laseAbyssinia; kuzwekazi laseAsia; wafika endaweni yasePalestine, eSyria, ePersia, eBokhara, njalo laseIndia. Wavakatshela njalo ilizwe laseAmerica, ehambeni lwakhe lolu watshumayela esihlengeni saseSaint Helena. Wafika edolobheni laseNew York ngenyaka kaNcwabakazi ngomnyaka ka1837, njalo ngemva kokutshumayela edolobheni leli, wadlulela edolobheni lasePhiladephia lase Baltimore, ekucineni wadlulela edolobheni laseWashington. Lapha uthi, “mayelana lodaba olwalethwa nguJohn Quincy Adams, owayeke waba ngumongameli welizwe, ephalamende, lapho abanginika khona imvumo yokusebenzisa indlu yasephalamende njengendawo yokutshumayela khona, lapho engakhuluma khona labantu ngosuku lweSabatha, ngazizwa ngiphakanyisiwe ngoba wonke amalunga ephalamende ayekhona, njalo lobhishopi waseVirginia, kanye labathungameli njalo lezwekazi laseWashington. Ithuba elifananayo ngalinikwa njalo yiphalamende yaseNew Jersy lase Pennsylvania, lapho engatshumayela ngalokhu engangikutholile ngisaseAsia mayelana lokubusa kukaJesu Krestu.” — (Ibid, pages 398, 399). {GC 360.2}IEP 360.2

UWolff wahambela indawo ezinengi lapho okwakulabantu abayingozi engelasithembiso sokuvikelwa ngamazwe waseEurope, wadlula ebunzimeni obukhulu njalo ehanqwe zingozi ezinengi. Wadlula phakathi kwendlala, wathengiswa njengesigqili, njalo kathathu wagwetshelwa ukufa. Kwezinye izikhathi wayelokuhlaselwa yizephulamthetho, kwezinye izikhathi wayephosa afe ngenxa yokuswela amanzi wokunatha. Ngolunye usuku bamthathela impahla zonke, kwadingeka ukuthi ahambe ibanga elide kakhulu ngenyawo edlula ezintabeni, unqwaqwane uwela ebusweni bakhe lasenyaweni zakhe. {GC 361.1}IEP 361.1

Nxa babemxwayisa ngokuhamba kwakhe engelasikhali phakathi kwabantu ababengelabuntu, waphendula ngokuthi “wayelezikhali” — “lomthandazo, lokuzimisela ukusebenzela uKrestu, njalo lesibindi sokuthi wayezamsiza.” “Nginikiwe njalo uthando lukaNkulunkulu njalo ngilomakhelwane enhliziyweni yami, njalo leBhayibhili lisesandleni sami.”- (W.H.D. Adams, In Perils Oft, page 192). Wayehlala ethwele iBhayibhili elalilotshwe ngolimi lwesikhiwa lolwesiHebheru lapho ayehamba khona. Nxa wayekhuluma ngohambo lwakhe lokucina wathi: “Ngagcina iBhayibhili livuliwe ezandleni zami. Ngezwa sengathi amandla wami ayesoGwalweni lolu, njalo lokuthi amandla walo ayezangixhasa.” — (Ibid, page 201). {GC 361.2}IEP 361.2

Ngale indlela wenelisa ukuqhubeka ngomsebenzi wakhe kwazekwafika ithuba lapho udaba lokwahlulela olwaseluthwalelwe endaweni ezinengi zomhlaba. Phakathi kwamaJuda, lamaTurks, lamaParsees, lamaHindu, njalo lwakwezinye izizwe lapho abatshiyela ilizwi likaNkulunkulu elalibhalwe ngendimi ezehlukeneyo ebatshumayeza ngokuza kukaMesiya. {GC 361.3}IEP 361.3

Nxa wayehambele endaweni yaseBokhara wathola imfundiso yokuza kweNkosi masinyane ikholwa ngabantu ababehlala kule indawo ababengayakhelananga lamazwe amakhulu ayelolwazi ngoJesu. Abantu bohlobo lwamaArab ababehlala elizweni laseYemen wabhala ngabo esithi: “balogwalo abalubiza ngokuthi yiSeera, oluchaza ngokuza kukaKrestu njalo lokubusa kwakhe ngobukhosi; njalo balindele ukuthi kubelezehlakalo ezinkulu ngomnyaka ka1840.” (Journal of the Rev. Joseph Wolff, page 377). “Elizweni laseYemen...ngahlala okwensuku eziyisithupha labantwana bakaRechabi. Abanathi iwayini, abahlanyeli lesivini, abahlanyeli lentanga, njalo bahlala ematendeni, njalo bakhumbula uJonadabhi wasendulo, indodana kaRechabi; njalo ngathola phakathi kwabo abantwana baseIsrayeli abenzalo kaDani...abalindele njengabantwana bakaRachabi, ukuza kukaMesiya emayezini asezulwini.” (Ibid, page 389). {GC 361.4}IEP 361.4

Inkolo efananayo yafunyanwa ngomunye wabatshumayeli endaweni yaseTatary. Umpristi wohlanga lwamaTatar wabuza umtshumayeli umbuzo mayelana lukuthi uKrestu wayezabuya nini. Nxa umtshumayeli wayephendula esithi wayengazi lutho mayelana lakho, umpristi wabonakala emangele kakhulu ngokuswela ulwazi kwalowo owayezibiza umfundisi weBhayibhili, njalo wamtshela yena lokho ayekukholwa ukuthi uKrestu wayezabuya ngomnyaka ka1844. {GC 362.1}IEP 362.1

Udaba lokuza lukaKrestu lwaqala ukutshumayelwa kusukela ngomnyaka ka1826 elizweni laseNgilandi. Iqula labantu ababetshumayela ngokuza kwakhe alizange libe sezingeni lalabo ababese America, isikhathi esithile sokuza kwakhe asizange sifundiswe kule indawo, kodwa iqiniso elimqoka lokuza kwakhe masinyane ngamandla njalo lobukhosi latshunyayelwa endaweni ezinengi. Njalo alitshunyayelwanga kuphela phambi

kwalabo ababengakholwa kuphela. UMourant Brock, omunye wabalobi baseNgilandi uyaveza ukuthi kwakulabatshumayeli abafika amakhulu ayisikhombisa ababephuma ebandleni laseNgilandi ababetshumayela “ngevangeli lombuso.” Indaba ekhuluma ngomnyaka ka1844 njengesikhathi sokuza kweNkosi yatshunyayelwa lakwamanye amazwe aseBritain. Incwadi ezazikhuluma ngokuza kukaKrestu ezazivela eAmerica zafinyelela elizweni laseNgilandi. Njalo ngomnyaka ka1842 uRobert Winter, owayengowohlanga lwamaNgisi ngokuzalwa owayemukele inkolo yokuza kukaKrestu elizweni laseAmerica, wabuyela elizweni lakibo waqala ukutshumayela ngokuza kweNkosi. Abantu abanengi babambana laye emsebenzini lowu, njalo udaba lokwahlulela lwatshunyayelwa endaweni ezinengi zaseNgilandi. {GC 362.2}IEP 362.2

Endaweni yaseSouth America phakathi kwabantu ababengathambanga njalo ababelandela imfundiso yamapristi, uLacunza, owayedabuka elizweni laseSpain njalo engomunye wenhlanganiso yamaJesuit, wenelisa ukuthola iBhayibhili njalo ngale indlela wamukela iqiniso mayelana lokuza kukaKrestu okwasekusondele. Nxa wayesizwa umlandu wokunika udaba lolu, kodwa efisa ukuthi angajeziswa ngabathungameli baseRoma, waqala ukubhala ngalokho ayekukholwa ngaphansi kwebizo elithi “Rabbi Ben-Ezra,” ezibeka njengoMjuda owayephendukile. ULacunza waphila kungakafiki umnyaka ka 1800, kodwa ugwalo lwakhe lwafinyelela elizweni laseNgilandi ngomnyaka ka1825 njalo laphendulelwa elimini lwesiNgisi. Ukufika kwalo kwasiza ukujulisa ukuthakazelela iqiniso okwasekubekhona elizweni laseNgilandi mayelana lokuza kwesibili. {GC 363.1}IEP 363.1

Elizweni laseGermany imfundiso leyi yayike yatshunyayelwa eminyakeni eyayedlule nguBengel, owayengumfundisi webandla laseLutheran yena owayengumqeqetshi ophakemeyo lomfundi weBhayibhili. Wathi eqeda izifundo zakhe, uBengel “wayezinikele ukuthi afunde ngezeBhayibhili, lapho ayenelisa ukujulisa ulwazi ayelalo kusukela ekukhuleni kwakhe. Njengabanye abantu abatsha ababethanda ukucabangisisa, wayeke wahlupheka ngenxa yokuthandabuza njalo ngobunzima obabuphathelene lezinto zenkolo, njalo uyatsho, ngokudabuka “ngemitshoko eminengi eyahlaba inhliziyo yakhe, njalo yenza ukuthi ubutsha bakhe bubenzima.” Ngemva kokuba lilunga lenhlanganiso yaseWurttemberg, waqala ukumela amalungelo wabantu kwezenkolo. “Nxa wayephakamisa amalungelo webandla, wayengumeli wokuthi amalungelo wonke kwakumele anikwe bonke ababezizwa begqilazekile, ngokuphathelene lomzwangedwa, babelelungelo lokusuka ebandleni.” — (Encyclopedia Britannica, 9th ed., art. Bengel). Umphumela omuhle wemfundiso yakhe ulokhe usekhona edolobheni lakibo. {GC 363.2}IEP 363.2

Kwakuphakathi kwesikhathi lapho ayelungiselela intshumayelo eyayitholakala encwadini kaSambulo 21 lapho ukukhanya okumayelana lokuza kukaKrestu okwesibili okwangena engqondweni kaBengel. Amazwi esiprofethi atholakala encwadini kaSambulo

avuleka phambi kwakhe ngendlela eyayingakaze yenzeke. Ngemva kokunanzelela ukuqakatheka kwamazwi lawa lezehlakalo ezasezizakwenzakala wagcwala ukwesaba okwabangela ukuthi ayekele okwesikhatshana ukucabanga ngodaba lolu. Phambi kwabantu nxa wayetshumayela iqiniso leli leza kuye ngamandla njalo lokucaca okukhulu. Kusukela lapha wazimisela ukuthi wayezachitha sonke isikhathi sakhe ebala ngesiprofethi, ikakhulu lesi esasikhuluma ngokuphela komhlaba, njalo masinyane wafika ekukholweni ukuthi ukuza kukaKrestu kwesibili kwasekusondele. Umnyaka afinyelela kuwo njengalapho lokhu okwakuzakwenzakala khona wawuseduze lalowo uMiller afinyelela kuwo ngokuhamba kwesikhathi. {GC 363.3}IEP 363.3

Imibhalo kaBengel isifinyelele indawo ezinengi ezilandela inkolo yesiKrestu. Imbono yakhe mayelana lesiprofethi yamukelwa ngabantu abanengi edolobheni lakibo elaseWurttemberg, njalo kancane kwezinye indawo zelizwe laseGermany. Iqula labantu ababetshumayela ngokuza kukaJesu laqhubeka ngemva kokufa kwakhe, udaba lolu lwezwakala elizweni laseGermany ngesikhathi esifananayo lakwezinye indawo. Abanye abemukela imfundiso leyi bathuthela elizweni laseRussia lapho abafika bakha khona, njalo ukholo lokuza kukaKrestu ngokwesibili lulokhe lusekhona emabandleni amanengi elizweni leli. {GC 364.1}IEP 364.1

Ukukhanya lokhu kwafinyelela njalo amazwe aseFrance laseSwitzerland. Edolobheni laseGeneva lapho uFarel loCalvin ababehambise khona iqiniso lemfundiso yeMvuselelo, uGaussen watshumayela udaba lokuza kwesibili. Nxa wayesesengumfundi esikolo, uGaussen wayehlangane lomoya wokululaza owawugcwele emazweni wonke waseEurope ngaphambi kokufika komnyaka ka1800, njalo wathi eqala umsebenzi wokuba ngumfundisi wayengazi lutho ngenkolo yeqiniso, kodwa wayegcwele ukuthandabuza. Ebutsheni bakhe wayeqale ukujabulela ukufunda ngesiprofethi. Ngemva kokufunda ugwalo lwembali olwalubhalwe nguRollin, wathakazelela Isahluko sesibili sencwadi kaDanyeli, njalo wamangaliswa yindlela izehlakalo ezazichazwe lapha ezagcwaliseka ngokuphelela, nxa wayelandela imbali. Lapha kwakulobufakazi obubonisa ukuthi iBhayibhili laphefumulelwa nguNkulunkulu, lokhu kwaba yinsika yakhe ebunzimeni ahlangana labo phambili. Kwabanzima ukuthi ahlale ebambelele emfundisweni yokululaza iqiniso, njalo ngemva kokubala iBhayibhili njalo lokudingisisa ukukhanya, ngemva kwesikhatshana wathunganyelwa ekukholweni kweqiniso. {GC 364.2}IEP 364.2

Nxa wayeqhubeka ehlolisisa amazwi wesiprofethi wafika ekukholweni ukuthi ukuza kukaKrestu kwasekusondele. Wesuthiseka ngokuthi udaba lolu lwalubalulekile kakhulu ngakho wafisa ukuthi alulethe phambi kwabantu; kodwa imfundiso eyayijwayelekile eyokuthi amazwi esiprofethi ogwalo lukaDanyeli ayeyimfihlo engeke yazwisiseka, yayingumgoqo omkhulu phambi kwakhe. Ekucineni wazimisela njengoFarel, owayeze phambi kwakhe ekutshumayezeni abantu basedolobheni laseGeneva, ukuqala

ngabantwana, elethemba lokuthi wayezasebenzisa bona ukufinyelela abazali babo. {GC 364.3}IEP 364.3

“Ngifisa ukuthi lokhu kuzwisiseke, akusikho ngenxa yesizatho sokuthi lokhu kuyinto engaqakathekanga, kodwa kungenxa yokuthi kubalulekile kakhulu, okwabangela ukuthi ngithathe lesi isinqumo sokuthi ngifundise abantwana. Ngangifisa ukuthi abantu bangizwe, njalo ngangilokwesaba ukuthi kwakungeke kube njalo nxa ngangiqala ngokufundisa abadala.” “Ngazimisela ngaleso sizatho ukuya ebantwaneni. Ngilokubuthanisa ixuku labantwana, nxa inani labo lilokhe likhula, nxa kubonakala ukuthi bayalalela, njalo bayakujabulela, futhi bayakulangazelela, lokuthi bayazwisisa njalo bayenelisa ukuchazela abanye, ngilesiqiniseko sokuthi masinyane ngizafinyelela elinye iqula, njalo ngemva kwalokho abantu abadala bazananzelela ukuthi kubalulekile labo babuye bezolalela. Nxa lokhu sekwenzakele umsebenzi uzakuya phambili.” (L. Gaussen, Daniel the Prophet, vol. 2, Preface). {GC 365.1}IEP 365.1

Icebo lakhe leli laphumelela. Nxa wayefundisa abantwana, abantu abadala labo babuya ukuthi bezolalela. Amabandla amanengi agcwala abantu ababezolalela. Phakathi kwabo kwakulamadoda alezikhundla eziphezulu njalo labafundileyo, kanye labezizwe ababethekelele idolobho laseGeneva, ngale indlela udaba lolu lwathwalelwa kwezinye indawo. {GC 365.2}IEP 365.2

Ngenxa yokuphumelela kwemizamo yakhe, uGaussen waqala ukubhala phansi izifundo zakhe, elethemba lokukhuthaza abantu ukuthi babale incwadi ezikhuluma ngesiprofethi phakathi kwamabandla ayekhuluma ulimi lwesiFrench. “Ukubhala ingwalo ezilezifundo ezibhalelwe abantwana, kuyimizamo yokukhuluma labadala abajwayele ukuyekela ukufunda ingwalo lezi ngaphansi kwenkolo yamanga yokuthi awazwisiseki, ‘Kungenzeka njani ukuthi ebe engazwisiseki, khona abantwabenu besenelisa ukuwazwisisa na?’” “Ngangilesifiso esikhulu, sokuchaza amazwi esiprofethi ayejwayelekile phakathi kwabantu bakithi, nxa kwakusenzeka.” “Akukho okunye esingakufunda, engibona ngathi kuphendula indingeko zesikhathi esiphilakuzo ngcono.” “Kungenxa yokuzwisisa lokhu okuzabangela ukuthi silungele isikhathi sokuhlupheka esesisondele, njalo sikhangele futhi silindele uJesu Krestu.” {GC 365.3}IEP 365.3

Loba nje wayengomunye wabatshumayeli abadumileyo njalo abathandekayo elimini lwesiFrench, uGaussen ngemva kwesikhatshna wakhitshwa esikhundleni sokuba ngumfundisi, icala elikhulu abambeka lona kwakuyikuthi kulokuthi alandele ugwalo lwebandla, olwalungela kukholwa phakathi njalo olululaza amaqiniso amqoka, wayesebenzise iBhayibhili ekufundiseni kwakhe abantu abatsha. Ngemva kwalokho waqala ukuba ngumbalisi esikolweni sabafundisi, ngesikhathi esifanayo ngosuku lwangeSonto waqhubeka ngomsebenzi wakhe wokufundisa abantwana ngeBhayibhili. Imisebenzi yakhe yokuchasisa isiprofethi layo yenza ukuthi abantu bafune ukumlalela.

Kusukela esihlalweni sokuba ngumbalisi ophezulu, lasekulobeni ingwalo, njalo lasemsebenzini wakhe ayewuthanda kakhulu wokufundisa abantwana, waqhubeka okweminyaka eminengi edonsela abantu abanengi ekubaleni amazwi esiprofethi ayechaza ukuthi ukuza kukaJesu kwasekusondele. {GC 366.1}IEP 366.1

Endaweni yaseScandanevia lakho udaba lokuza kwesibili olwalutshunyayelwa khona, kwavuselelwa abantu abanengi abajabulela ukukuzwa lokhu. Abantu abanengi bavuswa ekulaleni kwabo lapho ababecabanga ukuthi babephephile baqala ukuvuma izono zabo, njalo bacela ukuthethelelwa ngegama likaJesu Krestu. Kodwa abathungameli bebandla baphikisa imfundiso leyi, njalo ngenxa yendonsela yabo abanengi ababetshumayela udaba lolu baphoselwa emajele. Endaweni ezinengi lapho abatshumayeli beNkosi ababethuliswe ngale indlela, uNkulunkulu wajabulela ukuthumela udaba lolu ngendlela eziyisimanga, esebenzisa abantwana abancane. Njengoba iminyaka yabo yayimncane, imithetho yesizwe yayingela mandla wokubabopha, njalo bavunyelwa ukuthi batshumayele bengathuliswanga. {GC 366.2}IEP 366.2

Abantu abamukela iqiniso leli ekuqaleni kwakuyilabo abaphansi, njalo ababehlala endaweni eziphansi. Abantu babehlangana ezindlini zabatshumayeli laba ukuthi bezokuzwa izixayiso lezi. Abantwana laba ababetshumayela ngokwabo babephuma ezindlini zabazali abaswelayo. Abanye babo babeleminyaka engaphansi kwesitshiyagalombili, njalo nxa impilo zabo zazifakaza ukuthi babethanda uMsindisi, njalo babezama ukuphila impilo yokulandela imilayo kaNkulunkulu, babebonisa ukuhlakanipha lamandla abonakala ebantwaneni abaleminyaka elingana leyabo. Nxa babesima phambi kwabantu, kodwa, kwakusobala ukuthi babefuqwa ngamandla adlula izipho zabo zenyama. Ukukhuluma kwabo lokuziphatha kwabo kwakuguquka, njalo ngamandla amakhulu babekhuluma ngesixwayiso sokwahlulela okwasekusondele, besebenzisa amazwi eBhayibhili: “Mesabeni uNkulunkulu, njalo limnike udumo, ngoba ihola lokwahlulela kwakhe selifikile.” Baveza izono zabantu, bengavezi kuphela ububi lokungazithibi, kodwa baveza ububi bokuthanda izinto zomhlaba, njalo lokuhlehlela emuva, njalo bexwayisa abalaleli babo ukuthi baphenduke masinyane ukuze babalekele ulaka oluzayo. {GC 366.3}IEP 366.3

Abantu balalela ngokuqhaqhazela. UMoya kaNkulunkulu othambisa inhliziyo wakhuluma labo. Abantu abanengi baqala ukubala iMbhalo ngokuzimisela okutsha, labo ababengazithibanga baqala ukuguquka, abantu abanengi batshiya indlela zabo zokungalungi, kwabalenguquko enkulu kakhulu okwabangela ukuthi labafundisi bebandla bavume ukuthi lowu kwakungumsebenzi kaNkulunkulu. {GC 367.1}IEP 367.1

Kwakuyintando kaNkulunkulu ukuthi indaba ezimnandi zokuza kukaKrestu zifinyelele amazwe waseScandanavia, njalo nxa amazwi wenceku zakhe ayesethulisiwe, wathela uMoya wakhe ebantwaneni, ukwenzela ukuthi umsebenzi ufezeke. Nxa uJesu

wayesesondela emzini waseJerusalema ehanqwe lixuku labantu elalihlabela, njalo lithwele ingatsha zelala, besitsho ukuthi wayeyiNdodana kaDavida, abaFarisi ngenxa yomona bamtshela ukuthi abathulise, kodwa uJesu wabaphendula ngokuthi lokhu kwakukhomba ukugcwaliseka kwamazwi wesiprofethi, njalo nxa laba babengathula, amatshe ayezakhala endaweni yabo. Abantu ngokwethuselwa ngabapristi, bathula ukuhlabela kwabo nxa babengena eJerusalema, kodwa abantwana phakathi kwethempeli ngemva kwalokho baqhubeka ngengoma leyi njalo bethwele ingatsha ezifananayo, bakhala bethi: “Hosanna kuyo iNdodana kaDavida!” (Mathewu 21:8-16). Nxa abaFarisi basebethukuthele bathi kuye: “Uyabezwa na ukuthi bathini? UJesu wabaphendula wathi, “Yebo kalifundanga yini ukuthi: Emlonyeni wezingane lowabamunyayo uvezile ukudumisa okupheleleyo?” Njengoba uNkulunkulu wasebenzisa abantwana ngesikhathi sokuza kukaKrestu okokuqala, ngokufanayo wasebenzisa abantwana ukuhambisa udaba lokuza kwakhe kwesibili. Ilizwi likaNkulunkulu kumele ligcwaliseke, ukwenzela ukuthi ukuhanjiswa kodaba lokuza koMsindisi ngokwesibili lufinyelele abantu bonke, lendimi zonke kanye lamazwe wonke. {GC 367.2}IEP 367.2

KuWilliam Miller labanye ayesebenza labo kwanikwa umlandu wokutshumayela udaba lolu elizweni laseAmerica. Ilizwi leli laba yinziki yemvuselelo leyi eyabakhona. Kwakulapha lapho isiprofethi sesithunywa sakuqala esagcwaliseka khona ngamandla amakhulu okwedlula kwezinye indawo. Imibhalo kaMiller labanye bakhe yafinyelela endaweni ezikhatshana. Kuzo zonke indawo abatshumayeli ababefinyelele khona, indaba zokuza kukaKrestu zahanjiswa lapho. Endaweni zonke kwagcwala udaba lwevangeli elinaphakade: “Mesabeni uNkulunkulu, limkhonze, ngoba ihola lokwahlulela kwakhe selifikile.” {GC 368.1}IEP 368.1

Ubufakazi bamazwi wesiprofethi ayebonakala sengathi ayekhomba ukuthi ukuza kukaJesu kwakuzaba ngomnyaka ka1844 agcwala engqondweni zabantu. Nxa udaba lolu lwalufinyelela amadolobho ngokulandelana kwawo, abantu endaweni zonke bavuselelwa. Abantu abanengi bakholwa ukuthi ingcazelo eyayimayelana lesikhathi sokuza kukaJesu yayiqondile, njalo babeka ubumina eceleni, bamukela iqiniso ngentokozo enkulu. Abanye abafundisi babeka phansi imbono yabo lezikhundla, batshiya imiholo yabo lamabandla wabo, bahlanganyela labanye betshumayela ngokuza kukaJesu. Babebalutshwana kodwa abafundisi abamukela imfundiso leyi, ngakhoke umsebenzi lowu wawusezandleni zamalunga ebandla endaweni ezinengi. Abalimi batshiya amasimu abo, labakhi imisebenzi yabo, labantu abafundileyo batshiya izikhundla zabo, kodwa loba kwakunjalo inani lezisebenzi laliphansi okwedlula umsebenzi owawuphambi kwabo. Isimo sebandla elaselilahlekelwe yibungcwele bukaNkulunkulu lomhlaba owawuphezu kobubi, kwabeka umlandu enhliziyweni zabelusi abaqotho, njalo bazimisela ngenhliziyo zabo zonke ukusebenza nzima, lokuhlupheka, belenjongo yokubizela abantu bonke ekuvumeni izono ukuze basindiswe. Loba nje babelwiswa nguSathane, umsebenzi waqhubekela phambili,

njalo iqiniso mayelana lokuza kukaJesu lamukelwa zinkulungwane ezinengi zabantu. {GC 368.2}IEP 368.2

Kuzo zonke indawo kwezwakala amazwi weqiniso, exwayisa izoni, kungakhathalekile ukuthi babengamalunga webandla kumbe abantu bomhlaba, ukuthi babalekele ulaka oluzayo. NjengoJohane umbhabhathizi, owahamba phambi kaJesu, abatshumayeli babeka ihloka empandeni yesihlahla, njalo bancenga wonke umuntu ukuthi atshengise izithelo ezibonisa ukuphenduka. Ukuncenga kwabo kwakuhlukene kakhulu nxa kuqathaniswa lamazwi wokuthula lokuphepha ayetshunyayelwa emabandleni amanengi, njalo loba kuyiphi indawo udaba lolu olwalutshunyayelwa khona, abantu abanengi babephenduka. Amazwi acacileyo atholakala eBhayibhilini, ayefithizelwa enhliziyweni nguMoya oyiNgcwele, njalo abangela ukuthi abantu baqedisise ububi ababephila kibo ezimpilweni zabo, okwabangela ukuthi babebalutshwana abayala ukwamukela ukukhanya. Abantu ababengamaKrestu ngebizo bavuseleleka babona ingozi ababekuyo. Bananzelela ukuwa kwabo, lokuthanda izinto zomhlaba lokungakholwa, lokuziphakamisa lobumina. Abantu abanengi badinga iNkosi ngokuzehlisa njalo lokuvuma izono zabo. Imicabango lezenzo zonke ababezisebenzise ukubambelela ezintweni zomhlaba bazibeka kuMdali. UMoya kaNkulunkulu wabehlela, njalo ngenhliziyo ezibuthakathaka njalo ezithobekileyo bahlanganyela ekuletheni umkhosi othi: “Mesabeni uNkulunkulu limdumise, ngoba ihola lokuthonisisa kwakhe selifikile.” {GC 369.1}IEP 369.1

Izoni zabuza zibubula: “Kuyini engingakwenza ukuba ngisindiswe?” Labo impilo zabo ezazigcwele ubuqili lobugovu bazimisela ukubuyisela konke ababekuthole ngobuqili. Bonke abathola ukuthula kuKrestu bafisa ukubona abanye bethola isibusiso esifananayo. Inhliziyo zabazali zaphenduka zaba sebantwaneni babo, lezabantwana zaba kubazali babo. Imigoqo yokuziphakamisa lokufela ngaphakathi yalahlelwa khatshana. Abantu bavuma izono zabo ngokuvela enhliziyweni, njalo amalunga emuli asebenza nzima ukuthi izihlobo zabo zisindiswe. Ezikhathini ezinengi kwakuzwakala amazwi wokuncengela. Kuzo zonke indawo kwakugcwele abantu ababesenhlungwini bencenga uNkulunkulu. Abanengi balwisana laye ubusuku bonke ngemikhuleko befuna isiqiniseko sokuthi izono zabo zazithethelelwe, kumbe bencengela ukuthi izihlobo zabo labomakhelwane bephenduke. {GC 369.2}IEP 369.2

Abantu abanengi kungakhathalekile izikhundla zabo bagcwala emihlanganweni yabantu ababemelele ukuza kukaKrestu. Izinothi labaswelayo, abaphakemeyo labaphansi, ababephuma endaweni ezitshiyeneyo, belangazelela ukuzwa imfundiso yokuza kwesibili. INkosi yabamba umoya wokulwisa nxa inceku zayo zazichaza izizatho zokukholwa kwabo. Kwezinye izikhathi izitsha lezi zazibuthakathaka, kodwa uMoya kaNkulunkulu wanika iqiniso lakhe amandla. Ubukhona bengilosi ezingcwele babuzwakala emihlanganweni leyi, njalo abantu abanengi babephenduka nsuku zonke. Nxa ubufakazi bokuza kukaKrestu babuphindwa phindwa, amaxuku abantu amakhulu ayelalela

ngokuthula besizwa amazwi lawa acolekileyo. Kwabonakala sengathi izulu lomhlaba lalisondelelana. Abadala labancane bezwa amandla kaNkulunkulu phezu kwabo. Abantu babebuyela emizini yabo begcwele ukudumisa endebeni zabo, njalo ingoma zenjabulo zazizwakala lasebusuku. Akukho owake wahamba emhlanganweni leyi ongakhohlwa izehlakalo ezazisiba lapho. {GC 369.3}IEP 369.3

Ukutshunyayelwa kosuku lapho uKrestu ayezabuya khona, kwaletha ukuphikisa okukhulu okwavela ebantwini abahlukeneyo, kusukela kubafundisi bamabandla kusiya ebantwini nje ababephila impilo yesono. Amazwi wesiprofethi agcwaliseka: “Kuqala yazini lokhu ukuthi ngezinsuku zokucina kuzakufika abahleka ulunya, behamba ngezinkanuko zabo, besithi: Singaphi isithembiso sokufika kwakhe na? Ngoba sekulokhe obaba bafa, konke kumi kunjalo njengasekuqaleni kokudalwa.” (2 Petro 3:3,4). Abantu abanengi ababesithi bathanda uMsindisi, bakhuluma ukuthi babengaphikisi imfundiso yokuza kweNkosi kodwa babephikisa ukuthi abantu babeqamba usuku oluthile besithi uzakuza ngalo. Kodwa ilihlo likaNkulunkulu elibona okufihlakeleyo lalikhangele inhliziyo zabo. Babengafisi ukuzwa ngokuthi uKrestu wayesiza ukuzokwahlulela umhlaba. Okwesikhathi eside babephile impilo yenceku ezingathembakalanga, imisebenzi yabo yayingeke, imelane lokuhlolisiswa kwenhliziyo okwenziwa nguNkulunkulu, njalo babesesaba ukuhlangana leNkosi. NjengamaJuda ngezinsuku zokuza kukaKrestu kwakuqala, babengalungelanga ukwamukela uJesu. Abazange bale kuphela ukulalela imfundiso yeBhayibhili esobala, kodwa bahleka ulunya labo ababelindele iNkosi. USathane lengilosi zakhe bathokoza kakhulu, njalo bahleka phambi kobuso bukaKrestu lengilosi zakhe besithi abantu abazibiza ngokuthi bangamaKrestu babengafuni ukuthi abuye. {GC 370.1}IEP 370.1

“Akula muntu owazi usuku kumbe ihola,” lawa kwakungamazwi ayejwayele ukusetshenziswa yilabo ababephike iqiniso lokuza kwakhe kwesibili. Umbhalo uthi: “Kodwa lolosuku lalesosikhathi kakho muntu owaziyo ngaso, kanye lezithunywa zasezulwini, ngaphandle kukaBaba kuphela.” (Mathewu 24:36). Ingcazelo ecacileyo yomugca lowo yaphiwa yilabo ababetshumayela ngokuza kweNkosi, njalo lendlela labo ababebaphikisa ababeyisebenzisa ngokungaqondanga yavezwa phambi komuntu wonke. Amazwi lawa akhulunywa nguKrestu phakathi kwenkulumo yakhe abalayo labafundi entabeni yaseOlivethi nxa wayesephume ethempelini ngokokucina. Abafundi babebuze umbuzo: “Isibonelo sokuza kwakho, lesokuphela kwesikhathi sizaba yini?” UJesu wabanika izibonelo njalo wathi: “Nxa libona zonke lezi zinto, yazini ukuthi sekusondele, sekusemnyango.” (Mathewu 24:3, 33). Umutsho kaKrestu owodwa akumelanga usetshenziswe ukunyathezela omunye. Loba nje kungela muntu owazi usuku loba ihola lokuza kwakhe, siqonqoselwe njalo sikhangelelwe ukuthi sazi nxa sekuseduze. Siyafundiswa njalo ukuthi ukuphika isixwayiso sakhe, njalo sale kumbe siyekele ukudinga ukwazi ngokusondela kokuza kwakhe, lokhu kuzakuba lomphumela omubi kithi njengoba

kwakukubi kulabo abaphila ngezinsuku zika Nowa ababengazi ukuthi uzamcolo wayezakuza nini. Njalo indatshana etholakala esahlukweni esifanayo, eqathanisa abathembekileyo lenceku engathembakalanga, njalo eletha umphumela omubi kulowo owathi enhliziyweni yakhe, “Inkosi yami isiphuzile ukubuya,” iyabonisa indlela uKrestu azakhangela njalo anike umvuzo labo azabathola bemlindele, njalo befundisa abanye ngokuza kwakhe, njalo lalabo abazakuphika lokhu. “Ngakhoke lindani,” “Ibusisiwe leyonceku okuzakuthi inkosi yayo nxa ifika iyifumane isenza njalo.” (Mathewu 24:42, 46). “Uba ungalindi, ngizakuza kuwe njengesela, kawusoze wasazi isikhathi engizakuza ngaso.” (Isambulo 3:3). {GC 370.2}IEP 370.2

UPhawuli ukhuluma ngequla labantu ukuza kukaKrestu okuzafika kibo bengakulungelanga: “Usuku lweNkosi luzafika njengesela ebusuku. Nxa besithi ukuthula lokuhlala kuhle; kung’khona ukubhujiswa kuzabajuma njengomhelo ufikela owesifazana okhulelweyo, kabasoze baphunyuke.” Kodwa uyengeza, ngalabo abazalalela isixwayiso soMsindisi: “Kodwa lina bazalwane kalikho emnyameni, ukuze lolosuku lulifice njengesela. Lina lonke lingabantwana bokukhanya, abantwana bemini. Kasisibo abobusuku loba abomnyama.” (1 Thesalonika 5:2-5). {GC 371.1}IEP 371.1

Ngale indlela kwaboniswa ukuthi uMbhalo awuniki imvumo yokuthi abantu bahlale besebunyameni mayelana lokusondela kokuza kukaKrestu. Kodwa labo ababedinga isizatho sokuphika iqiniso bavala indlebe zabo bangalaleli ingcazelo leyi, njalo lamazwi athi “Akulamuntu owazi usuku loba ihola” wona ayehlala esetshenziswa ngabantu abangakholwayo kanye labafundisi bamabandla. Nxa abantu basebevukile njalo sebeqala ukudingisisa ngendlela yosindiso, abafundisi bamabandla bema phakathi kwabo leqiniso, behlose ukubalalisa ngokuletha ingcazelo yamanga mayelana lelizwi likaNkulunkulu. Amadoda angathembekanga okufanele akhangele izimvu zikaNkulunkulu abambisana izandla loSathane, bekhala besithi, uKuthula, ukuthula, khona uNkulunkulu engakhulumanga ukuthula. NjengamaFarisi ngezinsuku zikaKrestu, abanengi bala ukungena embusweni ngokwabo, njalo laba ababengena babavimbela. Igazi labantu laba lizabekwa ezandleni zabo. {GC 372.1}IEP 372.1

Labo abazehlisayo njalo abazimiseleyo emabandleni baba ngabokuqala ukwamukela udaba lolu. Labo ababezibalela iBhayibhili benelisa ukubona ukuthi ingcazelo eyayijwayelekile ebantwini bonke mayelana lesiprofethi yayingekho eBhayibhilini, njalo kuyo yonke indawo abantu ababengathunganyelwa yindonsela yabathungameli bebandla, lapho ababehlolisisa iBhayibhili ngokwabo, imfundiso yokuza kukaJesu yayidinga kuphela ukuqathaniswa leBhayibhili ukuthi umuntu abone ukuthi yayivela ezulwini. {GC 372.2}IEP 372.2

Abantu abanengi bahlukunyezwa ngabomakhelwane babo ababengakholwa. Ukwenzela ukuthi bagcine izikhundla zabo ebandleni, abanye bakhetha ukuthi bathule

bengakhulumi ngethemba labo, kodwa abanye bananzelela ukuthi ukulandela uNkulunkulu kwakubanqabela ukuthi befihle iqiniso ayelibeke ezandleni zabo. Abantu abanengi bamiswa emabandleni kungela esinye isizatho ngaphandle kokuthi babekholwa ukuthi uKrestu wayesezakuza. Abaligugu amazwi womprofethi kulabo abakhetha ukuhluphekela ukholo lwabo athi: “Abafowenu abalizondayo, abalixotsha ngenxa yebizo lami, bathi: Kayibe lodumo iNkosi, ukuze sibone intokozo yenu; kodwake yibo abazakuyangeka.” (Isaya 66:5). {GC 372.3}IEP 372.3

Ingilosi zikaNkulunkulu zazikhangele ngelihlo elibukhali zifuna ukubona umphumela wezixwayiso lesi. Nxa kwasekulokuphika isimemezelo lesi emabandleni amanengi, ingilosi zabuyela emuva zidangele. Kodwa kwakulabanye abanengi ababengakahlolwa mayelana leqiniso lokuza kwesibili. Abanengi babedukiswe ngabomnyeni babo, labafazi babo, labazali, kanye labantwana, njalo bathunganyelwa ukuthi bakholwe ukuthi kwakuyisono ukulalela itshumayelo ezazisenziwa yilabo ababekholwa ukuthi usuku lokubuya kweNkosi lwaselusondele. Ingilosi zathunyelwa ukuthi zeluse abantu laba, ngoba okunye ukukhanya kwakuzalethwa phambi kwabo okwakuvela esihlalweni sikaNkulunkulu. {GC 372.4}IEP 372.4

Ngokulangathelela okukhulu labo ababemukele udaba lolu balindela ukuza koMsindisi wabo. Isikhathi ababekhangelele ukumhlangabeza sasesisondele. Bahlangabeza ihola leli ngokuzotha okukhulu. Bathola ukuphumula ekukhulumeni loNkulunkulu okwakumnandi emoyeni yabo njalo belindele ukuthula okwakuzaba ngokwabo maduzane. Akekho loyedwa owadlula ethembeni leli ongakhohlwa amahola lawa abawachitha belindile. Sekusele amaviki ambalwa ukuthi usuku lolu lufike, batshiya imisebenzi yabo yasemhlabeni bakhetha ukwenza umsebenzi kaNkulunkulu. Abazalwane laba bachitha isikhathi sabo becubungula imicabango yonke lemizwa yabo sengathi kwakungabantu abagulela ukufa njalo abasebesele lamahola amalutshwane ukuthi bavale amehlo wabo betshiye umhlaba. Kwakungekho ukuthunga “izembatho zokwenyuka”, kodwa bonke bezwa indingeko yobufakazi enhliziyweni zabo obokuthi babelungele ukuhlangana loMsindisi, izembatho zabo ezimhlophe kwakuyikuhlambuluka kwenhliziyo, izimo ezazihlanjululiwe esonweni ngegazi likaJesu Krestu. Sengathi bekulokhe kulomoya ofananayo kulabo abazibiza ngokuthi bangabalandeli bakaNkulunkulu, owokuhlolisisa inhliziyo, njalo lokholo olufanayo. Ngabe babeqhubekile ngendlela efanayo bezehlisa phambi kweNkosi njalo beletha izicelo zabo phambi kwesihlalo somusa, bebezaba lohambo olujulileyo olwedlula lolo abalalo khathesi. Kulokukhuleka okuncane, lokuvuma izono okuncane, njalo lokuswelakala kokukholwa okuphilayo, okutshiya abanengi bengela musa ophiwa ngokugcweleyo nguMsindisi wethu. {GC 373.1}IEP 373.1

UNkulunkulu wayehlelile ukuthi uzahlola abantu bakhe. Isandla sakhe savala iphutha ababelenzile ekufundeni kwabo izikhathi ezimayelana lesiprofethi. Abatshumayeli bokuza kukaKrestu abazange bananzelele iphutha leli, njalo alizange lifumanwe yilabo

ababebaphikisa loba babengabantu abafundileyo. Iqula leli labafundileyo ngemva kwesikhathi lathi: “Ukuzwisisa kwenu isiprofethi kuqondile. Kukhona isehlakalo esesizakwenzakala, kodwa asikho lokho uMiller akutshoyo, kutsho ukuthi umhlaba wonke uzaphenduka, akutsho ukuza kukaKrestu.” {GC 373.2}IEP 373.2

Usuku ababecabanga ukuthi wayezakuza ngalo lwadlula, uKrestu kazange abuye ukuthi azohlenga abantu bakhe. Labo ababekholwe ngenhliziyo yabo yonke ukuthi uKrestu wayezakuza, badlula ekudangaleni okukhulu. Loba kwakunjalo injongo kaNkulunkulu yagcwaliseka, wayehlolisisa inhliziyo zalabo ababesithi balindele ukuza kwakhe. Kwakulabantu abanengi phakathi kwabo ababefuqwe yikwesaba kuphela bengaphendukanga ngokuphelela. Ukukholwa kwabo kwakungabangelanga ukuthi inhliziyo zabo ziguquke loba impilo zabo. Nxa isehlakalo ababesilindele sasesingenzakalanga, abantu laba bakhuluma ukuthi bona babengadangalanga, ngoba babengazange bakholwe ukuthi uKrestu wayezakuza. Babangabokuqala ukuchothoza ubuhlungu balabo ababekholwa ngokweqiniso. {GC 374.1}IEP 374.1

Kodwa uJesu lezithunywa zonke zezulu bakhangela ngothando lozwelo labo ababehlukumezekile njalo lababethembekile kodwa ababedangele. Ngabe ingubo ehlukanisa umhlaba lezulu yayisusiwe, ingilosi zazizabonakala zisondelela laba ababebambelele kuNkulunkulu njalo zibavikela emandleni kaSathane. {GC 374.2}IEP 374.2

Isahluko 21—Isilimukiso Esaphikwayo.

Nxa babetshumayela ngodaba lokuza kwesibili, uWilliam Miller labanye bakhe babesebenze belenjongo eyodwa eyokuvusa abantu ukuthi balungiselele usuku lokwahlulelwa. Babezame ukuvusa labo ababesithi bangamakholwa ukuthi babone ithemba leqiniso elilungiselwe ibandla, njalo lokuthi bananzelele indingeko yabo yokuba lohambo lwesiKrestu olujulileyo, njalo basebenzela ukuphendula labo ababengamazi uKrestu, ukuthi bavume izono zabo bamukele uNkulunkulu. “Abazange benze imizamo yokuthi abantu bangene ebandleni elithile. Ngakhoke benelisa ukusebenza phakathi kwamabandla wonke, bengaphambanisanga ukuthula kwamabandla ahlukeneyo.” {GC 375.1}IEP 375.1

UMiller nxa wayekhuluma wathi, “Ekusebenzeni kwami konke, angizange ngibe lesifiso kumbe lomcabango wokusungula ibandla elehlukene lalawo ayekhona kumbe ukuphakamisa elinye phezu kwamanye. Ngangifisa ukuphakamisa wonke. Ngangicabanga ukuthi amaKrestu wonke azajabulela ukuthi ukuza kukaKrestu kwasekusondele, njalo lokuthi labo ababengaboni izinto lezi njengami babengasoke baqale ukuzonda labo abasebekwamukele, angizange ngicabange ukuthi kwakuzadingeka ukuthi kube lemihlangano ehlukeneyo. Injongo yami yonke yayingeyokuthi ngiphendule abantu ukuba balandele uNkulunkulu, lokwazisa umhlaba wonke ukuthi kwakulokwahlulela okuzayo, njalo lokufuqa abazalwane ukuthi balungiselele inhliziyo zabo ukwenzela ukuthi benelise ukuhlangana loNkulunkulu belokuthula. Inengi labantu elaphenduka ngenxa yokutshumayela kwami lahlanganela lamabandla ayeseduzane labo.” (Bliss, page 328). {GC 375.2}IEP 375.2

Njengoba umsebenzi wakhe wawusengeza inani lamalunga emabandleni amanengi, okwesikhatshana umsebenzi wakhe wajabulelwa ngamabandla amanengi okwesikhatshana. Kodwa kwathi abafundisi labathungameli sebekhethe ukungamukeli imfundiso yokuza kukaKrestu njalo sebekhethe ukwenza konke okwakusemandleni wabo ukuqeda imfundiso leyi, abazange bayiphikise phambi kwebandla kuphela, kodwa banqabela amalunga wabo ukuthi bahlanganyele emhlanganweni yalabo ababetshumayela ngalolu daba, ngitsho lokukhuluma ngethemba labo nxa babehlangene ebandleni. Ngale indlela labo ababekholwa ngokuza kweNkosi bazithola sebephakathi kobunzima lokudideka. Babethanda amabandla wabo njalo babengafisi ukwehlukana lawo, kodwa nxa babenanzelela ukuthi ubufakazi belizwi likaNkulunkulu basebuncindezelwa njalo lelungelo lokuhlolisisa amazwi wesiprofethi laselinyathezelwa phansi, bananzelela ukuthi ukulandela kwabo uNkulunkulu kwakubanqabela ukuthi balandele amazwi wabantu benyama. Babengeke bamukele labo ababesebenzela ukunyathezela ubufakazi belizwi likaNkulunkulu njengamalunga webandla likaKrestu, “lona eliyinsika yeqiniso.” Ngakhoke babona kufanele ukuthi behlukane lamabandla ababekiwo. Ngesikhathi sehlobo

ngomnyaka ka1844 abantu abafika inani lenkulungwane ezingamatshumi amahlanu baphuma emabandleni. {GC 376.1}IEP 376.1

Ngalesi isikhathi kwakulomahluko owawubonakala emabandleni ayeselizweni lonke lase America. Okwesikhathi eside kwakube lokuhlehlela emuva, lokwamukela izinto zomhlaba, lamasiko, njalo kwakulokwehla kwezinga ezintweni eziphathelane lokuphila impilo ehlambulukileyo phakathi kwamalunga webandla, kodwa ngalo umnyaka kwakulobufakazi bokuwa okudlulisileyo phose emabandleni wonke. Loba nje kwakungekho owayengaphuma lesizatho esisodwa esasibangela lokhu, kodwa kwakusemlonyeni yabantu ukuthi kwakukhona ababecabangela ukuthi kwakuyisizatho. {GC 376.2}IEP 376.2

Komunye umhlangano endaweni yasePhiladephia, uBarnes, owayengumlobi wogwalo olwalusetshenziswa ngabantu abanengi, njalo owayengumfundisi kwelinye lamabandla amakhulu edolobheni leli, “wachaza ukuthi wayebe ngumfundisi okweminyaka engamatshumi amabili, njalo wayengakaze athungamele inkonzo yesidlo ngaphandle kwaleyo eyayisanda kwedlula, lapho okwakungazange kube khona umuntu ophendukayo angene ebandleni. Kodwa manje kwakungasela muntu ovuselelekayo kumbe ophendukayo, njalo kwakungela kukhula okubambekayo emalungeni ebandla, njalo kwakungela muntu owayesiza kuye ezokhuluma ngendaba zokusindiswa kwemphefumulo yabo. Ngenxa yokwanda kwenotho, njalo lokwanda kwamabhizimusi lenzuzo ebantwini, kulokwanda kokucabanga ngezinto zomhlaba engqondweni zabo. Kunjalo kuwo wonke amabandla ngokutshiyana kwawo.” (Congregational Journal, May 23, 1844). {GC 376.3}IEP 376.3

Ngenyanga kaNhlolanja ngomnyaka ofananayo, uProfessor Finney owayesebenza esikolo esiphezulu sase Oberlin wathi: “Silobufakazi phambi kwethu, ukuthi masikhangelisisa, amabandla aselizweni lethu, ngobunengi bawo, ayengelandaba kumbe ayephikisa phose yonke imizamo yokuvuselela eyalethwa kiwo. Kukhona amalutshwana angazange akwenze lokhu kodwa inani lawo lincane ukuthi litshintshe umbono lowu. Silobunye ubufakazi obungaphikiswayo, obokuthi kwakungela mvuselelo eyayisenzeka phose amabandleni wonke. Ukulala kwabantu ekukholweni kwabo, kujule okwesabekayo, lamaphephandaba elizweni lonke ayafakaza... Sekwandile ukuthi amalunga ebandla agijimise inkanuko zomhlaba, njalo bayahlanganela labangakholwayo emadilini wokuzithokozisa, lalapho okugidwa khona... Kodwa asidingi ukuthi senze lesisimo sibebanzi. Kusobala ukuthi ubufakazi buyanda phambi kwethu obubonisa ukuthi amabandla wethu alokhe ehlehlela emuva. Sebezihlukanise kakhulu loNkulunkulu, njalo laye usezihlukanise labo.” {GC 377.1}IEP 377.1

Omunye umlobi kuphephandaba elibizwa ngokuthi yiReligious Telescope wabhala wathi: “Asikaze sibone ukuwa kwenkolo okufana lalokhu esikubona khathesi. Ngeqiniso

ibandla kumele livuke, njalo lidingisise imbangela yobuhlungu lobu, ngoba wonke umuntu othanda iZiyone kumele akubone njengobuhlungu. Nxa sikhumbula ukuthi balutshwana kangakanani abantu abaphenduka ngokweqiniso, njalo nxa siqathanisa lobukhuni benhliziyo zabangakholwayo, sizithola simemeza sisithi: ‘Kambe uNkulunkulu ukhohliwe ukuba lomusa na? Kumbe, Ngabe umnyango womusa usuvaliwe na?’” {GC 377.2}IEP 377.2

Isimo esinje asibikhona nje ebandleni kungela sizatho. Ubunyama obehlela izizwe, lamabandla, njalo labantu, bubuya hatshi ngokuba uNkulunkulu uyabe esuse umusa wakhe emhlabeni, kodwa ngenxa yokuyekethisa kumbe ukuphika ukukhanya okwenziwa ngabantu. Isibonelo esimangalisayo siboniswa embalini yesizwe sakoJuda ngesikhathi sikaKrestu. Ngenxa yokuthanda kwabo umhlaba njalo lokukhohlwa kwabo uNkulunkulu lelizwi lakhe, ukuqedisisa kwabo kwasekumnyama, njalo lenhliziyo zabo zasezigcwele inkanuko zomhlaba lobubi. Ngaleso sizatho abazange bazi ngokuphathelene lokuza kukaMesiya, njalo ekuziphakamiseni kwabo, njalo ngenxa yokungabi lokukholwa baphika uMsindisi. Loba kwakunjalo uNkulunkulu kazange abasuse engqondweni yakhe, kumbe emuseni wokuthi labo bathole usindiso. Kodwa labo abaphika iqiniso balahlekelwa yisifiso sokwamukela isipho sasezulwini. Basebefake “ubunyama endaweni yokukhanya, njalo bamukela ukukhanya njengomnyama,” kwaze kwafika isimo lapho ukukhanya okwakukibo okwaphenduka khona kwaba yibunyama, khepha ubukhulu bobunyama obabakhona! {GC 377.3}IEP 377.3

Kuyamthokozisa uSathane ukuthi abantu babonise isimo sokuthi bayakhonza kodwa umoya wokulunga oyiwo oqakathekileyo ungekho kibo. Ngemva kokuphika kwabo ivangeli, isizwe samaJuda saqhubeka silandela amasiko waso, baqhubeka beqinisa umehluko isizwe sabo esasilawo kwamanye amazwe, kodwa behluleka ukunanzelela ukuthi ubukhona bukaNkulunkulu babungasekho phakathi kwabo. Incwadi kaDanyeli yayivezile ngokucaca isikhathi uMesiya ayezabuya ngaso, njalo yayichaze sobala ngokufa kwakhe, kodwa bona abazange bakhuthaze abantu ukuthi bayibale, njalo ekucineni abathungameli babeka isiqalekiso phezu kwabo bonke ababezazama ukuqedisisa ngesikhathi lesi esivezwe encwadini leyi esiveza ukuza kwakhe. Ngenxa yokungaqedisisi abantu bako Israyeli laseminyakeni eyalandelayo, balokhe bemile benganaki umusa wosindiso abawunikwayo, njalo abazi izibusiso zevangeli, njalo lesixwayiso esesabekayo esiqondiswe kulabo abakhetha ukuphika ukukhanya kwasezulwini. {GC 378.1}IEP 378.1

Kuzozonke indawo lapho isizatho esifananayo esitholakala khona, umphumela ofananayo uzalandela. Wonke umuntu owenza imizamo yokuthulisa umzwangedwa wakhe nxa esizwa iqiniso ngoba liphikisana lenkanuko zakhe zenyama, ekucineni uzalahlekelwa ngamandla wokwehlukanisa phakathi kweqiniso lamanga. Ukuzwisisa kwakhe kucina kufiphala, lomzwangedwa uyalala, lenhliziyo iba lukhuni, njalo umphefumulo ucina uhlukaniswe loNkulunkulu. Lapho isixwayiso sezulu esiphikwa khona, kuleyo ndawo

ibandla lizambeswa yibunyama, ukukholwa njalo lothando kucina kuphola, kungene ukulwisana njalo lokuphikisana. Amalunga ebandla acina egxilisa amandla wabo ekudingeni izinto zomhlaba, njalo izoni zicina ziqina ebubini bazo. {GC 378.2}IEP 378.2

Udaba lwengilosi yakuqala encwadini kaSambulo 14, ememezela ihola lokwahlulela kukaNkulunkulu njalo ebizela abantu ukuthi besabe njalo bakhonze uNkulunkulu, yayihlelelwe ukuthi yehlukanise abantu bakaNkulunkulu phakathi kwendonsela yomhlaba edukisayo njalo ibavuse ukuthi babone isimo sabo sokuthanda umhlaba lokuhlehlela emuva. Edabeni lolu uNkulunkulu uthumele ibandla, isixwayiso, njalo ngabe sasiyamukelwe sasizaqondisa ububi bonke obabubangela ukuthi abantu bazihlukanise laye. Ngabe babelwamukelile udaba oluvela ezulwini, ngokwehlisa inhliziyo zabo phambi kaNkulunkulu, njalo bedinga ngokuzidela indlela yokuzilungiselela ukuthi beme phambi kwakhe, uMoya lamandla kaNkulunkulu ayezabonakala phambi kwabo. Ibandla njalo lalizafinyelela esimeni sokubambana, lokukholwa, lothando olwalukhona ngensuku zabafundi bakhe, lapho bonke abazalwane “babenhliziyo yinye njalo bemoya munye,” njalo “bakhuluma ilizwi likaNkulunkulu ngesibindi,” lapho “iNkosi eyengeza khona amalunga ebandla nsukuzonke bonke ababefuna ukusindiswa.” (Imisebenzi 4:32, 31; 2:47). {GC 379.1}IEP 379.1

Ngabe abantu abazibiza ngokuthi bangabalandeli bakaNkulunkulu, bebengamukela ukukhanya okuselizwini lakhe, bebezafinyelela ekubambaneni okwakhulekelwa nguJesu, lokho abalandeli bakhe abakuchazayo, “ukubambana koMoya ngokuthula.” “Kukhona, umzimba owodwa, loMoya owodwa, njengoba libiziwe ethembeni elilodwa lobizo lwenu, iNkosi eyodwa, lokukholwa okukodwa, lombhambhathizo owodwa.” (Efesu 4:3-5). {GC 379.2}IEP 379.2

Wawunje umphumela obusisiweyo owazuzwa yilabo abamukela udaba lokuza kwesibili. Babephuma emabandleni ayehlukeneyo, njalo imigoqo yokwehlukana kwamabandla wabo yalahlelwa phansi, imfundiso eyayibahlukanisa layo yalahlelwa khatshana, njalo lethemba elingatholakali eMbhalweni mayelana leminyaka eyinkulungwane yokuthula yaphoselwa phansi, ukuqedisisa okungaqondanga mayelana lokuza kwesibili kwaqondiswa, ukuziphakamisa lokuthanda umhlaba lakho kwakhitshwa, konke okungaqondanga kwaqondiswa, inhliziyo zabantu zabambana kwabunjwa ubudlelwano obuhle, njalo uthando lentokozo kwabusa phezu kwakho konke. Nxa imfundiso leyi yakwenza lokhu kulabo abalutshwane abayamukelayo, yayizakwenza ngokufanayo ebantwini bonke ngabe babeyamukele. {GC 379.3}IEP 379.3

Kodwa amabandla awazange amukele isixwayiso lesi ngokuphelela kwaso. Abafundisi babo ababeme njengabalindi “bendlu yakoIsrayeli,” kwakumele babengabokuqala ukubona izibonakaliso zokuza kukaJesu, babehlulekile ukufunda iqiniso ngokubala ubufakazi babaprofethi kumbe ngokukhangela izibonakaliso zesikhathi

ababephila kiso. Nxa ithemba lokuthola inotho yomhlaba njalo lenkanuko zenyama zasezigcwele enhliziyweni zabo, uthando lukaNkulunkulu njalo lokukholwa elizwini lakhe kwasekupholile, njalo nxa imfundiso leyi yayilethwa phambi kwabo, kwabangela ukuthi befikelwe yikungakholwa lokuyiphika. Lesi zatho sokuthi udaba lolu lwalutshunyayelwa ikakhulu ngabantu abangela zikhundla ebandleni, kwasetshenziswa njengesizatho sokuthi bengayamukeli. Njengasendulo ubufakazi belizwi likaNkulunkulu bahlangana lombuzo othi: “Bakhona yini abathungameli kumbe abaFarisi asebekholwa?” Njalo ngemva kokunanzelela ukuthi kwakunzima kangakanani ukuphikisa amazwi ayephuma ekuchazeni kwabo isiprofethi, abanengi babo baqala ukutshela abantu ukuthi bangabali incwadi ezikhuluma ngesiprofethi, befundisa ukuthi incwadi lezi zazivaliwe njalo zazingeke zizwisiseke. Abantu abanengi, ngenxa yokuthemba abafundisi babo kuphela, bala ukulalela isixwayiso, njalo abanye loba nje babethintwe liqiniso, bazimisela ukuthi bengakhulumi ngalo, ngoba besesaba ukuthi “ babezakhitshelwa phandle kwebandla.” Udaba uNkulunkulu ayeluthumele ukuthi luhlole njalo luhlambulule ibandla lwabonisa ubunengi babantu ababekhethe ukubeka inhliziyo zabo emhlabeni lowu kulokuthi bazibeke kuKrestu. Izinto ezazibabambanisa lomhlaba zaziqine okwedlula lezi ezazibabambanisa lezulu. Bakhetha ukulalela ilizwi lokuhlakanipha kwasemhlabeni njalo bafulathela udaba lweqiniso oluhlola inhliziyo. {GC 380.1}IEP 380.1

Ngokwala kwabo isixwayiso sengilosi yakuqala, baphika indlela izulu elaliyilethile eyokuthi bavuselelwe ngayo. Baphika isithunywa somusa esasizaqondisa ububi obababubahlukanise loNkulunkulu, njalo ngokuzimisela okukhulu bafulathela besiyadinga ubungane bomhlaba. Lapha kwabonakala umphumela wesimo sokuthanda umhlaba, lokuwa ekukholweni, njalo lokufa kokwakomoya okwakusebandleni ngomnyaka ka1844. {GC 380.2}IEP 380.2

Encwadini kaSambulo 14 isithunywa sakuqala silandelwa ngesesibili esithi: “Liwile liwile iBhabhiloni elikhulu, elinathise izizwe zonke iwayini lolaka lokuphinga kwalo!” (Isambulo 14:8). Ibizo elithi “Bhabiloni” liphuma ebizweni elithi “Bhabheli” njalo litsho ukudideka. Lisetshenziswe eBhayibhilini ukuchaza zonke izimo zenkolo yamanga kumbe inkolo esiphambuke eqinisweni. KuSambulo 17 iBhabiloni ifanekiswe njengowesifazane, umfanekiso osetshenziswa eBhayibhilini omele ibandla, owesifazane oqotho umele ibandla elihlambulukileyo, njalo owesifazane ongcolileyo umele ibandla elilandela imfundiso yamanga. {GC 381.1}IEP 381.1

EBhayibhilini ubudlelwane obungcwele njalo obumi inaphakade phakathi kukaKrestu lebandla lakhe bufanekiswe lokuhlanganiswa kwababili emtshadweni. INkosi ibambanise abantu bayo kuyo ngesivumelwano esicolekileyo, yena ebathembisa ukuthi uzaba nguNkulunkulu wabo, njalo labo bezinikela ukuthi bazaba ngabakhe yena yedwa. Nxa ekhuluma uthi: “Ngizakuzimisela wena Israyeli ube ngumkami kokuphela, ngizimisele wena ngokuqotho langokulunga langothando olungapheliyo.” (Hoseya 2:19). Njalo uthi:

“Ngitshade lani.” (Jeremiya 3:14). Njalo uPhawuli laye usebenzisa umfanekiso ofananayo nxa esithi: “Ngoba ngalendisela kuKrestu ukuba ngilise endodeni eyodwa liyintombi emsulwa.” (2 Corinte 11:2). {GC 381.2}IEP 381.2

Ukungathembeki kwebandla kuKrestu ngokuvumela ukuthi ithemba njalo lothando lwabo luphume kuye, njalo ngokuvumela uthando lwezinto zomhlaba ukuthi lugcwale enhliziyweni zabo, lokhu kuqathaniswe lokwephula isithembiso somtshado. Isono sesizwe sako Israyeli sokusuka kuNkulunkulu sivezwe ngaphansi komfanekiso lowu, njalo lothando lukaNkulunkulu olumangalisayo abaluphikileyo luvezwe ngendlela ethinta inhliziyo: “Ngathembisa ukukuthatha, ngenza isivumelwano lawe, waba ngowami.” “Waceciswa ngegolide langesiliva, lezambatho zakho zazingezamalembu amahle, lezesilika, lezelembu elicecisiweyo; wabamuhle kakhulu, waba yinkosikazi...kodwa wathemba ubuhle bakho, waba liwule ngenxa yodumo lwakho.” “Waba ngumfazi oliwule, ongenisa izihambi endaweni yendoda yakhe.” “Impela njengomfazi ongathembekanga etshiya umkakhe, lawe ungikhohlisile wena ndlu kaIsrayeli, itsho iNkosi.” (Hezekeli 16:8, 13-15, 32; Jeremiya 3:20). {GC 381.3}IEP 381.3

Ethestamentini elitsha amazwi afananayo asetshenziswa ukuchaza amaKrestu azama ukudinga ubungane lomhlaba phezu kokudinga uNkulunkulu. Umpostoli uJakobe uthi: “Zifebendini, kalazi yini ukuthi ukuthandana lomhlaba kuyibutha kuNkulunkulu na? Ngakhoke lowo othanda ukuba ngumhlobo womhlaba uzenza abe yisitha sikaNkulunkulu. (Jakobe 4:4). {GC 382.1}IEP 382.1

Owesifazana ochazwe njengeBhabiloni kuSambulo 17 uchazwe ngokuthi “umbathe okububende lokubomvu, ececiswe ngegolide langamatshe amahle langamangqongqo aligugu, ephethe esandleni sakhe inkezo yegolide igcwele amanyala lokungcola kokuphinga kwakhe... ebunzini lakhe kwakulotshwe ibizo eliyimfihlakalo lokuthi: IBhabiloni elikhulu, unina weziphingi lowamanyala wonke womhlaba.” Umprofethi uthi: “Ngasengibona ukuba owesifazana edakwe ligazi labangcwele legazi labafela uJesu.” IBhabiloni ichazwa futhi “njengomuzi omkhulu obusa phezu kwamakhosi omhlaba.” (Isambulo 17: 4-6, 18). Amandla abusa okweminyaka eminengi kangaka phezu kwamakhosi wonke emhlabeni ngawaseRoma. Umbala wobubende lokubomvu, legolide kanye lamatshe aligugu, achaza kakuhle ubuhle njalo lokuziphakamisa okwedlula okwamakhosi okwenziwa ngabathungameli beRoma. Njalo akula amanye amandla okungakhulunywa ngawo kuthiwe “ayedakwe ligazi labangcwele” njengebandla leli eselike labulala abalandeli bakaKrestu ngochuku olwesabekayo. IBhabiloni libekwa njalo icala lokuzihlanganisa ngokungekho emthethweni lamakhosi asemhlabeni. Kwakungenxa yokufulathela iNkosi, njalo lokuzihlanganisa labahedeni, okwabangela ukuthi ibandla lamaJuda libe ngumfazi ongathembakalanga, njalo lebandla leRoma ngokufanayo ngokudinga ukuxhaswa ngababusi bomhlaba, lithola icala elifananayo. {GC 382.2}IEP 382.2

IBhabhiloni lichazwe njengo “nina weziphingi.” Ngokusebenzisa umfanekiso wamadodakazi wakhe lokhu kumele amabandla wonke abambelela emfundisweni yakhe njalo lasemasikweni wakhe, njalo alandela isibonelo saleli bandla esokulahla iqiniso njalo lentando kaNkulunkulu, ukwenzela ukuthi babambane lomhlaba. Udaba lukaSambulo 14, olumemezela ngokuwa kweBhabiloni kumele lube luphathelane lenhlanganiso zamabandla ayehlambulukile endulo kodwa manje asengcolile. Njengoba udaba lolu lulandela isixwayiso sokwahlulela, kumele luhanjiswe ezinsukwini zokucina, ngakhoke ngeke lube luphathelane lebandla leRoma kuphela, ngoba ibandla leli lisesimeni sokuwa kusukela kudala. Nxa uqhubeka njalo, esahlukweni setshumi lasitshiyagalo mbili encwadini kaSambulo abantu bakaNkulunkulu babizelwa ukuthi baphume eBhabhiloni. Nxa silandela umugca lowu, kutsho ukuthi abantu bakaNkulunkulu kumele bebelokhe bephakathi kweBhabiloni. Njalo kukuwaphi amabandla lapho abalandeli bakaKrestu abanengi abalokhe bevalelwe phakathi kwawo? Akuthandabuzwa ukuthi basemabandleni amanengi acabanga ukuthi azihlukanisa lenkolo yebandla leRoma. Nxa amabandla lawa ayesungulwa, bema eqinisweni likaNkulunkulu ngesibindi, njalo izibusiso zakhe zazihamba labo. Lomhlaba ongakholwayo wenelisa ukuvuma imphumela emihle yokwamukela imfundiso yevangeli. Emazwini womprofethi ayebhalelwe isizwe sakoIsrayeli uthi: “Udumo lwakho lwafinyelela ezizweni ngenxa yobuhle bakho, ngoba babuphelele ngezinto ezinhle engangikwambathise zona, kutsho iNkosi uNkulunkulu. Kodwa bawa laba ngenxa yesifiso esifananayo esaba yisiqalekiso njalo esaletha ukutshabalaliswa kwesizwe sakoIsrayeli, okuyisifiso sokulandela imikhuba njalo lokudinga ubungani babantu abangamesabiyo uNkulunkulu. “Kodwa wathemba ubuhle bakho, waba liwule ngenxa yodumo lwakho, wawula labo bonke abedlulayo.” (Hezekeli 16:14,15). {GC 382.3}IEP 382.3

Amabandla amanengi awasungulwa ngabaVuseleli endulo alandela isibonelo sebandla leRoma ngokuzibambanisa lamakhosi omhlaba, lokusekelwa ngamazwe, njalo ngenxa yobudlelwano bawo lamanye amabandla langokufuna ukwamukelwa ngumhlaba. Njalo ibizo elithi “Bhabiloni” elitsho ukudideka, lifanele ukusetshenziswa ukuchaza amabandla lawa athi athola imfundiso zawo eBhayibhilini, kodwa wona engaphansi kwenhlanganiso ezehlukeneyo njalo ekholwa emfundisweni eziphikisanayo njalo ezingekho eBhayibhilini. {GC 383.1}IEP 383.1

Ngaphandle kokuhlanganyela lomhlaba ngokungekho emthethweni, amabandla azehlukanisa lebandla laseRoma abonise ezinye izimo zebandla leRoma. Eyinye incwadi elotshwa libandla leRoma yaletha amazwi athi: “nxa ibandla leRoma lilecala lokukhonza izithombe mayelana labangcwele abafileyo, indodakazi yakhe, ibandla laseNgilandi, lalo lilecala elifananayo, ngoba lilamabandla alitshumi anikelwe ebizweni likaMaria lapho okulelilodwa elinikelwe ebizweni likaKrestu.” (Richard Challoner, The Catholic Christian Instructed, Preface, pages 21,22). {GC 384.1}IEP 384.1

Udokotela uHopkins nxa wayeloba incwadi wathi: “Akulasizatho sokuthi sikhangele umoya ongasiwo wesikrestu okhona emabandleni sithi uphelela ebandleni laseRoma kuphela. Amabandla lawa azihlukanisa lebandla laseRoma lawo alayo imfundiso ephikisana leqiniso, njalo akhatshana lokuguquka... etshiye amanga lobubi.” (Samuel Hopkins, Works, vol. 2, p. 328). {GC 384.2}IEP 384.2

Mayelana lokwehlukana kwebandla lamaPresbyterian lebandla leRoma, uDr. Guthrie uthi: “Emakhulwini eminyaka edlulileyo, ibandla lethu, nxa lalithwele iBhayibhili elivuliweyo ezandleni zalo, njalo lamazwi alandelayo, ‘Hlolisisa uMbhalo,’ engwalweni zalo, laphuma emasangweni aseRoma.” Abesebuza umbuzo oqakathekileyo: “Baphuma behlambulukile na eBhabiloni?” (Thomas Guthrie, The Gospel in Ezekiel, page 237). {GC 384.3}IEP 384.3

“Ibandla laseNgilandi,” kutsho uSpurgeon, “libonakala sengathi lidliwa ngaphakathi ngamasiko, kodwa ukungalandeli iqiniso kubonakala kuxubane lokulandela imfundiso yabantu. Labo esasikhangelele ukubona okuhle kibo lokhe bephenduka munye ngamunye betshiya inkolo yeqiniso. Kukho konke lokhu, ngiyakholwa, ukuthi indikimba yebandla leNgilandi igcwele ububi obumangalisayo kuyisimanga ukuthi lokhe lizibiza njengebandla lesiKrestu.” {GC 384.4}IEP 384.4

Kwakuyini imbangela yokuwa lokhu emabandleni? Ibandla laphambuka njani evangelini? Ngenxa yokwamukela inkolo yalabo ababekhonza izithombe, ukwenzela ukuthi bamukele inkolo yesiKrestu. Umpostoli uPhawuli watsho langensuku zakhe ukuthi: “Ngoba amandla wobubi afihlakeleyo, aseqalile ukusebenza,” (2 Thesalonika 2:7). Ngezinsuku zabafundi ibandla laqhubeka limsulwa nxa uqathanisa lakathesi. Kodwa ngemva kwesikhatshana amabandla amanengi aqala ukuguquka, ukubamsulwa kwakuqala kwanyamalala njalo nxa abafundi abadala babesifa, abantwana babo, labanye ababeqeda ukuphenduka, ... baqala ukuthungamela baletha inguquko ebandleni.” (Robert Robinson, Eclesiastical Researches, ch. 6, par. 17, p. 51). Ukwenzela ukuthi bathole amalunga amatsha ebandleni, izinga lebandla elaliphezulu lehliswa, njalo ngenxa yalokho “isikhukhula sokukhonza izithixo, esasigelezela ebandleni, saletha amasiko, lemfundiso yamanga kanye lezithixo.” (Gavazzi, Lectures, page 278). Nxa inkolo yesiKrestu yaseyiqala ukwamukelwa ngababusi, yaqala ukwamukelwa ngabantu abanengi, kodwa loba nje ngaphandle babelesimo samaKrestu, abanengi babo “baqhubeka bengabakhonzi bezithixo ngaphakathi, ikakhulu ngoba babelokhe bekhonza izithombe ngasese.” (Ibid, page 278). {GC 384.5}IEP 384.5

Akukaze kwenzakale ngale indlela phose kuwo wonke amabandla asungulwa ngabavuseleli na? Ngazo zonke izikhathi nxa labo abawasungulayo ababelomoya weqiniso wemvuselelo, babesifa labo ababesiza ngemuva kwabo, babeletha inguquko engalunganga. Loba nje babebambelela emfundisweni yabo khokho babo bengelakuqedisisa, njalo besala

ukwamukela iqiniso elalibuya phambi kwabo elitsha, abantwana babavuseleli babelokhu bephambuka endleleni yokuzehlisa, lokuzidela, njalo lokutshiya umhlaba kanye lenkanuko zawo. Ngale indlela ukuzehlisa kwakuqala, kwakulokhe kutshabalala. Isikhukhula sokuthanda umhlaba, esasigeleza ebandleni, saletha ububi bonke njalo lokukhonza izithombe. {GC 385.1}IEP 385.1

Khangela umphumela owesabakayo olethwa yibungane lomhlaba obuchazwa “njengobutha kuNkulunkulu” obuphakamiswa ngayo phakathi kwalabo abazibiza abalandeli bakaKrestu! Aphambuke kangakanani amabandla amanengi emgomeni wokuzehlisa otholakala eBhayibhilini, lowokuzehlisa, lokuzidela, njalo lokulunga! UJohn Wesley nxa wayekhuluma ngokusetshenziswa kuhle kwemali wathi: “Ungadlalisi loba yingxenye eyodwa yemali ngoba uzama ukuthokozisa amehlo wakho, ngokuthenga impahla ezidulayo, kumbe imfanekiso...Ungayenzi lutho oluthokozisa ubumina empilweni, ukwenzela ukubonwa ngabantu... ‘Kuphela nxa usenza okuhle empilweni yakho, abantu bazakhuluma kahle ngawe.’ Nxa ufaka ‘izebhatho eziyibubende lezicazimulayo’ njalo uziphakamisa nsuku zonke, kusobala ukuthi abantu bazakuqakezela bethi uyakwazi ukukhetha, njalo lokuziphatha kwakho. Kodwa ungathengi ukuqakezelwa ngabantu ngale indlela. Kungcono ukuthi usuthiseke ngokuphakanyiswa okuvela kuNkulunkulu.” (Wesley, Works, Sermon 50, “Use of Money.”). Kodwa emabandleni wethu amanengi imfundiso leyi ayisalandelwa. {GC 385.2}IEP 385.2

Abantu abanengi emhlabeni bathokozelela ukubizwa ngokuthi bangamaKrestu kuphela. Ababusi, labomthetho, labameli, labodokotela, labomakanika bangena emabandleni belenjongo yokuthi bathole inhlonipho emphakathini, njalo lokuthi benze ukuthi amabhizimusi wabo aphumelele. Ngale indlela benza yonke imizamo yokuthi bafihle izenzo zabo ezimbi ngaphansi kwesembatho sokuba ngamaKrestu. Inhlanganiso ezinengi zamaKrestu, nxa seziqiniswe yinotho yamalunga wabo asebhabhathiziwe kodwa angaphendukanga ngokweqiniso, ziyenza imizamo eminye yokuthi bazakale njalo bamukelwe. Amabandla alezakhiwo eziligugu endaweni ezijwayelekileyo ayakhiwa ukwenzela ukuthi abantu bebabone. Abazalwane bakhona labo basebenzisa imali ezinengi bethenga izigqoko ezidulayo ukuze babonakale. Imali enengi isetshenziswa ukuholisa umfundisi ukuthi athokozise abantu njalo alethe amanye amalunga ebandleni. Intshumayelo zakhe akumelanga zithinte izono ezijwayelekileyo, kodwa kumele zibe buthakathaka njalo zijabulise indlebe zabalaleli bakhe. Ngale indlela izoni ezigqoke kahle ziyangeniswa emabhukwini ebandla, njalo izono ezamukelekileyo ziyafihlwa ngaphansi kwejazi lokulunga. {GC 386.1}IEP 386.1

Nxa babebhala ngokuziphatha kwamalunga ebandla alezinsuku emhlabeni, ilinye iphephandaba labhala lathi: “Ngesimanga ibandla selamukele umoya okhona emhlabeni, njalo laguqula indlela okukhonzwa ngayo zafana lalokho okufunwa ngabantu.” “Zonke izinto ezisiza ukuthi zenze inkonzo yamukeleke emehlweni wabantu, ziyasetshenziswa

njengendlela zokwengeza inani lamalunga walo.” Njalo omunye umlobi ephepheni leNew York Independent wabhala kanje nxa wayeloba ngebandla leWisili: “Umngcele wokwehlukanisa phakathi kwabangcwele lalabo abangakholwayo lokhe ucitsha, njalo abantu abazimiseleyo kunxa zombili basebenza nzima ukususa wonke umehluko ophakathi kwendlela abaziphatha ngayo njalo labazithokozisa ngayo.” “Ukujwayeleka kwenkolo kwande ukwengeza inani lalabo abafuna ukuthola izithelo zayo bengenzanga imizamo yokufinyelela ezingeni elidingekayo.” {GC 386.2}IEP 386.2

UHoward Crosby nxa eloba uthi: “Kuyindaba ekhathazayo ukubona ukuthi ibandla likaKrestu lenza imizamo emincane kangaka eyokulandela intando yeNkosi. Ngendlela efananayo isizwe sakoJuda esazihlanganisa lezinye izizwe ezazikhonza izithombe baze bathunganyelwa ukuthi basuse inhliziyo zabo kuNkulunkulu, ...kunjalo lalamuhla ebandleni likaKrestu, ngenxa yokuhlanganyela lomhlaba ongakholwayo, lokufulathela insika zokukholwa kweqiniso, njalo ngokwamukela kwabo indlela zomhlaba, benza yonke imizamo yokunika izizatho zokwenza konke okungavumelani lelizwi likaNkulunkulu.” (The Healthy Christian: An Appeal to the Church, pages 141, 142). {GC 387.1}IEP 387.1

Kukho konke lokhu ukulandela umhlaba lenkanuko zawo, ukuzidela njalo lokuzinikela ngenxa kaKrestu sekufiphele empilweni zamaKrestu. “Abanye babobaba labomama abakhonzayo emabandleni wethu, bafundiswa besebancane, ukuthi bazidele ukwenzela ukuthi benelise ukunikela kumbe benze loba yini kaKrestu.” Kodwa, “nxa kudingeka imali manje, ...akulamuntu okumele acelwe ukuthi anikele. Oh hatshi, kumele wenze idili, kumbe upheke ukudla, loba yini ezayeza ukuthi abantu bazithokozise.” {GC 387.2}IEP 387.2

UWashburn omunye owayelilunga lasephalamende edolobheni laseWisconsin nxa wayekhuluma ngomnyaka ka1873, ngenyanga kaZibandlela mhlaka 9 wathi: “Kubonakala sengathi kumele kube lemithetho yokuqeda izikolo lapho abantu abafunda khona ukwenza imali ngendlela ezingalunganga. Lezi zikhona indawo zonke. Lebandla lalo kwesinye isikhathi litholakala lisenza umsebenzi kaSathane lingananzeleli. Ngokwenza inkonzo zokunika izipho, lamadili wokwenza imali, kwesinye isikhathi belenjongo yokubutha imali ukwenzela ukuthi benze umsebenzi weNkosi, kodwa esikhathini esinengi injongo yabo iyabe ingaqakathekanga kangako. Akulanto ephambanisa abantu ikakhulu abantu abatsha edlula eyokuthola imali umuntu engasebenzanga. Abantu abahloniphekayo abenza zonke lezi zinto zokuthola imali ngendlela ezingabusisekanga, njalo abaziduduza ngokuthi imali leyi izasetshenziswa ukwenza okuhle, akwethusi ukuthi abantu abatsha elizweni sebezithola besenza yonke imizamo yokuthola imali ngendlela engabusisekanga njalo bengasebenzanga.” {GC 387.3}IEP 387.3

Umoya wokufuna ukwamukelwa ngumhlaba uhlasela amabandla wonke akholwa kuKrestu. URobert Atkins, nxa wayetshumayela edolobheni laseLondon, waveza

umfanekiso omnyama owezinto ezazisenzakala elizweni laseNgilandi: “Abantu abakholwa ngokweqiniso sebebalutshwane emhlabeni, njalo akula muntu okunakayo lokhu. Abantu abazibiza ngokuthi bangamakholwa lamhlanje, emabandleni wonke, bangabantu abathanda umhlaba, abalandela izinto zomhlaba, abathanda inhlalakahle, njalo abafuna ukuphakanyiswa. Babizelwe ukuthi bahlupheke kanye loKrestu, kodwa bayabuna nxa beqondiswa nje... Ukuhlamuka, ukuhlamuka, ukuhlamuka, kubhaliwe phambi kwamabandla wonke; ngabe bayakwazi na? ngabe bakuzwile yini, bekungaba lethemba, kodwa cha! Bathi, ‘Sinothile, njalo siphumelele, njalo asisweli lutho.”‘ (Second Advent Library, tract No. 39). {GC 388.1}IEP 388.1

Isono esikhulu esibekwa phezu kweBhabiloni ngesokuthi “lenza ukuthi izizwe zonke zinathe iwayini lolaka lokuphinga kwalo.” Inkenzo leyi edakayo ayinika umhlaba imele imfundiso yamanga ibandla leli elayamukelayo ngemva kokuzihlanganisa lamakhosi omhlaba. Ubungane lomhlaba buyaguqula ukukholwa kwalo, njalo ngakolunye uhlangothi ibandla leli liyadukisa umhlaba ngokufundisa imfundiso eziphambene lelizwi likaNkulunkulu elisobala. {GC 388.2}IEP 388.2

Ibandla leRoma lafihlela abantu iBhayibhili njalo lafundisa wonke umuntu ukuthi amukele imfundiso yalo kulokuthi bamukele iBhayibhili. Kwakungumsebenzi weMvuselelo ukuthi ibabuyisele elizwini likaNkulunkulu, kodwa akusilo iqiniso ukuthi emabandleni wethu lamhlanje abantu bafundiswa ukuthi babeke ukholo lwabo emfundisweni zebandla kulokuthi balandele okulotshwe eBhayibhilini na? UCharles Beecher wathi: “Bayazonda nxa besizwa ilizwi elilodwa eliphikisana lemfundiso yebandla ngendlela efana laleyo abathungameli bebandla endulo ababesenza ngayo nxa besizwa ilizwi elaliphikisana lokukhonzwa kwabantu abafileyo... Amabandla amanengi sewabambana kangaka okokuthi phakathi kwawo wonke akulamuntu ovunyelwa ukutshumayela phakathi kwawo kuzo zonke indawo engamukelanga ugwalo olubhalwe libandla olungasilo iBhayibhili. Akulanto emangalisayo emazwini athi amandla walokho okulotshwe libandla sekuqala ukunyathezela iBhayibhili njengalokho okwenziwa libandla leRoma endulo, loba nje kathesi kusenziwa ngendlela ecatshileyo.” (Sermon on ‘The Bible a Sufficient Creed,’ delivered at Fort Wayne, Indiana, Feb. 22, 1846). {GC 388.3}IEP 388.3

Nxa abafundisi abathembekileyo bevula ilizwi likaNkulunkulu, kukhona amadoda afundileyo aphakamayo, labafundisi abathi bona bayazi iBhayibhili, abaphikisa imfundiso yeqiniso besithi ngamanga, ngale indlela benze ukuthi abantu abalalele ngokuzimisela bafulathele iqiniso. Ngabe kwakungasikho ukuthi umhlaba udakwe yiwayini laseBhabiloni, abantu abanengi bebezazwisisa baphendulwe ngamaqiniso acacileyo, atholakala elizwini likaNkulunkulu. Kodwa inkolo yalezi insuku ibonakala ididekile njalo ingabonakali ukuthi iyangaphi okubangela ukuthi abantu bengazi ukuthi yini okumele

bayikholwe njengeqiniso. Isono somhlaba sokungazihluphi ngezono zabo, sibekwe emasangweni webandla. {GC 389.1}IEP 389.1

Udaba lwengilosi yesibili olutholakala encwadini kaSambulo 14 lwaqala ukutshunyayelwa ngomnyaka ka1844, njalo lwalulamandla ngoba lwaluchaza isimo samabandla aseAmerica, lapho isixwayiso sokwahlulela sasesitshunyayelwe endaweni ezinengi, njalo sasingamukelwanga, endaweni lapho amabandla ayehlamukele iqiniso kakhulu. Kodwa udaba lwengilosi yesibili aluzange lugcwaliseke ngokuphelela ngomnyaka ka1844. Amabandla aleziyana insuku ayewile ngokwakomoya, ngenxa yokwala kwabo ukukhanya mayelana lokuza kukaJesu, kodwa ukuwa lokhu kwakungaphelelanga. Nxa belokhu beqhubeka besala ukwamukela amaqiniso abalulekileyo esikhathi salamuhla, lokhe esiwa njalo etshona phansi. Ngeke kodwa kathesi kuthiwe ukuthi “Liwile liwile iBhabhiloni, elinathise izizwe zonke iwayini lolaka lokuphinga kwabo!” Alikayenzi ukuthi izizwe zonke zikwenze lokhu. Umoya wokuzihlanganisa lomhlaba njalo lokunganaki amaqiniso adalelwe ukuhlolisisa inhliziyo uyaphila njalo lokhe uthola amandla emabandleni amanengi emazweni wonke, njalo amabandla lawa lawo agoqelwe ekukhuzweni lokhu okwengilosi yesibili. Kodwa umsebenzi wokuhlamukela iqiniso awukafiki emaphethelweni. {GC 389.2}IEP 389.2

IBhayibhili liyaveza ukuthi ngaphambi kokuza kukaKrestu, uSathane uzasebenza “ngawo wonke amandla, lezibonakaliso lezimangaliso zamanga, langayo yonke inkohliso yokungalungi;” njalo labo “abangavumanga ukuthanda iqiniso, ukuze basindiswe,” bazakutshiywa ukuthi bamukele “okudukisayo, ukuze bakholwe amanga.” (2 Thesalonika 2:9-11). Ngaphandle kokuthi isimo lesi sibekhona, njalo lokubambana kwebandla lelizwe kubekhona emhlabeni, yikho kuphela lapho ukuwa kweBhabhiloni okuzabe sekuphelelisiwe khona. Inguquko leyi lokhe ikhula kancane kancane, njalo ukugcwaliseka kwamazwi kaSambulo 14:8 ngokuphelela kwawo kusesikhathini esizayo. {GC 389.3}IEP 389.3

Loba nje kulobunyama obuhlukanisa loNkulunkulu emabandleni lawa abumba iBhabhiloni, abantu abanengi ababumba abalandeli bakaKrestu balokhe besekhona emabandleni lawa. Banengi emabandleni lawa abantu abangakaze bezwe amaqiniso lawa. Abanengi babo bayananzelela ukuthi isimo sabo asilunganga njalo bayafisa ukuthola ukukhanya. Bayadinga umfanekiso kaKrestu emabandleni wabo kodwa abawutholi. Nxa amabandla lawa eqhubeka ezehlukanisa loNkulunkulu, njalo ezihlanganisa lomhlaba, umehluko phakathi kwamaqembu lawa womabili uzakhula, njalo ekucineni isiphetho sizaba yikwehlukana. Isikhathi sizafika lapho labo abathanda uNkulunkulu ngenhliziyo zabo zonke abangasoke benelise ukuhlala bebambene lalabo “abathanda ukuzithokozisa okwedlula ukuthanda uNkulunkulu, abalesimo sokulunga kodwa bephika amandla wakhona.” {GC 390.1}IEP 390.1

Incwadi kaSambulo 18 ichaza isikhathi lapho, ngesizatho sokuphika izixwayiso ezintathu ezitholakala kuSambulo 14:6-12, ibandla lizabe selifinyelele esimeni esichazwa ludaba lwengilosi yesibili, njalo abantu bakaNkulunkulu abalokhe beseBhabhiloni bazabizwa ukuthi bahlukane layo. Udaba lolu ngolukucina oluzanikwa emhlabeni, njalo luzakwenza umsebenzi walo. Nxa labo “abayala ukukholwa iqiniso, kodwa abathokoziswa yikungalungi” (2 Thesalonika 2:12), bazakutshiywa ukuthi bamukele ukudukiswa njalo bakholwe amanga, kulapho ukukhanya kweqiniso okuzakhanya enhliziyweni zalabo abazilungiselele ukulamukela, njalo bonke abantwana beNkosi abalokhe beseBhabhiloni bazalalela ubizo oluthi: “Phumani kulo, bantu bami.” (Sambulo 18:4). {GC 390.2}IEP 390.2

Isahluko 22—Ukugcwaliseka Kwamazwi Esiprofethi.

Nxa isikhathi lapho ababecabanga ukuthi iNkosi yayizakuza ngaso sasesidlulile ekuqaleni komnyaka ka1844, labo ababelindele ukuza kwakhe okwesikhatshana baqala ukuthandabuza. Ngesikhathi umhlaba wawubakhangele njengabantu abasebenqotshiwe njalo ababekade bethembele emfundisweni yamanga, ithemba labo lalilokhe liselizwini likaNkulunkulu. Abanengi babo baqhubeka behlolisisa iMbhalo, bedingisisa ubufakazi obutsha benkolo yabo njalo becubungula isiprofethi ukuthi bathole ukukhanya okutsha. Ubufakazi beBhayibhili obabusekela inkolo yabo babusobala emehlweni wabo. Izibonakaliso ezazisobala emuntwini wonke zazifakazile ukuthi ukuza kukaKrestu kwasekusondele. Indlela uNkulunkulu ayebusise ngayo ngokuphenduka kwabantu kanye lokuvuselelwa kwamalunga ebandla, kwakubonisa ukuthi udaba lolu lwaluvela ezulwini. Njalo loba babengenelisi ukuchaza ukudangala kwabo, babelesiqiniseko sokuthi uNkulunkulu wayebaholile endleleni yabo yonke. {GC 391.1}IEP 391.1

Ndawonye lamazwi esiprofethi ababecabange ukuthi ayekhuluma ngesikhathi sokuza kweNkosi kwesibili, kwakulesixwayiso esasiphathelane lesimo sabo sokungaqedisisi lokho okwakusenzakala, njalo esasibakhuthaza ukuthi babambelele ekukholweni kwabo ngokubekezela, ngoba lokho okwakumnyama ngalesi isikhathi kwakuzacaca engqondweni zabo ngesikhatshana. {GC 391.2}IEP 391.2

Phakathi kwamazwi lawa awesiprofethi amanye akhona atholakala encwadini kaHabakuki 2:1-4: “Ngizakuma endaweni yami yokulinda, ngime enqabeni yami, ngikhangele ukuba ngibone ukuthi iNkosi izakuthini kimi, lokuthi izakuphendula ithini ekukhaleni kwami. INkosi yangiphendula yathi, loba umbono uwenze ucace ematsheni ukuze ufundwe kalula nguye ogijimayo. Ngoba umbono ungowesikhathi sawo, uyaphangisa ukuya ekupheleni, kawuyikukhohlisa. Uba uphuza, uwulindele; ngoba uzakufika impela, kawuyikuphuza. Khangela lowo ongelabuqotho uzakwehluleka, kodwa olungileyo uzakuphila ngokukholwa kwakhe.” {GC 392.1}IEP 392.1

Kusukela ngomnyaka ka1842 amazwi esiprofethi awokuthi “loba umbono, uwenze ucace ematsheni, ukuze ufundwe kalula nguye ogijimayo,” ayezwisiswe nguCharles Fitch njengokuthi kwakumele kudwetshwe umfanekiso obonisa imbono etholakala kuDanyeli lakuSambulo. Ukwenziwa komfanekiso lowu kwathathwa njengokugcwaliseka kwamazwi kaHabakuki. Akulamuntu kodwa, ngaleso isikhathi owananzelelayo ukuthi kwakuzaba lokuphuza ekugcwalisekeni kwamazwi lawa, ngoba isikhathi sokuphuza, siveziwe esiprofethini lesi. Ngemva kokudangala kwabo, baqala ukunanzelela ukuqakatheka komugca lowu. “Ngoba umbono ungowesikhathi esibekiweyo, kodwa ekucineni uzakukhuluma, njalo kawuyikukhohlisa, loba nje ungaphuza, uwulinde, ngoba uzafika

impela, kawuyikuphuza... olungileyo uzakuphila ngokukholwa kwakhe.” {GC 392.2}IEP 392.2

Ingxenye yamazwi kaHezekeli layo yabanika amandla njalo lenduduzo: “Ilizwi leNkosi lafika kimi lathi: Ndoda, sithini lesisaga esitshiwoyo ngelizwe lakoIsrayeli esokuthi: Insuku ziyadlula. Lemibono yonke iyize? Batshele uthi: Inkosi uNkulunkulu ithi... insuku zisondele kanye lokugcwaliseka kwemibono yonke... kodwa mina iNkosi ngizakhuluma engikuthandayo, engikutshoyo yikho okuzakwenzeka, kungaphuzi lokho engikukhulumayo.” “Ndoda, khangela abakoIsrayeli bathi: Umbono awubonayo ungowensuku ezikhatshana, lalokho akutshumayelayo kungokwesikhathi esikhatshana. Ngakho wothi kibo: INkosi uNkulunkulu ithi: Kakusayikuphuza lelilodwa emazwini ami, kodwa ilizwi engilikhulumayo lizakwenzeka, kutsho iNkosi uNkulunkulu.” (Hezekeli 12:21-25, 27, 28). {GC 392.3}IEP 392.3

Bonke ababelindele ukuza kwakhe bathokoza, bekholwa ukuthi lowo owazi isiphetho kusukela ekuqaliseni wayekhangele kusukela ekuqaleni, njalo wabona ukudangala kwabo, wasebanika amazwi enduduzo lethemba. Ngabe kwakungasiwo amavesi afana lalawa, ayebaxwayisa ukuthi balinde ngokubekezela njalo lokuthi babambelele ethembeni lelizwi likaNkulunkulu, ukukholwa kwabo kwakuzaphela ngehola leli lobunzima. {GC 393.1}IEP 393.1

Indatshana yentombi ezilitshumi kuMathewu 25 layo ichaza lokhu abantu abalindele ukuza kukaKrestu abazadlula kikho. KuMathewu 24, nxa uJesu wayephendula umbuzo wabafundi bakhe mayelana lezibonakaliso zokuza kwakhe njalo lokuphela komhlaba, uKrestu wayebavezele izehlakalo ezibalulekileyo ezazizakwenzakala emhlabeni lasebandleni kusukela ekubuyeni kwakhe kwakuqala kusiya ekubuyeni kwakhe kwesibili, ezazigoqela ukubhidlizwa kweJerusalema, ukuhlupheka kwebandla okukhulu ngaphansi kwababusi abakhonza izithombe langaphansi kochuku lwabopapa, lokufiphala kwelanga lenyanga, njalo lokuwa kwenkanyezi. Ngemva kwalokho waqala ukukhuluma ngokuza kwakhe njalo langombuso wakhe, njalo wabatshela ngendatshana eyayichaza amaqembu amabili enceku ezazilindele ukuza kwakhe. Isahluko sika 25 sivula ngamazwi athi: “Ngakhoke umbuso wezulu uzakufananiswa lentombi ezilitshumi.” Lapha kuvezwa ibandla eliphila ngezinsuku zokucina, ngokufana lalokho okuvezwe ekupheleni kwesahluko sika24. Endatshaneni leyi kusetshenziswe umfanekiso wendlela okwakutshadiswa ngayo koIsrayeli. {GC 393.2}IEP 393.2

“Ngakhoke umbuso wezulu uzakufananiswa lentombi ezilitshumi ezathatha izibane zazo, zaphuma ukuhlangabeza umnyeni. Ezinhlanu zazo zaziyizithutha, lezinhlanu zazihlakaniphile. Ngoba eziyizithutha zathatha izibane zazo, kazaze zaphatha amafutha. Kodwa ezihlakaniphileyo zaphatha amafutha ezitsheni kanye lezibane zazo. Kwathi umnyeni esephuzile, zawozela zonke, zalala ubuthongo. Kodwa phakathi kobusuku

kwamenyezwa kwathiwa: Khangelani, nangu umnyeni; phumani liyemhlangabeza!" (Mathewu 25:1-6). {GC 393.3}IEP 393.3

Ukuza kukaKrestu ngendlela okumenyezelwe ngayo odabeni lwengilosi yakuqala, babezwisise ukuthi kwakumele ukuza komnyeni. Imvuselelo eyasabalala endaweni zonke ngenxa yokumemezela ukuthi iNkosi yaseyizabuya, bakuzwisisa njengokuphuma kwentombi lezi ezilitshumi. Endatshaneni leyi, njengakuleyi ekuMathewu 24, kuvezwe amaqembu amabili. Bonke babelezibane, okuchaza ukuthi bonke babeleBhayibhili, njalo ngokukhanya kwalo babephume ukuthi bayehlangabeza umnyeni. Kodwa loba "labo abayizithutha bathatha izibane zabo, kodwa bangathathi amafutha," "ezihlakaniphileyo zathatha izibane zazo kanye lamafutha." Iqula leli elokucina lalamukele umusa kaNkulunkulu, ongamandla avuselelayo, njalo akhanyiselayo akaMoya oNgcwele, elenza ukuthi ilizwi lakhe libe yisibane enyaweni lokukhanya endleleni. Ngenxa yokwesaba uNkulunkulu babefunde iBhayibhili ukuba bafunde iqiniso, njalo babeyenze konke okwakusemandleni wabo ukuthi bathole ukuhlambuluka enhliziyweni lasempilweni zabo. Laba babelohambo, njalo lokukholwa kuNkulunkulu njalo laselizwini lakhe, okwakungeke kususwe yikudangala kumbe ukuphuza. "Abanye bathatha izibane kodwa bangathathi amafutha." Laba babesukume ngenxa yokufuna ukulandela abanye. Ukwesaba kwabo kwakuvuswe ngokuzwa ngodaba lolu, kodwa babeyame ekukholweni kwabazalwane babo, belokusuthiseka ngesibane esincane semizwa yabo, bengelakuqedisisa okupheleleyo kumbe ukuguquka kweqiniso enhliziyweni zabo. Laba babephumile labo ukuthi beyehlangabeza umnyeni, begcwele ithemba lokuthola umvuzo owawuzakuza masinyane, kodwa babengalungelanga ukuphuza lokudangala. Nxa inhlupho zasezisiza, ukukholwa kwabo kwehluleka, lezibane zabo zaqala ukufiphala. {GC 393.4}IEP 393.4

"Kwathi umnyeni esephuzile, zawozela zonke zalala ubuthongo." Ngokuphuza komnyeni kuchazwa ukudlula kwesikhathi lapho ababelindele ukuthi iNkosi yayizakuza ngaso, ukudangala kwabo, njalo lokuphuza kwakhe. Ngalesi isikhathi sokungaqedisisi, ukukholwa kwalabo ababengaphendukanga kwaqala ukuphela, njalo lemizamo yabo yaqala ukuhlehlela emuva; kodwa labo ababelokukholwa okuvela ekwazini iBhayibhili ngokwabo, babeledwala ngaphansi kwenyawo zabo, okwakungeke kukhukhulwe ngamagagasi okudangala. "Bonke bawozela balala ubuthongo;" elinye iqembu laselilahle ithemba lalo, kodwa elinye lalinda ngokubekezela limelele ukuthi bambulelwe ukukhanya okutsha. Loba kwakunjalo phakathi kobusuku bokuhlolwa lokudangala lentombi ezihlakaniphileyo zabonakala sengathi lazo zasezilahlekelwa lithemba. Labo ababengaphendukanga ngenhliziyo zabo zonke babengasenelisi ukweyama ekukholweni kwabazalwane babo. Umuntu lomuntu kwakumele ame kumbe aziwele yedwa. {GC 394.1}IEP 394.1

Ngalesi isikhathi kwaqala ukubonakala labo abathathela izinto phezulu abaqala ukufundisa lokho okungekho eBhayibhilini. Abanye ababeqale besithi bakholwa udaba

lokuza kweNkosi, baqala ukuphika ilizwi likaNkulunkulu, bazenza abantu ababeholwa nguMoya kaNkulunkulu, bazinikela ekuthungameleni kwemizwa, lembono yabo. Kwakulabanye ababonisa ithemba elingalunganga, abaqala ukuphikisa bonke ababengavumelani lendlela abasebeyikhethile. Imbono yabo ayizange iphambanise abazalwane beqiniso kodwa yangcolisa ibizo lamaKrestu ayelindele ukuza kweNkosi. {GC 395.1}IEP 395.1

USathane wayefisa ukusebenzisa indlela leyi ukubhidliza umsebenzi kaNkulunkulu. Abantu babevuselelwe kakhulu ngenxa yodaba lokuza kweNkosi, inkulungwane zezoni zaseziphendukile, njalo amadoda athembekileyo ayezinikele ukutshumayela iqiniso, langaphakathi kokudangala kwabo. USathane wayeselahlekelwe ngabalandeli bakhe, njalo ukwenzela ukuthi angcolise umsebenzi kaNkulunkulu, wazama ukudukisa abanye ababesithi balindele ukuza kwakhe wabenza ukuthi bathathele izinto phezulu. Ngemva kwalokho izisebenzi zakhe lezi zaqala ukugxila emangeni, lakikho konke okwakubonakala sengathi akugcwalisekanga, bakuletha phambi kwabantu bezama ukubonisa abantu ukuthi labo ababemelele ukuza kweNkosi kwakungabantu abangaphelelelanga engqondweni. Ngale indlela wenelisa ukusebenzisa labo ababecabanga ukuthi bangabanye babazalwane ababelindele ukuza kweNkosi kodwa belenhliziyo ezazithunganyelwa nguSathane, wabenza ukuthi bengcolise igama lalabo ababekholwa ngokweqiniso ngoba abantu ababekhangele ngaphandle bacabanga ukuthi kwakungumoya wabo bonke ababefundisa ngokuza kweNkosi. {GC 395.2}IEP 395.2

USathane “uhlala ebeka icala phezu kwabazalwane,” njalo ngumoya wakhe othungamela abantu ukuthi bahlale bedinga amaphutha empilweni zabantwana bakaNkulunkulu, njalo lokubalulaza, ngesikhathi esifanayo izenzo zabo ezinhle bayabe bengakhulumi ngazo. Uhlala esebenza zonke izikhathi lapho uNkulunkulu asebenza khona ukuhlenga imphefumulo yabantu. Nxa amadodana kaNkulunkulu esiza phambi kweNkosi, uSathane laye uyeza phakathi kwabo. Kuyo yonke imvuselelo uhlala elungele ukuletha labo abalenhliziyo ezingaguqukanga njalo labalengqondo ezingazothanga. Nxa laba sebamukele amanye amaqiniso, njalo sebeqala ukubalelwa kwabakholwayo, uyaqala ukusebenza ngabo ukuletha imfundiso ezihlelelwe ukuthi zidukise abangananzeleliyo. Akulamuntu obizwa ngokuthi ungumKrestu ngoba etholakala ephakathi kwamaKrestu, ngitsho lasendlini yokukhonza, kumbe etafuleni yeNkosi. USathane laye uhlala ekhona phakathi kwenkonzo ezicolekileyo esesimeni salabo angabasebenzisa njengezisebenzi zakhe. {GC 395.3}IEP 395.3

USathane uhlala elwisa ukuphambanisa abantu bakaNkulunkulu abahamba endleleni yokuya emzini wasezulwini. Kuyo yonke imbali yebandla akulamvuselelo esike yenzakala yangahlangani lemigoqo eminengi. Kwakunjalo lasensukwini zikaPhawuli. Kuzo zonke indawo uPhawuli asungula khona ibandla, kwakulabanye ababesithi bamukele iqiniso, kodwa abaletha imfundiso zamanga, okokuthi ngabe zazamukelwe, zazizasusa uthando

lweqiniso. ULuther laye wadlula ebunzimeni obukhulu ngenxa yabantu abathathela izinto phezulu ababesithi uNkulunkulu wayekhulume labo, njalo abaqala ukufaka imbono yabo phezu kobufakazi beBhayibhili. Abanengi ababengela kukholwa okujulileyo, kodwa ababezithemba bona, njalo ababethanda ukuzwa lokukhuluma izinto ezintsha, badukiswa yimfundiso yabantu laba, bahlanganyela lezisebenzi zikaSathane emsebenzini wabo wokuwisela phansi lokho uNkulunkulu ayesebenzise uLuther ukuthi akwakhe. Njalo labantu abafana labo Wesley, labanye ababusisa umhlaba ngenxa yendonsela yabo lokukholwa kwabo, bahlangana lemijibila kaSathane eyayisenza labo ababengajulanga eqinisweni ukuthi baphikise iqiniso. {GC 396.1}IEP 396.1

UWilliam Miller kazange anake labo ababethathela izinto phezulu. Wakhuluma njengo Luther ukuthi wonke umoya kwakumele uhlolwe ngelizwi likaNkulunkulu. “USathane, ulamandla amakhulu phezu kwengqondo zabanye ensukwini zalamuhla. Njalo sizakwazi njani ukuthi bafuqwa ngumoya bani na? IBhayibhili liyasiphendula: “Ngezithelo zabo lizabazi.” ...Minengi imimoya ekhona emhlabeni, njalo sixwayisiwe ukuthi sihlolisise yonke imimoya. Umoya ongabangeli ukuthi siphile impilo yokulunga, leyobungcwele, njalo engabonisiyo ukuthi singabalandeli bakaNkulunkulu, emhlabeni lowu, asiwo Moya kaKrestu. Ngilesiqiniseko sokuthi uSathane nguye othungamela amaqembu wonke lawa... Banengi phakathi kwethu abathi baphenduke ngokuphelela, abalandela imfundiso zabantu, njalo abawazi amaqiniso njengalabo abangalandeli iqiniso.” (Bliss, pages 236, 237). “Umoya wokulandela amaphutha uzasenza sisuke eqinisweni, njalo uMoya kaNkulunkulu uzasithungamela eqinisweni. Kodwa liyatsho lani ukuthi umuntu sengabe elandela imfundiso yamanga kodwa ecabanga ukuthi uhamba ngendlela yeqiniso. Kuthiwani ke nxa kunjalo? Siyaphendula sithi, Umoya njalo lelizwi kuyavumelana. Nxa umuntu ezahlulela ngelizwi likaNkulunkulu, njalo ethola ukuvumelana phakathi kwelizwi lonke, kumele akholwe ukuthi uthole iqiniso, kodwa nxa ethola ukuthi umoya omthungamelayo awuvumelani leqiniso lonke elitholakala elizwini likaNkulunkulu, kumele ahambe ngokunanzelela, hlezi abanjwe yimijibila kaSathane.”- (The Advent Herald and Signs of the Times Reporter, vol. 8, No. 23 Jan 15, 1845). “Sengike ngathola ubufakazi bokulunga emehlweni ahlengezela inyembezi, lasesihlathini esimanzi, njalo lasekuqhaqhazeleni kwamazwi, okwedlula emsindweni wonke owenziwa ngamaKrestu amanengi.” (Bliss, page 282). {GC 396.2}IEP 396.2

Ngezinsuku zeMvuselelo izitha zomsebenzi lowu zabeka amacala wabantu ababethathela izinto phezulu phezu kwalabo ababesebenza nzima bezama ukuqeda umoya lowu. Amacebo afananayo asetshenziswa yilabo ababephikisa iqula leli elalitshumayela ngokuza kukaKrestu. Njalo ngenxa yokuthi babengasuthiseki ngokuphakamisa amaphutha alabo ababethathela izinto phezulu ababengasomaKrestu weqiniso, baqala ukuhambisa imbiko yamanga bezama ukungcolisa ibizo lamakholwa eqiniso. Abantu laba babefuqwa ngumoya wenzondo lomona. Ukuthula kwabo kwakuphanjaniswa yikumemezelwa

kokuthi uKrestu wayesesemnyango. Babelokwesaba ukuthi kwasekungenzeka kube liqiniso, kodwa babefisa ukuthi kungabi liqiniso, njalo kwakuyisizatho esenza ukuthi balwisane lalabo ababekholwa ukuthi ukuza kukaJesu kwasekusondele. {GC 397.1}IEP 397.1

Ngenxa yokuthi abazenzisi abambalwa bangena equleni lalabo ababemelele ukuza kweNkosi asiso isizatho esifaneleyo esingenza ukuthi sicabange ukuthi umsebenzi lowu wawungasiwo kaNkulunkulu ngokufanayo lokuthi abantu abafanayo babekhona ebandleni ngensuku zikaPhawuli kumbe ezikaLuther lokhu ngeke sikwenze kube yisizatho sokuphika umsebenzi wabo. Abantu bakaNkulunkulu abavuke, baqale umsebenzi wokuvuma izono njalo lemvuselelo. Kabahlolisise iMbhalo ukuze bafunde iqiniso ngendlela elitholakala ngayo kuJesu; kabazinikele ngokuphelela kuNkulunkulu, njalo bazazibonela ubufakazi bokuthi uSathane lokhe ekhona njalo usebenza nzima. Ngayo yonke imizamo yokudukisa uzabonisa amandla wakhe, esebenzisa zonke ingilosi ezingaphansi kwakhe. {GC 398.1}IEP 398.1

Kwakungasikho ukutshumayelwa kodaba lokuza kukaKrestu kwesibili okwabangela ukuthi kube labantu abathathela izinto phezulu njalo lokwahlukana phakathi. Lokhu kwenzeka ngomyaka ka1844 nxa abazalwane babephakathi kokudangala lokudideka mayelana lalokho ababekukholwa. Ukutshunyayelwa kodaba lwengilosi yakuqala lokusondela koMsindisi kwakulamandla wokuqeda yonke imimoya engalunganga. Labo abaphatheka emsebenzini wokutshumayela udaba lolu babebambene, inhliziyo zabo zazigcwele uthando phakathi kwabo lolukaJesu, ababethemba ukuthi babezambona ngemva kwesikhatshana. Ukholo olulodwa, lethemba elilodwa, lwabaphakamisela phezu kwendonsela yabantu njalo kwabayisihawu esabavikela kuyo yonke imitshoko kaSathane. {GC 398.2}IEP 398.2

“Kwathi umnyeni esephuzile, zawozela zonke zalala ubuthongo. Kodwa phakathi kobusuku kwamenyezwa kwathiwa: Khangelani, nangu umyeni phumani limhlangabeze. Zasezivuka lezontombi zonke, zalungisa izibane zazo.” (Mathewu 25: 5-7). Ehlobo lomnyaka ka1844, phakathi kwesikhathi lapho ababecabanga ukuthi insuku ezingu2300 zaziphelela khona, lasebusika bomnyaka ofanayo, lapho abacina benanzelela ukuthi insuku lezi zazizaphelela khona, udaba lwamenyezelwa ngamazwi afanayo athi: “Khangelani umnyeni uyeza.” {GC 398.3}IEP 398.3

Lokho okwasungula iqula leli lamakholwa eqiniso ekuqaleni kwakuyikuzwisisa ukuthi umthetho owabekwa yinkosi uArtaxerxes owokuthi umuzi waseJerusalema uvuselelwe, okuyikho lapho isikhathi sensuku ezingu2300 esaqala khona, kwenzeka ekwindla ngomnyaka ka457 B.C njalo hatshi ekuqaleni komnyaka, ngendlela ababeqale bakholwa ukuthi kwakwenzeke ngaleso isikhathi. Bathi beqala ukubala kusukela ekwindla

yomnyaka ka457, iminyaka engu2300 yayizaphela ekwindla ngomnyaka ka1844. {GC 398.4}IEP 398.4

Ubufakazi obutholakala ethestamentini elidala labo babukhomba ukuthi inkonzo yokuhlambulula ithempeli yayizakwenzeka ekwindla ngomnyaka ka1844. Lokhu kwabonakala ngemva kokuhlolisisa zonke inkonzo ezazikhomba ukuza kukaKrestu kwakuqala ezazigcwaliseke ngayo. {GC 399.1}IEP 399.1

Ukubulawa kwewundlu lePhasika kwakuyisithunzi sokufa kukaKrestu. UPhawuli uthi: “UKrestu iPhasika lethu wabulawelwa thina.” (1 Corinte 5:7). Ingatsha zezithelo zakuqala ezaziphakanyiselwe phezulu phambi kweNkosi, zazimele ukuvuka kukaKrestu. uPhawuli nxa ekhuluma ngokuvuka kweNkosi lokwabo bonke abantu bakhe uthi: “UKrestu isithelo sakuqala, besekusiba ngabakaKrestu ekubuyeni kwakhe.” (1 Corinte 15:23). Njengokolibo okwakuyizithelo zakuqala ezazivunwa ngaphambi kwesivuno, uKrestu uyisivuno sokuqala esiza phambi kwesivuno esikhulu sabantu abangasoke baphinde bakwazi ukufa abasindisiwe abazabuthelwa ezulwini evukweni lwakuqala nxa esiza. {GC 399.2}IEP 399.2

Zonke lezi izinto ezazimele ukuza kukaKrestu zagcwaliseka hatshi ngezehlakalo ezazikhomba ukuza kwazo kodwa ngesikhathi esifaneleyo. Ngosuku lwetshumi lane lwenyanga yakuqala eyamaJuda, ngosuku njalo lengenyanga eqondileyo emnyakeni eyinkulungwane lamakhulu amahlanu lapho imvu yePhasika eyayihlatshwe khona eGibhithe uKrestu wabulawa, ngemva kokudla iPhasika labafundi bakhe “njengeMvu kaNkulunkulu, esusa izono zomhlaba.” Ngobusuku obufanayo wathathwa yizandla zabantu ababi ukuthi ayebethelwa njalo abulawe. Njalo njengesithelo seqiniso iNkosi yavuswa kwabafileyo ngosuku lwesithathu, “isithelo sakuqala kulabo abaleleyo,” njengesibonelo salabo abalungileyo abazakuvuswa, “abazaguqulwa imizimba efayo” njalo banikwe “umzimba wakhe olenkazimulo.” (KwabaseFiliphi 3: 20, 21). {GC 399.3}IEP 399.3

Ngendlela efanayo zonke izithunzi ezazimele ukuza kukaKrestu kwesibili kwakumele zigcwaliseke ngesikhathi esifanayo esivezwe enkonzweni zasendulo. Ngaphansi kwenkonzo ezabekwa nguMose inkonzo yokuhlambulula ithempeli, kumbe uSuku lokuBuyisana, lwalusenzeka ngosuku lwetshumi ngenyanga yesikhombisa yomnyaka wamaJuda (Levi 16:29-34), lapho umpristi omkhulu, nxa wayeseqeda ukwenza umnikelo wesizwe sako Israyeli, njalo ngokwenza njalo esesuse izono zabo ethempelini, wayephuma njalo abusise abantu. Ngendlela efananayo babekholwa ukuthi uKrestu, uMpristi wethu oMkhulu, wayezakuza ezohlambulula umhlaba ngokubhubhisa izono kanye lezoni, njalo lokubusisa abantu bakhe ababemlindele ngokubanika impilo enaphakade. Usuku lwetshumi lwenyanga yesikhombisa, uSuku Lokubuyisana, lapho ithempeli elalihlanjululwa khona, ngomnyaka ka1844 lalizaba mhlaka 22 ngenyanga kaMfumfu,

usuku ababekholwa ukuthi wayezakuza ngalo. Lokhu kwakuvumelana lobufakazi ababebuvezile obokuthi insuku ezingu2300 zazizaphela ekwindla, lokhu kwabangela ukuthi isiphetho sabo sibe lamandla. {GC 399.4}IEP 399.4

Endatshananeni kaMathewu 25 isikhathi sokulinda lesokulala silandelwa yikuza komyeni. Lokhu kwakuhambelana lamazwi ababewatshumayela, ababewathatha emazwini wesiprofethi lasenkonzweni ezaziyisithunzi salokho okwakuzayenzeka. Lokhu kwenza ukuthi bakholwe ngamandla ukuthi kwakuliqiniso njalo amazwi wokuthi umyeni wayesefikile amenyezelwa zinkulungwane zabantu. {GC 400.1}IEP 400.1

Njengegagasi elilamandla udaba lolu lwakhukhula endaweni zonke. Kusukela emadolobheni kusiya emaphandleni, njalo lasendaweni ezicatshileyo lwahamba, kwaze kwavuselelwa bonke abantu ababelindile. Umoya wokuthathela izinto phezulu wanyamalala phambi kweqiniso leli njengamazolo phambi kokuphuma kwelanga. Abazalwane bonke babona ukudideka kwabo kususwa, njalo ithemba lesibindi lagcwala enhliziyweni zabo. Umsebenzi wawungaselawo umoya wokuthathela izinto phezulu ohlala ukhona lapho imizwa yabantu ephakama khona nxa uMoya kaNkulunkulu onqandayo ungekho. Kwakulesimo esifana lezikhathi lapho abantwana bakaIsrayeli ababezehlisa khona baphenduke phambi kaNkulunkulu ngemva kokutshunyayezwa ngumprofethi othile endulo. Kwakulesimo esiveza uphawu lomsebenzi kaNkulunkulu kusukela endulo. Kwakungekho ukujabula okungela mkhawulo, kodwa ukuzihlola okujulileyo, lokuvuma izono, njalo lokutshiya umhlaba. Ukulungiselela ukuhlangabeza iNkosi kwakungumlandu wemphefumulo yabo eyayigcwele ukububula. Kwakugcwele imithandazo yokuzidela lokuzinikela phambi kaNkulunkulu. {GC 400.2}IEP 400.2

Nxa uMiller wayechaza umsebenzi lowu wathi: “Akukho eyinye indlela yokubonisa intokozo, okubonakala sengathi kunyathezelwe, lapho izulu lonke lomhlaba elizathokoza ndawonye ngentokozo engakhulumekiyo njalo begcwele inkazimulo. Akukho ukuklabalala, lokho lakho kubekelwe ukuthokoza kwasezulwini. Abahlabeleli labo bathule, balindele ukuhlanganyela lengilosi zasezulwini, abahlabeleli basezulwini... Akukho ukuphikisana bonke abantu banhliziyo yinye.” (Bliss, pages 270, 271). {GC 401.1}IEP 401.1

Omunye owayephakathi kwequla leli wafakaza wathi: “Kwaletha endaweni zonke ukuzihlola kwenhliziyo njalo lokuzehlisa phambi kaNkulunkulu osezulwini. Kwabangela ukuthi abantu bazehlukanise lezinto zasemhlabeni, lokuphela kwenzondo lokuphikisana, kwaletha ukuvuma iziphambeko, lokudabuka phambi kaNkulunkulu, njalo lokububula kwenhliziyo ezidabukileyo ezazicela ukuthethelewa phambi kwakhe njalo lokwamukelwa. Kwaletha ukuzidela lokudabuka kwenhliziyo okungakaze kubonakale futhi. Njengoba uNkulunkulu wakhuluma ngoJoweli, ukuthi nxa usuku olukhulu lukaNkulunkulu selufikile, lwabangela ukudabuka kwenhliziyo hatshi okwezembatho, njalo lokubuyela

kuNkulunkulu ngokuzila ukudla, lokububula, njalo lokukhala. Njengoba uNkulunkulu watsho ngomprofethi uZekariya, umoya womusa lokuncengela wathelwa phezu kwabantwana bakhe, bakhangela kuye yena abamgwazayo, kwaba lokukhala okukhulu endaweni zonke...njalo bonke ababelindele ukuza kweNkosi bazehlisa phambi kwakhe ngokububula." (Bliss, in Advent Shield and Review, vol. 1, p. 271, January 1845). {GC 401.2}IEP 401.2

Kuwo wonke amaqula wemvuselelo kusukela ensukwini zabafundi bakaJesu, akukho abanye asebeke bakhululwa ebubini boluntu lasenkohlisweni kaSathane okwedlula laba abaphila ekwindla yomnyaka ka1844. Lakathesi, ngemva kokudlula kweminyaka eminengi, bonke ababephakathi kwequla leli, njalo abama ngokuzimisela eqinisweni lokhe besizwa indonsela engcwele yomsebenzi lowu njalo lokhe befakaza ukuthi umsebenzi lowu wawungokaNkulunkulu. {GC 401.3}IEP 401.3

Nxa ubizo lokuthi," Umyeni uyeza, phumani limhlangabeze," lwaselufikile bonke ababelindile "baphuma lezibani zabo;" bafunda ilizwi likaNkulunkulu ngendlela eyayingakaze yenziwe. Ingilosi zathunyelwa zivela ezulwini ukuthi zizovuselela labo abasebeqala ukulahla ithemba ukuthi zibavuse balungiselele ukwamukela udaba lolu. Umsebenzi lowu kawuzange ume phezu kokuhlakanipha komuntu kodwa phezu kwamandla kaNkulunkulu. Kwakungasibo abalezipho ezimangalisayo, kodwa labo ababelokuzehlisa okukhulu njalo ababezimisele ababebengabokuqala ukuzwa njalo lokulalela ubizo. Abalimi batshiya izilimo zabo emasimini zingavunwanga, abomakanika labo batshiya imisebenzi yabo njalo ngenyembezi lokuthokoza baphuma bayanika isimemezelo lesi. Labo ababengabathungameli ekuqaleni babangabokucina ukuhlanganyela ekutshumayeleni lokhu. Amabandla amanengi avala imnyango yawo ukuthi udaba lolu lungatshunyayelwa kiwo, njalo inengi lalabo abamukela udaba lolu bazehlukanisa lawo. Ngokusebenza kukaNkulunkulu ubizo lolu lwahlangana lodaba lwengilosi yesibili lwanika umsebenzi lowu amandla. {GC 402.1}IEP 402.1

Udaba lokuthi, "Khangela umyeni uyeza!" kwakungasilo udaba lokuphikisana ngalo, njengoba ubufakazi boMbhalo babusobala. Udaba lolu lwaluhamba lamandla okwabangela ukuthi luthinte inhliziyo zabantu abanengi. Kwakungekho ukuthandabuza, lokubuza imbuzo. Nxa uJesu wayengena eJerusalema okokucina abantu ababebuthene bevela endaweni zonke zomhlaba bezokhonza babuthana entabeni yaseOlivethi, njalo nxa babehlanganyela ndawonye lexuku elalihamba loJesu babambana ndawonye labo baqala ukumemeza: "Ubusisiwe yena ozangegama leNkosi!" (Mathewu 21:9). Benza ngendlela efanayo abantu ababesiza emihlanganweni yequla leli elalilindele ukuza kweNkosi, abanye babengaqedisisi, abanye njalo babefuna ukwenza inhlekisa ngabo, kodwa bezwa amandla ayehamba lodaba lolu lokuthi: "Khangela umyeni uyeza." {GC 402.2}IEP 402.2

Ngalesi isikhathi kwakulokukholwa okwakuletha impendulo emthandazweni yabantu, lokukholwa okwakusazi ukuthi kwakulomvuzo ozayo. Njengamathonsi ezulu emhlabeni owomileyo, uMoya womusa wehlela phezu kwabo bonke ababewudinga ngokuzimisela. Labo ababekhangelele ukuma bekhangelene loMsindisi wabo kungekhatshana bezwa intokozo ecolekileyo ababengeke bayichaze. Amandla woMoya oNgcwele athinta inhliziyo zabo zababuthakathaka nxa izibusiso zakhe zasezithelwe phezu kwabo bonke ababekholwa njalo bethembekile. {GC 402.3}IEP 402.3

Ngokunanzelela njalo lokucoleka bonke ababeyamukele udaba lolu bafika esikhathini lapho ababekholwa ukuthi babezabona iNkosi yabo. Nsuku zonke ekuseni bezwa kungumlandu wabo ukudingisisa ubufakazi bokuthi babeyamukelekile phambi kaNkulunkulu. Babenhliziyo yinye njalo babethandaza ndawonye futhi bethandazelana. Esikhathini esinengi babehlangana endaweni ezisitheleyo bezokhulumisana loNkulunkulu, njalo amazwi wokucengela ayesenyuka esiya ezulwini esuka emasimini lasezixukwini. Isiqiniseko sokwamukelwa nguMsindisi sasiqakathekile kibo okwedlula ukudla kwenyama, njalo nxa kwakuleyezi elalisembesa ingqondo zabo, babengaphumuli lize lisuswe. Nxa babesizwa ubufakazi bomusa wokuthethelelwa, babesiba lesifiso sokubona lowo ababemthanda ngenhliziyo zabo zonke. {GC 403.1}IEP 403.1

Kodwa lakathesi babemelelwe yikudangala futhi. Isikhathi ababesilindele sadlula, njalo uMsindisi wabo kazange abuye. Ngesibindi esikhulu babekade bekhangelele ukuza kwakhe, manje basebesizwa njengoMaria nxa wayefika engcwabeni loMsindisi emthola engekho phakathi, lapho akhala khona wathi: “Bayithethe iNkosi yami, kangazi lapho bayibeke khona.” (Johane 20:13). {GC 403.2}IEP 403.2

Imizwa yokumangala, njalo lokwesaba ukuthi udaba lolu kwakungezeka lube luqinisekile, kwakubangele ukuthi abangakholwayo bazibambe. Kodwa ngemva kokudlula kwesikhathi lokhu akuzange kuhle kunyamalale, ekuqaleni abazange bafise ukuchothoza labo ababelindele ukuza kweNkosi, kodwa nxa kwakungekho ubufakazi bolaka lukaNkulunkulu olwaluzabehlela, ukwesaba kwabo kwasuka baqala ukubaklolodela lokubahleka. Abantu abanengi ababesequleni lalabo ababelindele ukuza kweNkosi, baqala ukulahla ukholo lwabo. Abanye ababeke babangabathungameli njalo ababelethemba elikhulu balimala kakhulu ngoba babelobumina bafisa ukuthi babengatshiya umhlaba. NjengoJona baqala ukukhonona phambi kaNkulunkulu, bafisa ukufa kulokuphila. IEP 403.3

Labo ababeyamise ukukholwa kwabo phezu kwembono yabanye hatshi elizwini likaNkulunkulu, manje basebelungele ukutshintsha imbono yabo. Izitha zabo zenelisa ukunqobela abanye engxenyeni yabo ikakhulu labo ababebuthakathaka, njalo bonke laba babambana labo betshela abantu ukuthi kwakungasela sizatho sokuthi besabe njalo belindele ukuza kukaKrestu. Isikhathi sasesidlulile njalo iNkosi yayingabuyanga, futhi

kwakungenzeka ukuthi umhlaba uhlale unjalo okwenkulungwane zeminyaka. {GC 403.3}IEP 403.4

Abazalwane ababekholwe ngenhliziyo zabo zonke babetshiye konke ngenxa kaKrestu njalo babezwile ubukhona bakhe okwedlula zonke izikhathi empilweni yabo. Njengokukholwa kwabo babenike isixwayiso sokucina emhlabeni, njalo babekhangelele ukuthi babuthwe bayephila leNkosi yabo lengilosi zasezulwini, babezehlukanise lobudlelwano balabo ababeyale ukwamukela udaba lolu. Ngesifiso esikhulu babekhuleke bathi: “Woza Nkosi Jesu, njalo woza masinyane.” Kodwa wayengabuyanga. Njalo manje ukubuyelela imisebenzi yasemhlabani, njalo lokuzwa ukuhlekwa ngumhlaba kwakungumhloliso omkhulu empilweni zabo wokukholwa njalo lokubekezela. {GC 404.1}IEP 404.1

Loba kwakunjalo ukudangala kwabo kwakungalingani lalokho abafundi abadlula kikho ngemva kokubethelwa kukaKrestu. Nxa uJesu wayengena eJerusalema njengeNkosi, abalandeli bakhe babekholwa ukuthi wayeseza kwenyukela phezu kwesihlalo sikaDavida njalo akhulule isizwe sakoIsrayeli ezandleni zalabo ababebahlukumeza. Ngethemba eliphakemeyo njalo langentokozo yokumelela lokhu babambana bebonisa ukuhlonipha iNkosi yabo. Abanengi basebenzisa izembatho zabo endleleni yakhe, abanye bafaka ingatsha phambi kwakhe. Phakathi kwenjabulo yabo baqala ukuhlabela besithi: “Hosana eNdodaneni kaDavida!” Nxa abaFarisi basebezondiswe yikuzwa intokozo leyi, bafisa ukuthi uJesu athulise abafundi bakhe kodwa waphendula wathi: “Ngithi kini: Uba bethula laba, amatshe uqobo lwawo azakumemeza.” (Luka 19:40). Amazwi esiprofethi kwakumele agcwaliseke. Abafundi babefeza intando kaNkulunkulu, kodwa babezadlula phakathi kokudangala okukhulu. Ngemva kwamalanga ambalwa babona uMsindisi ebulawa ngochuku, njalo ebekwa ethuneni lakhe. Lokho ababekhangelele ukuthi kwenzeke kwakungayenzekanga, njalo amathemba wabo afa ndawonye loJesu. Abazange bananzelele kwaze kwaba ngemva kokuvuka kwakhe ukuthi konke lokhu kwakuveziwe emazwini esiprofethi njalo lokuthi “uKrestu kwakufanele abulawe, njalo avuke futhi kwabafileyo.” (Imisebenzi 17:3). {GC 404.2}IEP 404.2

Emakhulwini amahlanu eminyaka kungakayenzeki lokhu iNkosi yayikhulume ngomprofethi uZekariya yathi: “Thokoza kakhulu, wena Ziyone! Memeza kakhulu, Jerusalema, Khangela iNkosi yakho iyeza kuwe, inqobile yehlula, imnene, ikhwele ubabhemi, ithole, inkonyane kababhemi.” (Zekariya 9:9). Ngabe abafundi babenanzelele ukuthi uKrestu wayezadlula phakathi kokwahlulelwa njalo lokufa, babengeke bagcwalise isiprofethi lesi. {GC 405.1}IEP 405.1

Ngokufanayo uMiller labanye bakhe bagcwalisa isiprofethi bahambisa udaba amazwi esiprofethi ayechaze ukuthi kwakumele lunikwe umhlaba, kodwa ababengeke bawahambise ngabe babezwisisile, amazwi esiprofethi ayeveza ukuthi babezadlula

phakathi kokudangala, njalo ayeveza olunye udaba okwakufanele lutshunyayelwe emhlabeni wonke ngaphambi kokuza kweNkosi. Udaba lwengilosi yakuqala leyesibili lwanikwa ngesikhathi esifaneleyo njalo zonke zombili zafeza umsebenzi uNkulunkulu ayefuna ukuthi ufezwe. {GC 405.2}IEP 405.2

Umhlaba wawukhangelele ukuthi nxa isikhathi ababesilindele sesidlulile inkolo yokuza kukaJesu yayizatshabalala. Kodwa loba abanengi ngaphansi kwezilingo ezinkulu batshiya ukholo lwabo, kwakukhona abanye ababambelela ekholweni lwabo. Izithelo zequla leli elalilindele ukuza kwesibili, lomoya wokuzehlisa njalo lokuhlolisisa inhliziyo, lowo kudela umhlaba njalo lokuguquka kwempilo, okwakuhambe lomsebenzi wabo, kwafakaza ukuthi umsebenzi lowu wawuholwa nguNkulunkulu. Abazange bathande ukuphika ukuthi amandla woMoya oyiNgcwele yiwo ayenike ukutshumayela kwabo amandla, njalo abazange bathole iphutha ekuchazeni kwabo amazwi esiprofethi ayekhuluma ngesikhathi ababekwenzile. Labantu labo ababebaphikisa labo babengazange benelise ukubonisa ukuthi ingcazelo yabo yayingaqondanga. Babengeke bavume kungela bufakazi obuvela eBhayibhilini, ukuthi balahle lokho ababekukholwa ngoba kwakuthethe ukuzimisela lokuthandaza, okwakwenziwe zingqondo zabantu ababekhanyiselwe nguMoya kaNkulunkulu njalo lenhliziyo ezazitshiseka ngenxa yamandla wayo; kwakungamaqiniso ayemelane labantu ababezame yonke imizamo yokuthi babaphikise, ababephuma ezikolo lasemabandleni amakhulu, njalo ayeme aqina phambi kokuhlakanipha kwabantu njalo lokuhlaselwa ngabantu bonke. {GC 405.3}IEP 405.3

Kwakuliqiniso ukuthi lokho ababekhangelele ukuthi kwenzeke kwakungenzakalanga, kodwa lakho lokhu akuzange kunyikinye ukukholwa kwabo okwakuselizwini likaNkulunkulu. Nxa uJonah wayetshumayele emigwaqweni yaseNiniva esithi ngemva kwamalanga angamatshumi amane, idolobho lalizabhidlizwa, iNkosi yamukela ukuzehlisa kwabantu baseNiniva, yengeza isikhathi somusa, kodwa loba kwakunjalo udaba lukaJonah lwaluvela kuNkulunkulu, njalo idolobho laseNiniva lahlolwa ngokwentando yakhe. Labo ababelindele ukuza kweNkosi labo babekholwa ngokufanayo ukuthi uNkulunkulu wayebathungamele ukuthi banike isixwayiso sokuza kokwahlulela. “Udaba lolu luhlole inhliziyo zabo bonke abaluzwileyo, njalo lwavuselela ukuthanda ukuza kweNkosi, kumbe lulethe inzondo, eyaziwa nguNkulunkulu mayelana lokuza kwakhe. Ludwebe umzila...ukwenzela ukuthi labo abazahlolisisa inhliziyo zabo, babekwazi ukuthi bebezatholakala bekuluphi uhlangothi, ngabe iNkosi yayibuyile, ukuthi kambe bebezathi: Khangela, leyi yiNkosi yethu, besiyilindile, izasihlenga;” kumbe bebezacela amadwala lezintaba kuthi zibawele zibafihle phambi kwakhe ohleli esihlalweni, njalo laphambi kolaka lweWundlu. Siyakholwa ukuthi uNkulunkulu uhlole abantu bakhe ngale indlela, walinganisa ukukholwa kwabo, wabahlolisisa, njalo wabona ukuthi bebezabuna, ngesikhathi sobunzima, lokuthi bebezadela umhlaba lowu bathembele ngenhliziyo zabo

zonke elizwini likaNkulunkulu.” — (The Advent Herald and Signs of the Times Reporter, vol. 8, No. 14, Nov. 13, 1844). {GC 406.1}IEP 406.1

Imizwa yalabo ababelokhe bekholwa ukuthi uNkulunkulu wayebathungamele kukho konke ababedlule kikho ivezwe sobala emazwini kaWilliam Miller: “Ngabe bengizaphila impilo yami okwesibili, ngilokhe ngilobufakazi obufananayo engangilabo, eqinisweni phambi kukaNkulunkulu labantu, bengizakwenza ngendlela efana laleyo engayenza ngayo.” “Ngiyathemba ukuthi sengigezile izembatho angilacala lemphefumulo. Ngiyakholwa ukuthi konke okwakusemandleni wami ngikwenzile, ngazikhulula emacaleni wonke abazawetheswa ngosuku lokwahlulela.” “Loba nje sengikengadangala kabili, angikapheli ithemba... Ithemba lami lokuza kukaKrestu liqine okwedlula izikhathi zonke. Ngiyenze kuphela lokho ngemva kweminyaka eminengi yokufunda engezwa ukuthi kwakumele ngikwenze. Nxa kuyikuthi ngenze iphutha, bekungenxa yokuthanda kwami abantu, njalo lokulandela umlandu ebengiwunikwe nguNkulunkulu.” “Into engiyaziyo iyodwa, angitshumayelanga lutho kuphela lokhu engikukholwayo, njalo uNkulunkulu ubelami, amandla wakhe abonakele emsebenzini lowu, njalo kunengi okuhle okuzuzakeleyo.” “Inkulungwane ezinengi zabantu zenzwe ukuthi ziqale ukufunda iBhayibhili ngenxa yokutshunyayelwa kwesikhathi sokuza kukaKrestu, lokhu kubangele ukuthi abantu abanengi babuyisane loKrestu.” (Bliss, pages 256, 255, 277, 280, 281). “Angikaze ngidinge ukumomotheka kwalabo abaziphakamisayo kumbe ngibune phambi kwalabo abahwaqayo emhlabeni. Angisoke ngithenge uthando lwabo manje, kumbe ngenze lutho oluzabangela ukuthi ngilinge inzondo yabo. Angisoke ngifune impilo yami ezandleni zabo, kumbe ngesabe, ngilethemba loba ingangilahlekela, nxa uNkulunkulu ebona kufanele ukuthi kubenjalo.” (J. White, Life of Wm. Miller, page 315). {GC 406.2}IEP 406.2

UNkulunkulu kazange alahle abantu bakhe, uMoya wakhe wawulokhe uthungamela labo abangazange bagijimele ukulahla ukukhanya ababekuzuzile, njalo baphike inkolo yabo. Encwadini yamaHebheru kulamazwi aqinisayo, njalo axwayisa labo abalindileyo phakathi kokuhlupheka: “Ngakhoke lingalahlekelwa yisibindi senu esilomvuzo omkhulu. Ngoba lifanele ukubekezela, ukuze kuthi seliyenzile intando kaNkulunkulu lamukeliswe okwathenjiswayo. Kunjengokulotshiweyo ukuthi: Ngoba kuseyisikhatshana nje, ozayo uzakufika, kazikulibala; olungileyo wami uzakuphila ngokukholwa, kodwa uba ehlehlela emuva, umphefumulo wami kawulakuthokoza ngaye. Kodwa thina kasisibo abahlehlela emuva babhujiswe, singabokukholwa, ukuze kusiliswe imiphefumulo yethu.” (Amahebheru 10:35-39). {GC 407.1}IEP 407.1

Ubufakazi bokuthi amazwi lawa anikwe ibandla ngezinsuku zokucina buveziwe emazwini akhuluma ngokusondela kosuku lokuza kweNkosi: “Ngoba kuseyisikhatshana nje, ozayo uzakufika kazukulibala.” Njalo kuveziwe ukuthi kuzabonakala sengathi kulokuphuza njalo lokuthi iNkosi izabonakala sengathi isithethe isikhathi ukubuya.

Isixwayiso esinikiweyo lapha sasilungele ukunikwa laba ababelindele ukuza kwesibili. Abantu abaveziweyo lapha babesengozini yokulahla ukholo lwabo. Babeyenze intando kaNkulunkulu ngokulandela ukuthungamela kukaMoya oyiNgcwele njalo lelizwi lakhe, kodwa loba kwakunjalo abazange bazwisise injongo yakhe phakathi kwesehlakalo ababedlule kiso, futhi abazange bazwisise indlela eyayiphambi kwabo, okwabangela ukuthi balingeke ukuthi bathandabuze ukuthi ngempela uNkulunkulu nguye owayekade ebathungamela. Ngalesi isikhathi amazwi lawa ayefanele athi: “Abalungileyo bazakuphila ngokukholwa.” Nxa ukukhanya kokumemeza kwabo phakathi kobusuku kwakukhanyise phambi kwendlela yabo, njalo babebonile amazwi esiprofethi evuleka njalo lezibonakaliso zigcwaliseka ezazikhomba ukuthi ukuza kukaKrestu kwasekusondele, babehambe ngokubona ngamehlo. Kodwa manje, sebegobise amakhanda ngenxa yokudangala, babezakuma kuphela ngokukholwa kuNkulunkulu laselizwini lakhe. Abangakholwayo babebahleka besithi: “Lidukisiwe. Lahlani ukholo lwenu, litsho ukuthi umsebenzi lowu wawu ngokaSathane.”

Kodwa ilizwi likaNkulunkulu lalisithi: “Kodwa nxa ehlehlela emuva umphefumulo wami kawulakuthokoza ngaye.” Ukulahla ukholo lwabo manje, njalo lokuphika amandla woMoya oyiNgcwele ayethungamele udaba lolu, kwakusitsho ukubuyela emuva besiya ekulahlweni. Baqiniswa bema ngenxa yamazwi kaPhawuli: “Ngakhoke lingalahlekelwa yisibindi senu;” “ngoba lifanele ukubekezela,” ngoba kuseyisikhatshana nje, ozayo uzakufika, kazikulibala.” Indlela yabo eyodwa eyayiphephile kwakuyikulandela ukukhanya ababekuthole kuNkulunkulu, lokubambelela ezithembisweni zakhe, njalo lokuthi baqhubeke behlolisisa iMbhalo, njalo balindele ukwamukela okunye ukukhanya. {GC 408.1}IEP 408.1

Isahluko 23—Liyini iThempeli?

Umugca oseBhayibhilini owawuphezu kwayo yonke njalo owawuyinsika yenkolo yabantu ababelindele ukuza kweNkosi kwesibili yilowu otholakala kuDanyeli 8:14 othi: “Kuzakwedlula insuku eziyinkulungwane ezimbili lamakhulu amathathu, ngemva kwalokho ithempeli lizakuhlanjululwa.” Amazwi lawa ayesaziwa ngumuntu wonke owayephakathi kwequla labantu ababetshumayela ngokuza kweNkosi kwesibili. Indebe zabantu abadlula inkulungwane zazihlala ziphinda phinda amazwi lawa njengengoma yokholo lwabo. Bonke bananzelela ukuthi amathemba wabo ayeyame phezu kwezehlakalo ezazichazwe emazwini lawa. Isikhathi lesi sasivezwe ukuthi sasizaphela enkwindla ngomnyaka ka1844. Njengamanye amaKrestu ayekhona emhlabeni, iqula leli lalo lalikholwa ukuthi umhlaba kumbe ingxenye yawo wawulithempeli elalichazwe lapha. Babecabanga ukuthi ukuhlanjululwa kwethempeli kwakusitsho ukuhlanjululwa komhlaba ngomlilo, njalo lokuthi lokhu kwakuzakwenzakala nxa uJesu esiza ngokwesibili. Lokhu yikho okwabangela ukuthi bakholwe ukuthi uKrestu wayezakuza ngomnyaka ka1844. {GC 409.1}IEP 409.1

Kodwa isikhathi lesi ababesibekile sasesidlulile, njalo iNkosi yayingabuyanga. Abazalwane laba babesazi ukuthi ilizwi likaNkulunkulu lalingeke lehluleke, banakana ukuthi ingcazelo yabo yiyo eyayingaqondanga, kodwa lalingaphi iphutha na? Abanengi bagijimela ukuphika ukuthi isikhathi sensuku ezingu 2300 sasingapheleli emnyakeni ka1844. Kwakungekho isizatho ababengasipha ukusekela amazwi wabo ngaphandle kokuthi uKrestu wayengazanga ngesikhathi ababemkhangelele ngaso. Basebenzisa amazwi wokuthi ngabe isikhathi lesi saphele ngomnyaka ka1844, uKrestu wayezabe ebuyile ukuthi azohlambulula ithempeli ngokuhlambulula umhlaba ngomlilo, njalo lokuthi njengoba wayengazanga, insuku lezi zazingeke zibe ziphelile. {GC 409.2}IEP 409.2

Ukuvuma ingcazelo leyi kwakusitsho ukuthi kwakumele baphike yonke indlela ababeyisebenzisile ukuchaza amazwi wesiprofethi. Insuku lezi eziyi2300 kwakutholakele ukuthi zaziqale lapho inkosi uArtaxerxes eyabeka khona umthetho wokuthi kuvuselelwe umuzi waseJerusalema okwenzakala enkwindla ngomnyaka ka457 B.C. Nxa basebethethe umnyaka lowu njengendawo yokuqala ukubala, kwakulokuvumelana lokugcwaliseka kwezinye izehlakalo ezitholakala kuDanyeli 9:25-27. Amaviki angamatshumi ayisithupha lesitshiya galo lunye, okwakuyiminyaka engu483 yakuqala phakathi kweminyaka engu2300, yayizafika kuMesiya, okutsho oGcotshiweyo; njalo umbhabhathizo kaKrestu lokugcotshwa kwakhe nguMoya oyiNgcwele okwenzakala ngomnyaka ka A.D 27, kwagcwaliseka xathu ngendlela okwakubhalwe ngayo nguDanyeli. Phakathi kweviki lesi70, uMesiya wayezabulawa. Ngemva kweminyaka emithathu lelengxenye ngemva kokubhabhathizwa kwakhe uKrestu wabethelwa esiphambanweni, ehlobo ngomnyaka ka A. D 31. Amaviki ayi70 kumbe iminyaka engu490, yayibekelwe isizwe sakoJuda.

Ekupheleni kweminyaka leyi isizwe lesi sabonisa ukuphika kwaso uKrestu ngokokucina ngesenzo sokubulala abafundi bakhe, njalo abafundi baqala ukutshumayeza abantu bezizwe kusukela ngomnyaka ka A.D 34. Iminyaka engu490 yokuqala ephakathi kweminyaka leyi engu2300 isidlulile, kwasekusele iminyaka engu1810. Kusukela ngomyaka ka A.D 34, ungafaka iminyaka engu1810 ufika emnyakeni ka1844. Ingilosi yayithe: “Ngemva kwalokho ithempeli lizahlanjululwa.” Zonke izinto ezivezwe phakathi kwesiprofethi lesi zazigcwaliseke ngesikhathi esasibekiwe. {GC 410.1}IEP 410.1

Ngenxa yokuzwisisa lokhu, konke kwakusobala njalo kuvumelana, ngaphandle kokuthi babengananzelelanga ukuthi isehlakalo esasimele ukuhlanjululwa kwethempeli sasenzakele ngomnyaka ka1844. Imizamo yonke yokuphika ukuthi amalanga lawa ayephele ngoluwu umnyaka yayizabangela ukuthi baphike bonke ubufakazi obabusobala mayelana lezehlakalo zonke zesiprofethi lesi ezazigcwaliseke ngokuphelela kwazo. {GC 410.2}IEP 410.2

Kodwa uNkulunkulu nguye owayethungamele abantu bakhe, inkazimulo lamandla wakhe yiwo ayehambise umsebenzi lowu, njalo wayengeke avumele ukuthi uphelele ebunyameni lasekudangaleni, lokuthi uchothozwe njengomsebenzi wamanga njalo lowokuthathela izinto phezulu. Wayengeke atshiye ilizwi lakhe liphakathi kokuthandabuza lokungaqedisisi. Loba nje abantu abanengi batshiya indlela ababechaza ngayo isiprofethi njalo baphika ukuqiniseka kwendlela ababeyisebenzisile ngaphambilini, abanye abazange bafise ukuphika amaqiniso ayegxile eBhayibhilini ayesekelwe nguMoya kaNkulunkulu. Babekholwa ukuthi babesebenzise indlela eqinisekileyo eyokuchasisa amazwi wesiprofethi, njalo lokuthi kwakungumlandu wabo ukubambelela emaqinisweni abasebewatholile, njalo baqhubeke ngendlela efananayo eyokuhlolisisa iBhayibhili. Ngomkhuleko baqala ukuhlolisisa inkolo yabo njalo bafundisisa iBhayibhili befuna ukuthola iphutha labo. Nxa babengatholi phutha endleleni ababechaze ngayo ukugcwaliseka kwesikhathi, baqala ukuhlolisisa indaba yethempeli. {GC 410.3}IEP 410.3

Ekucubunguleni kwabo bafunda ukuthi kwakungekho ubufakazi eBhayibhilini obabusekela imfundiso eyayigcwele emabandleni wonke eyokuthi umhlaba wawulithempeli, kodwa bathola eBhayibhilini ingcazelo epheleleyo mayelana lodaba lwethempeli, isimo salo, lalapho elikhona, njalo lenkonzo ezenzeka kilo, ubufakazi beBhayibhili babusobala njalo bubunengi okwabangela ukuthi kungabi khona ukuthandabuza. Umpostoli uPhawuli encwadini yamaHebheru uthi: “Lesivumelwano sakuqala sasilezimiso zenkonzo lethempeli lasemhlabeni. Ngoba kwakhiwa ithente elokuqala elibizwa ngokuthi yithempeli, okwakukhona kulo uluthi lwesibane letafula lezinkwa lelathi legolide lokutshisela impepha. Ngasemuva kweveli lesibili kwakukhona ithente elibizwa ngokuthi yindawo engcwele ngcwele, eyayilomtshokotsho wesivumelwano obhadwe ngegolide inxa zonke, okwakukhona kuwo inqayi yegolide elemana phakathi, lenduku kaAroni eyahlumayo, lamatshe esivumelwano, phezu kwawo

kwakukhona amakherubi enkazimulo engamele isihlalo somusa.” (Amahebheru 9:1-5). {GC 411.1}IEP 411.1

Ithempeli uPhawuli akhuluma ngalo lapha kwakulithente elalakhiwe nguMose ngemva kokutshelwa nguNkulunkulu elalizakuba yindawo kaJehova yokuhlala emhlabeni. “Abangenzele ithempeli, ukwenzela ukuthi ngihlale phakathi kwabo” (Exodusi 25:8), kwakungamazwi anikwa uMose nxa wayephezu kwentaba loNkulunkulu. Abantwana bakaIsrayeli babephakathi kohambo lwabo enkangala, njalo ithabanekeli lalakhiwe ngendlela yokuthi babelikhipha balithwale nxa babehamba, loba nje kwakuyisakhiwo esasibaluleke kakhulu. Imiduli yaso yayakhiwe ngamaplanka amileyo ayebhadwe ngegolide, uphahla lona lwalwenziwe ngamakhetheni, eyelemfanekiso yamakherubi emihle. Ngaphandle kwendawo eyayingaphandle eyayile lathi leminikelo, ithabanekeli ngokwalo lalilezindlu ezimbili ezazibizwa ngokuthi yindawo engcwele lendawo engcwele ngcwele, ezazihlukaniswe liveyili kumbe ikhetheni, iveyili efananayo yayivale umnyango wokungena endlini yakuqala. {GC 411.2}IEP 411.2

Endaweni engcwele kwakulo luthi lwezibane ngaseningizimu olwalulezibane eziyisikhombisa ezazikhanyisa ebusuku lasemini, ngasenyakatho kwakuletafula lesinkwa, njalo phambi kweveyili elalisehlukanisa indawo engcwele lengcwele ngcwele kwakulelathilegolide lapho okwakutshiswa khona impepha, lapho iyezi lephunga, ndawonye lemithandazo yako Israyeli, eyayiphakama nsuku zonke phambi kaNkulunkulu. {GC 412.1}IEP 412.1

Endaweni engcwele ngcwele kwakumi umtshokotsho wesivumelwano, owawulibhokisi elalenziwe ngamaplanka aligugu njalo abhadwe ngegolide, lapho okwakulamatshe amabili lapho uNkulunkulu ayebhale khona imithetho yakhe elitshumi. Phezu komtshokotsho wesivumelwano, njalo okwakuyisivalo sebhokisi leli kwakulesihlalo somusa, esasisihle kakhulu, esasilengilosi ezimbili, ezazibazwe ngegolide. Endlini leyi ubukhona bukaNkulunkulu babubonakala ngeyezi lenkazimulo elaliphakathi laphakathi kwengilosi lezi zamakherubi. {GC 412.2}IEP 412.2

Ngemva kokwakha kwabantwana baka iSrayeli elizweni laseKhenani, indawo yethabanekeli yathathwa yithempeli likaSolomoni, loba nje lona kwasekuyisakhiwo esingasuphunekiyo, ukwakhiwa kwaso kwakufanana lethabanekeli lakuqala. Ithempeli lahlala linje izikhathi zonke ngaphandle kwesikhathi lapho eladilizwe khona ngesikhathi sikaDanyeli, kwazekwayafika isikhathi lapho elabhidlizwa khona ngamabutho eRoma ngomnyaka ka A.D 70. {GC 412.3}IEP 412.3

Leli yilo lodwa ithempeli elake labakhona emhlabeni elichazwe ngokupheleleyo eBhayibhilini. Leli yilo elachazwa nguPhawuli njengethempeli lesivumelwano sakuqala. Kodwa isivumelwano esitsha asilathempeli na? {GC 412.4}IEP 412.4

Bathi bekhangela encwadini kamaHeberu futhi, abantu laba ababedinga iqiniso bathola ukuthi kwakulethempeli lesibili kumbe ithabanekeli lesivumelwano esitsha, elalichazwe emazwini kaPhawuli ababewafundile: “Lesivumelwano sokuqala laso sasilezimiso zenkonzo, njalo lethempeli lasemhlabeni.” (Amahebheru 9:1). Njalo ukusetshenziswa kwebala elithi “laso” kutshengisa ukuthi uPhawuli sekewakhuluma ngalo leli thempeli kwenye indawo. Bathi bebuyela esahlukweni esisemuva babala ukuthi: “Isiqokoqela salokho esikutshoyo yilesi; silaye umpristi omkhulu onjalo osewahlala ngakwesokunene sesihlalo sobukhosi soMkhulu sezulwini, isisebenzi sethempeli, lesethabanekeli eliqotho, elamiswa yiNkosi hatshi ngumuntu.” (Amahebheru 8:1,2). {GC 413.1}IEP 413.1

Lapha kuvezwe ithempeli lesivumelwano esitsha. Ithempeli lesivumelwano sakuqala lalimiswe ngabantu, lalakhiwe nguMose, leli lona limiswe yiNkosi, hatshi ngumuntu. Ethempelini leli abapristi basemhlabeni benza imisebenzi yabo, kululeli uKrestu, uMpristi wethu oMkhulu, uyasebenza ngasesandleni sokudla sikaNkulunkulu. Ithempeli elilodwa lalisemhlabeni, elinye lisezulwini. {GC 413.2}IEP 413.2

Okunye njalo yikuthi, ithabanekeli elakhiwa nguMose lalenziwe ngendlela uMose ayeyibonisiwe. INkosi yamtshela yathi: “Ngakho yenzani lindlu lempahla yayo yonke njengesifanekiso engikutshengise sona.” (Eksodusi 25:9). Waphinda waphiwa njalo amanye amazwi: “Nanzelela ukuthi uzenze zibe njengesifanekiso sazo owatshengiswa sona entabeni.” (Eksodusi 25:40). Njalo uPhawuli uthi ithabanekeli lakuqala “lalingumfanekiso waleso sikhathi, lapho okwakunikelwa izipho leminikelo,” lokuthi izindlu zalo ezingcwele “zazingumfanekiso wezinto ezisezulwini;’ lokuthi abapristi ababenikela izipho ngokomthetho babelandela “isibonelo njalo lesithunzi salokho okwenzeka ezulwini,” njalo lokuthi “uKrestu kangenanga endaweni engcwele eyenzwe ngezandla, ezingumfanekiso waleyo eqotho, kodwa ungene ezulwini uqobo lwalo, ukuthi asimele phambi kaNkulunkulu.” (Amahebheru 9:9, 23; 8:5; 9:24). {GC 413.3}IEP 413.3

Ithempeli elisezulwini lapho uJesu asebenza khona endaweni yethu, yilo elalikhona kusukela ekuqaleni, njalo leli elakhiwa nguMose lalingumfanekiso walo. UNkulunkulu wafaka uMoya wakhe kulabo ababesakha ithempeli lasemhlabeni. Ubungcitshi obaboniswa ekwakhiweni kwalo kwakuyikuboniswa kokuhlakanipha okuvela ezulwini. Imiduli yalo yayibhadwe ngegolide, njalo yayibonisa ukukhanya kwezibane endaweni zonke. Itafula lesinkwa njalo lelathi lempepha kwakukhazimula njengegolide. Ikhetheni elalisephahleni lalikhazimula, lilemfanekiso yengilosi kusetshenziswe umbala oluhlaza okwesibhakabhaka (blue), loyibubende, lobomvu okwenza ukuthi libe lihle kakhulu. Njalo ngale kweveyili lesibili kwakulenkazimulo yeShekinah, ubukhona benkazimulo kaNkulunkulu, lapho okwakusenelisa ukungena umpristi omkhulu kuphela aphume elokhe ephila. {GC 414.1}IEP 414.1

Ubuhle bethempeli lasemhlabeni babubonisa abantu bonke inkazimulo yethempeli lasezulwini lapho uKrestu owahamba phambi kwethu asincengela khona phambi kwesihlalo sikaNkulunkulu. Indawo yokuhlala yeNkosi yamaKhosi, lapho inkulungwane zengilosi ezikhonza phambi kwakhe njalo lezinkulungwane zezinkulungwane ezihleli zimi phambi kwakhe (Danyeli 7:10); ithempeli leli, eligcwele inkazimulo yesihlalo sobukhosi, lapho okulama serafimu, abalindi balo abakhazimulayo, abahlala bevale ubuso babo ngenxa yokuhlonipha kwabo, kuyisimanga ukuthi esakhiweni esihle okwedlula zonke esezike zakhiwa emhlabeni kibo kwakungumfanekiso nje wenkazimulo yethempeli elisezulwini. Loba kwakunjalo amaqiniso amqoka mayelana lethempeli lasezulwini njalo lomsebenzi omkhulu owenziwa lapha ophathelane losindiso lwabantu, afundiswa ethempelini lasemhlabeni njalo lenkonzo ezazisenziwa lapha. {GC 414.2}IEP 414.2

Indawo ezingcwele ezazisethempelini lasezulwini zimelwe yizindlu ezimbili ezazitholakala ethempelini lasemhlabeni. Njengasembonweni umpostoli uJohane waboniswa ithempeli likaNkulunkulu ezulwini, wabona lapho “izibane eziyisikhombisa ezazibhebha phambi kwesihlalo sobukhosi.” (Isambulo 4:5). Wabona ingilosi “ithwele umganu wegolide wokutshisela impepha, yanikwa impepha enengi ukuba iyinikele kanye lemikhuleko yabo bonke abangcwele phezu kwelathi legolide eliphambi kwesihlalo sobukhosi.” (Isambulo 8:3). Lapha umprofethi wanikwa ithuba lokukhangela indlu yokuqala yethempeli elisezulwini, njalo wabona kilo “izibane eziyikhombisa zomlilo” njalo “lelathi legolide” elalimelwe yizibane zegolide njalo lelathi lokutshisa impepha ethempelini lasemhlabeni. Futhi, “ithempeli likaNkulunkulu lavulwa” (Isambulo 11:19), njalo wakhangela phakathi kweveyili, wabona indawo engcwele ngcwele. Lapha wabona “umtshokotsho wesivumelwano,” owawumelwe libhokisi elalakhiwe nguMose elalilemthetho kaNkulunkulu phakathi. {GC 414.3}IEP 414.3

Ngale indlela labo ababefunda ngendaba leyi bathola ubufakazi obungaphikisekiyo bokuthi kwakulethempeli ezulwini. UMose wakha ithempeli ngemva komfanekiso ayewubonisiwe. UPhawuli ufundisa ukuthi umfanekiso lowu wawumele ithempeli leqiniso elitholakala ezulwini. Njalo uJohane laye uyafakaza ukuthi wabona ithempeli ezulwini. {GC 415.1}IEP 415.1

Phakathi kwethempeli lasezulwini, eliyindawo kaNkulunkulu yokuhlala, isihlalo sakhe sakhiwe phezu kokulunga njalo lokwahlulela. Endaweni engcwele ngcwele kulomthetho wakhe ongcwele, oyiwo umgomo wokulunga osetshenziswa ukuhlola wonke umuntu. Umtshokotsho oyiwo ovalele umthetho lowu uvalwe ngesihlalo somusa, phambi kwalapho uKrestu asincengela ngegazi lakhe. Ngale indlela kuvezwe ukuhlangana komusa njalo lokulunga ecebeni lokuhlengwa kwabantu. Ukuhlangana lokhu kwakungasungulwa kuphela yikuhlakanipha kukaNkulunkulu njalo kwakungafezwa kuphela ngamandla kaNkulunkulu, lokhu kuyikubambana okumangalisa izulu lonke. Amakherubi ayesethempelini lasemhlabeni, ayekhangele ngokuzotha esihlalweni somusa, amele indlela

ingilosi zezulu ezikhangele ngayo njalo ezicabanga ngayo ngecebo lokusindiswa komuntu. Lokhu kuyimfihlo yomusa ingilosi ezihlala zifuna ukukhangela kuyo, ukuthi uNkulunkulu engaba elungile ngesikhathi esifanayo ekhangela isoni esivuma izono zaso njengomuntu olungileyo phambi kwezulu njalo avuselele ubudlelwano bakhe lezoni, lokuthi uKrestu wayengazehlisa kangaka ukuthi aphakamise ixuku elingela kubalwa ekufeni okunaphakade, njalo abagqokise ngezembatho ezingela sici ezokulunga kwakhe ukuba bahlanganyele lengilosi ezingazenge zone lokuthi bahlale inaphakade phambi kaNkulukulu. {GC 415.2}IEP 415.2

Umsebenzi kaKrestu njengomeli wabantu uvezwe kuhle encwadini kaZekariya “olegama lakhe okuthiwa nguHlumela.” Umprofethi uthi: “Nguye ozakwakha ithempeli leNkosi, abe lobukhosi, uzahlala esihlalweni sobukhosi, abuse. Kuzakuba khona umpristi ngakwesokunene sakhe, bazakuzwana bobabili.” (Zekariya 6:12, 13). {GC 415.3}IEP 415.3

“Uzakwakha ithempeli leNkosi.” Ngenxa yomnikelo wakhe njalo lomsebenzi wakhe wokusincengela uKrestu uyinsika njalo lomakhi webandla likaNkulunkulu. Umpostoli uPhawuli umchaza “njengelitshe lengonsi, okuhlanganiselwe kuye isakhiwo sonke, sikhule sibe lithempeli elingcwele eNkosini. Lani futhi lakhelwa ndawonye kuye ukuze libe yindawo yokuhlala uNkulunkulu ahlala kuyo ngoMoya wakhe.” (Efesu 2:20-22). {GC 416.1}IEP 416.1

“Uzakuthwala ubukhosi.” Ubukhosi bonke bokuhlenga inzalo eyawayo bungobuka Krestu. Phakathi kwesikhathi esingela mkhawulo, ingoma yabahlengiweyo izakuba yile ethi: “Kuye osithandayo lowasikhulula ezonweni zethu ngegazi lakhe...kakube kuye ubukhosi lamandla kuze kube ninini. Amen.” (Isambulo 1:5,6). {GC 416.2}IEP 416.2

“Uzakuhlala njalo abuse esihlalweni sakhe, njalo uzakuba ngumpristi esihlalweni sakhe.” Hatshi manje “esihlalweni sobukhosi bakhe;” umbuso wobukhosi awukabi khona manje. Kuphela nxa umsebenzi wakhe wokuncengela usuphelile uNkulunkulu “uzamnika isihlalo sikayise uDavida,” umbuso ongasoke “ubelomkhawulo.” (Luka 1:32,33). Njengompristi, uKrestu manje uhleli loBaba esihlalweni sakhe. (Isambulo 3:21). Esihlalweni sobukhosi loSimakade, kukhona lowo “owathwala insizi zethu, njalo wathwala inhlupho zethu,” yena “owalingwa njengathi, kodwa ongelasono,” ukwenzela ukuthi “enelise ukuqinisa labo abasezilingweni.” “Nxa kukhona owonayo, silomeli phambi kaBaba.” (Isaya 53:4; Amahebheru 4:15; 2:18; 1 Johane 2:1). Ukuncengela kwakhe yilokho okomzimba owagwazwayo njalo wephulwa, njalo okwempilo emsulwa. Izandla ezalinyazwayo. Umgogodla owagwazwayo, lenyawo ezabethelwayo, ziyancengela inzalo eyawayo, usindiso lwabo olwathengwa ngentengo enkulu kangaka. {GC 416.3}IEP 416.3

“Njalo ukubambana ngokuthula kuzakuba phakathi kwabo bobabili.” Uthando lukaBaba, ngokulingana lolweNdodana, lungumthombo wosindiso lwenzalo elahlekileyo.

UJesu wathi kubafundi bakhe ngaphambi kokuhamba kwakhe: “Kangitsho kini ukuthi ngizalicelela mina kuBaba, ngoba uBaba uqobo uyalithanda.” (Johane 16:26,27). UNkulunkulu “wayekuKrestu, ebuyisana lomhlaba.” (2 Korinte 5:19). Njalo lasemsebenzini wakhe ethempelini lasezulwini, “ukubambana kokuthula kuzabaphakathi kwabo bobabili.” “UNkulunkulu walithanda ilizwe kangaka, waze wakhetha ukunikela ngeNdodana yakhe eyodwa, ukuthi ilowo lalowo okholwa kuye angabhubhi kodwa abelempilo enaphakade.” (Johane 3:16). {GC 416.4}IEP 416.4

Umbuzo wokuthi, “Liyini ithempeli? Uphendulwe sobala eBhayibhilini. Ibizo elithi “ithempeli,” ngendlela elisetshenziswe ngayo eBhayibhilini, lichaza ngokwakuqala ithabanekeli elakhiwa nguMose, njengomfanekiso walelo elisezulwini; njalo ngokwesibili, lichaza “ithabanekeli leqiniso” elisezulwini, elalimelwe yithempeli lasemhlabeni. Ekufeni kukaKrestu inkonzo zonke ezaziyisithunzi sokufa kwakhe zaphela. “Ithabanekeli leqiniso” elisezulwini lilithempeli lesivumelwano esitsha. Njalo njengoba amazwi wesiprofethi atholakala kuDanyeli 8:14 egcwalisekile, ithempeli okumele abe ekhuluma ngalo kumele kube lithempeli lesivumelwano esitsha. Ekupheleni kweminyaka engu2300 ngomnyaka ka1844, kwakungasela thempeli lasemhlabeni okweminyaka eminengi. Ngakhoke isiprofethi esithi: “Kuzadlula iminyaka ezinkulungwane ezimbili lamakhulu amathathu, ngemva kwalokho ithempeli lizakuhlanjululwa,” kungela kuthandabuza likhuluma ngethempeli elisezulwini. {GC 417.1}IEP 417.1

Kodwa umbuzo oqakatheke kakhulu lokhe ungakaphendulwa: “Kutshoni ukuhlanjululwa kwethempeli? Ukuthi kwakulenkonzo enjalo ethempelini lase mhlabeni kuvezwe sobala ethestamentini elidala. Kodwa sekungaba khona izinto ezidinga ukuhlanjululwa ezulwini na? KumaHebheru ngu9 ukuhlanjululwa kwethempeli lasemhlabeni lelasezuluni kuvezwe kwacaca: “Impela phose zonke izinto zihlanjululwa ngegazi ngokomthetho, ngaphandle kokuchitheka kwegazi kakukho ukuthethelelwa kwezono. Ngokunjalo kwakudingeka ukuba imifanekiso yezinto zasezulwini ihlanjululwe ngalokho, kodwa izinto zasezulwini uqobo zidinga ukuhlanjululwa ngeminikelo emihle kulale” (Amahebheru 9:22,23), ngitsho legazi likaKrestu elihle. {GC 417.2}IEP 417.2

Ukuhlanjululwa, enkonzweni eyayiyisithunzi lasenkonzweni yeqiniso, kumele kwenziwe ngegazi: enkonzweni yakuqala ngegazi lenyamazana, enkonzweni yeqiniso, ngegazi likaKrestu. UPhawuli uyachaza isizatho sokuthi kungani ukuhlambulula lokhu kumele kwenziwe ngegazi, ngokuthi nxa kungachithekanga igazi ngeke kube lokuthethelelwa kwezono. Ukuthethelelwa loba ukususwa kwezono kungumsebenzi okumele wenzakale. Kodwa kwakuzaba lesono njani esibambene lethempeli, emhlabeni lasezulwini na? Lokhu kungazwisiseka ngokubuyela enkonzweni eyayiyisithunzi endulo, ngoba abapristi ababesebenza emhlabeni, babesenza “lokho okwakuyisithunzi salokho okusezulwini.” (Amahebheru 8:5). {GC 417.3}IEP 417.3

Ukusebenza okwakusenziwa ethempelini lasemhlabeni kwakukabili; abapristi babesebenza nsuku zonke endaweni engcwele, kuthi kanye ngomnyaka umpristi omkhulu wayesenza umsebenzi oqakathekileyo wokubuyisana endaweni engcwele ngcwele, lapho ayehlambulula ithempeli. Nsuku zonke isoni esasivuma izono zaso sasiletha umnikelo waso emnyango wethabanekeli, njalo abeke izandla zakhe phezu kwekhanda lomnikelo wakhe, avume izono zakhe, ngale indlela lokhu kwakumele isenzo sokususa izono zakhe zisiya emnikelweni wakhe owawungelacala. Inyamazana leyi ngemva kwalokho yayibulawa. “Nxa kungekho ukuchitheka kwegazi,” umpostoli uthi ngeke kube lokuthethelelwa kwezono. “Ngoba ukuphila komzimba kusegazini.” (Levi 17:11). Umthetho kaNkulunkulu owawephuliwe wawudinga impilo yalowo owayewephulile. Igazi elalimele impilo yesoni eyaseyilahliwe, icala lakhe elaselibekwe emnikelweni wakhe, lalithwalwa ngumpristi engene lalo endaweni engcwele afike alichele phambi kweveyili, ngamuva kwalo okwakulomtshokotsho owawulomthetho owawephulwe yisoni lesi. Ngenxa yenkonzo leyi isono, ngokusetshenziswa kwegazi sasisuswa emuntwini sibekwe ethempelini. Kwezinye izikhathi igazi lalingahanjiswa endaweni engcwele, kodwa inyama yakhona yayidliwa ngabapristi, njengoba uMose wayetshele abantwana bakaAroni wathi: “UNkulunkulu ukubeke phezu kwenu ukuthi lithwale ububi bebandla.” (Levi 10:17). Inkonzo lezi zombili ngokufana zazimele umfanekiso wokususwa kwezono zalabo ababezivuma zisiya ethempelini. {GC 418.1}IEP 418.1

Wawunjalo umsebenzi owawusenzakala nsuku zonke, umnyaka uze uyephela. Izono zako Israyeli zazithwalelwa ethempelini, njalo umsebenzi oqakathekileyo wawudingeka ukuthi zisuswe. UNkulunkulu wayebalayile ukuthi kwakumele kube lokuhlanjululwa okwenziwayo kuzo zonke izindlu zombili. “Ngalokho uzakwenzela indawo engcwele indlela yokubuyisana, ngenxa yokungcola kwabantu bakoIsrayeli, langenxa yeziphambeko zabo, lezono zabo zonke. Futhi uzakulenzela ithabanekeli lokuhlangana, elihlala labo phakathi kokungcola kwabo.” Kwakumele njalo kuhlanjwe ilathi “ekungcoleni kwabantu bakoIsrayeli.” (Levi 16:16, 19). {GC 418.2}IEP 418.2

Kanye ngomnyaka ngosuku olukhulu Lokubuyisana, umpristi wayengena endaweni engcwele ngcwele ukuba ahlanze ithempeli. Umsebenzi owawusenziwa ngosuku lolu wawugqiba inkonzo zonke zomnyaka. Ngosuku Lokubuyisana amazinyane embuzi amabili ayelethwa emnyango wethabanekeli, kwenziwe inkatho phakathi kwawo, “enye inkatho ibe ngeyeNkosi eyinye ibe ngeka Azazeli.” (Levi 16:8). Imbuzi okwakuwela kiyo inkatho yeNkosi yayibulawa njengomnikelo wezono zabantu bonke. Njalo umpristi wayethatha igazi layo angene endaweni engcwele ngcwele alichele phezu kwesihlalo somusa laphambi kwesihlalo somusa. Igazi leli lalichelwa futhi phezu kwelathi lempepha elaliphambi kweveyili endaweni engcwele. {GC 419.1}IEP 419.1

“UAroni abeke izandla zakhe enhlokweni yembuzi ephilayo, avume bonke ububi babantu bakoIsrayeli, leziphambeko zabo, lezono zabo zonke, azibeke enhlokweni

yembuzi, ayithumele ngomuntu olungiselwe lokho, iye enkangala. Imbuzi izakuthwala bonke ububi babo, iye endaweni elugwadule.” (Levi 16:21,22). Imbuzi leyi eka Azazeli yayingaphenduki futhi ekamu lako Israyeli, njalo indoda leyi eyayiyithwalela enkangala kwakumele igeze umzimba lempahla zakhe ngamanzi engakaphenduki ekamu. {GC 419.2}IEP 419.2

Inkonzo yonke leyi yayihlelelwe ukuthi ibonise abantu bakoIsrayeli ubungcwele bukaNkulunkulu njalo lendlela azonda ngayo isono, njalo lokubabonisa ukuthi babengeke bahlanganyele lesono besuke bengangcoliswanga. Wonke umuntu kwakumele azidele abubule ngaphandle evuma izono nxa umsebenzi wokubuyisana wawuqhubeka ethempelini. Yonke imisebenzi yayisima, njalo ibandla lonke lakoIsrayeli kwakumele lichithe usuku lonke lizehlisa ngokucolekileyo phambi kaNkulunkulu, ngemikhuleko, langokuzila ukudla, njalo lokuhlolisisa inhliziyo zabo ngokujulileyo. {GC 419.3}IEP 419.3

Amaqiniso amqoka mayelana lokubuyisana ayefundiswa yinkonzo leyi. Umnikelo wawusamukelwa endaweni yesoni, kodwa isono sakhe sasingasuswa ngegazi lomnikelo wakhe. Indlela yayenziwe eyokuthi isono sakhe sithwalelwe ethempelini. Ngokunikela igazi isoni sasivuma amandla womthetho, njalo wayevuma icala lakhe, njalo wayebonisa isifiso sokuthethelelwa ngokukholwa kuMsindisi owayezakuza, kodwa wayengakakhululwa ngokupheleleyo esigwebeni esilethwa ngumthetho. Ngosuku Lokubuyisana umpristi omkhulu, ngemva kokwenza umnikelo webandla lonke, wayehamba endaweni engcwele ngcwele, ethwele igazi lomnikelo lowu, alichele phezu kwesihlalo somusa, phezu kwalapho okwakulomthetho khona, ukwenzela ukuthi asuthise lokho okutshiwo ngumthetho. Ngemva kwalokho emsebenzini wakhe wokuba ngumeli, wayethatha izono emzimbeni wakhe aphume lazo ethempelini. Wayefika abeke izandla zakhe ekhanda lembuzi kaAzazeli, avume phezu kwayo izono zonke lezi, ngakho ngomfanekiso wayezisusa kuye ezisa embuzini leyi. Imbuzi leyi yiyo eyayizithwalela khatshana, njalo kwakusaziwa ukuthi zasezihlukaniswe labantu kokuphela. {GC 420.1}IEP 420.1

Yayisenziwa ngale indlela inkonzo “eyayingumfanekiso wezinto ezenzakala ezulwini.” Njalo lokho okwakusenzakala njengesithunzi ethempelini lasemhlabeni kwenzakala ngokweqiniso emsebenzini owenzakala ethempelini elisezulwini. Ngemva kokwenyuka kwakhe uMsindisi wethu waqala umsebenzi wakhe njengompristi wethu omkhulu. uPhawuli uthi: “UKrestu kangenanga endaweni engcwele eyenziwe ngezandla, okungumfanekiso wezinto eziliqiniso, kodwa ezulwini ngokwalo, ukuba ame phambi kaNkulunkulu emele thina.” (Amahebheru 9:24). {GC 420.2}IEP 420.2

Ukusebenza kompristi phakathi komyaka wonke endaweni engcwele ethempelini, “ngamuva kweveyili” elalingumnyango njalo elalisehlukanisa indawo engcwele

langaphandle lapho okwakulelathi lomnikelo khona, limele umsebenzi owawusenziwa nguKrestu ngemva kokwenyuka kwakhe esuka emhlabeni. Kwakungumsebenzi wompristi emsebenzini wakhe wansuku zonke ukuletha phambi kaNkulunkulu igazi lomnikelo wesono, njalo lempepha eyayiphakama lemithandazo yabantu bakoIsrayeli. UKrestu laye wancenga ngokunjalo ngegazi lakhe phambi kaBaba encengela izoni, njalo waletha phambi kwakhe, ngephunga elimnandi lokulunga kwakhe, imithandazo yonke yalabo abakholwa ngenhliziyo zabo zonke. Wawunjalo umsebenzi owawusenziwa endaweni engcwele yethempeli lasezulwini. {GC 420.3}IEP 420.3

Yikho lapha ukukholwa kwabafundi bakhe okwamlandela khona nxa wayesenyuka phambi kwamehlo wabo. Lapha yikho amathemba wabo ayegxile khona, “Lelothemba silalo njengesikhonkwane esiqinileyo somphefumulo, ligxilile, lingena endaweni engcwele ngemva kweveyili, lapho uJesu angena khona engumanduleli, esiyakuba ngumpristi omkhulu ngokungapheliyo...” “Wangena kwaba kanye kuphela endaweni engcwele engaphathanga igazi lembuzi lelamathole, kodwa ephethe igazi lakhe, ngalokho wazuza ukukhululwa okungapheliyo.” (Amaheberu 6:19,20; 9:12). {GC 421.1}IEP 421.1

Okweminyaka engamakhulu alitshumi lesitshiyagalo mbili umsebenzi lowu waqhubeka endaweni engcwele usenziwa nguKrestu ethempelini lasezulwini. Igazi likaKrestu lalincengela izoni ezazivuma izono zazo, njalo lathola intethelelo njalo lokwamukelwa ngubaba, kodwa loba kunjalo izono zabo zazilokhe ziphakathi kwamabhuku wasezulwini. Njengasenkonzweni eyayingumfanekiso lesithunzi saleyo eyeqiniso, kwakulomsebenzi wokubuyisana ekupheleni komnyaka, ngokunjalo umsebenzi kaKrestu wokuhlenga abantu ungakapheleliswa, kulomsebenzi wokubuyisana ukwenzela ukuthi izono zisuswe ethempelini. Leyi yiyo inkonzo eyaqala nxa insuku ezingu2300 zaziphela ngomnyaka ka1844. Ngalesi isikhathi ngendlela okwakuvezwe ngayo nguDanyeli umprofethi, uMpristi wethu oMkhulu, wangena endaweni engcwele ngcwele, ukuba ayenze ingxenye yokucina yomsebenzi wakhe, ukuba ahlambulule ithempeli. {GC 421.2}IEP 421.2

Njengasendulo izono zabantu zazibekwa ngokukholwa phezu komnikelo wesono njalo ngegazi lomnikelo zisuswe, ziye ethabanekelini lasemhlabeni, kunjalo ngasesivumelwaneni esitsha, izono zabakholwa ngokweqiniso ngokukholwa ziyabekwa phezu kaKrestu njalo zithwalelwe ethempelini lasezulwini. Njalo njengoba ukuhlanjululwa kwethempeli endulo kwakusenziwa ngokususwa kwezono ezazilingcolisile, ngokunjalo ukuhlanjululwa kweqiniso kwethempeli lasezulwini kuzakwenzakala ngokukhitshwa, kumbe ukucitshwa, kwezono zonke ezibhalwe lapho. Kodwa lokhu kungakayenzakali, kumele kube lokucubungulwa kwamabhuku, ukwenzela ukuthi kwazakale ukuthi ngobani ngenxa yokuvuma izono lokukholwa kuKrestu, abafanele ukuthola isipho somnikelo wakhe. Ngokunjalo ukuhlanjululwa kwethempeli kugoqela umsebenzi wokuphenya, lomsebenzi wokwahlulela. Umsebenzi lowu kumele wenzakale ngaphambi kokuza

kukaKrestu ezohlenga abantu bakhe, ngoba nxa esiza, umvuzo wakhe ulawo, owokunika wonke umuntu ngemisebenzi yakhe. (Isambulo 22:12). {GC 421.3}IEP 421.3

Ngale indlela labo abalandela ukukhanya kwamazwi wesiprofethi babona ukuthi, kulokuthi abuye emhlabeni ekupheleni kwamalanga ayi2300 ngomnyaka ka1844, uKrestu wangena endaweni engcwele ngcwele ethempelini lasezulwini, ukuba ayenze umsebenzi wokucina wokubuyisana elungiselela ukuza kwakhe. {GC 422.1}IEP 422.1

Kwabonakala njalo ukuthi loba nje umnikelo wesono wawukhomba kuKrestu njengomnikelo, njalo umpristi omkhulu wayemele uKrestu njengomeli, imbuzi yokulahlwa yayimele uSathane, umsunguli wesono, lapho izono zalabo abavumayo ngokukholwa ezizabekwa khona ekucineni. Nxa umpristi omkhulu, ngokusebenzisa igazi lomnikelo wayesusa izono ethabanekelini, wayefika azibeke embuzini yokulahlwa. Nxa uKrestu ngenxa yamandla wegazi lakhe, esesuse izono zabantu bakhe ethempelini lasezulwini emaphethelweni womsebenzi wakhe, uzazibeka zonke phezu kaSathane, onguye ngemva kokwahlulela, ofanele athole isijeziso sokucina. Imbuzi yokulahlwa yayithunyelwa khatshana enkangala, lapho eyayingasoke iphinde ibuye ekamu lako Israyeli. Ngokunjalo uSathane uzasuswa emehlweni kaNkulunkulu lawabantu bakhe kokuphela, njalo uzasuswa emhlabeni ebhujiswe ndawonye lesono njalo lezoni zonke. {GC 422.2}IEP 422.2

Isahluko 24—Endaweni Engcwele Ngcwele

Udaba lwethempeli yilo olwaba yikukhanya okwaveza imfihlakalo yokudangala okwehlela abalandeli bakaKrestu ngomnyaka ka1844. Udaba lolu lwavula amanye amaqiniso ababengakaze bahlangane lawo, amaqiniso lawa ayebambene njalo evumelana. Ayebonisa ukuthi isandla sikaNkulunkulu sasithungamele iqula labantu laba ababetshumayele ngokuza kukaKrestu njalo ababonisa umsebenzi okwakumele bawenze manje njengoba kwakuveziwe umsebenzi wabantu bakhe. Njengabafundi bakaKrestu ngemva kobusuku bobuhlungu lokudangala, “abathokoza nxa babebona iNkosi,” kwaba njalo lakulabo ababekhangele ngokukholwa belindele ukuza kwakhe kwesibili. Babekhangelele ukuthi abuye ngobukhosi bakhe ukuba azonika inceku zakhe umzuzo. Ngemva kokufiphala kwamathemba wabo, basebelahlekelwe ngumfanekiso kaJesu, ndawonye loMaria ethuneni bakhala besithi: “Bathethe iNkosi yami, njalo angazi ukuthi bambeke ngaphi.” Khathesi endaweni engcwele ngcwele baqala ukumbona futhi, uMpristi wabo oMkhulu olozwelo, owayezakuza masinyane njengenkosi lomkhululi wabo. Ukukhanya kwasethempelini kwakhanyisa izehlakalo zendulo, lezesikhathi ababephila kuso njalo lalokho okwakungaphambili. Babesazi ukuthi uNkulunkulu wayebathungamele ngesandla sakhe esingehlulekiyo. Loba njengabafundi bakuqala, labo ngokwabo babehlulekile ukuzwisisa udaba ababeluthwele, loba kwakunjalo udaba lolu lwaluqondile njalo luqinisekile. Ngokuluhambisa udaba lolu babephelelise injongo kaNkulunkulu, njalo umsebenzi wabo wawungazange ube yize phambi kweNkosi. Sebevusiwe njalo lethemba labo selivuselelwe, bathokoza ngentokozo engachazekiyo. {GC 423.1}IEP 423.1

Amazwi wesiprophethi atholakala kuDanyeli 8:14 athi, “Kuzakwedlula insuku eziyinkulungwane ezimbili lamakhulu amathathu, ngemva kwalokho ithempeli lizakuhlanjululwa,” lodaba lwengilosi yakuqala oluthi, “Mesabeni uNkulunkulu, limdumise, ngoba isikhathi sokuthonisisa kwakhe sesifikile,” ayekhomba emsebenzini kaKrestu endaweni engcwele ngcwele, ekwahluleleni okwenziwa ngemva kokuphenya, njalo ayengakhulumi ngokuza kukaKrestu ezolanda abantu bakhe njalo lokubhujiswa kwababi. Iphutha labo lalingabanga khona ekuzwisiseni isikhathi, kodwa ekuzwisiseni isehlakalo esasizakwenzakala ekupheleni kwamalanga ayi2300. Ngenxa yephutha leli babedlule phakathi kokudangala okukhulu, kodwa loba kwakunjalo konke lokhu kwakuveziwe emazwini esiprofethi, njalo konke ababelobufakazi beBhayibhili ukuthi kwakuzakwenzakala kwasekwenzakele. Ngesikhathi lapho ababekhala ngoba amathemba wabo ayesehlulekile, isehlakalo sasesenzakele esasichazwe ludaba lwabo, okwakumele sigwaliseke ngaphambi kokuthi iNkosi ibuye izonika inceku zayo umvuzo. {GC 424.1}IEP 424.1

UKrestu wayebuyile, hatshi emhlabeni, ngendlela ababekhangelele ngayo, kodwa ngendlela okwakuchazwe ngayo enkonzweni eyayiyisithunzi endulo,wayengene endaweni

engcwele ngcwele yethempeli likaNkulunkulu ezulwini. Uvezwe ngumprofethi uDanyeli ngokuthi wayesiza phambi koMdala weziNsuku: “Ngabona emibonweni ebusuku kufika lamayezi aphezulu ofanana lendodana yomuntu, wafika koyisimakade, wasondezwa phambi kwakhe.” (Danyeli 7:13). {GC 424.2}IEP 424.2

Ukuza lokhu kuveziwe futhi ngumprofethi uMalakhi: “INkosi eliyidingayo izafika masinyane ethempelini layo, isithunywa sesivumelwano elithokoza ngaso siyeza, bheka uyeza kutsho iNkosi yaMabandla.” (Malaki 3:1). Ukuza kweNkosi ethempelini layo kweza masinyane, kungakhangelelwanga ngabantu bakhe. Babengamkhangelelanga lapho. Babekhangelele ukuthi abuye emhlabeni, “ukuphindisela kwabangamaziyo uNkulunkulu lakwabangalaleli ivangeli leNkosi yethu uJesu.” (2 Thesalonika 1:8). {GC 424.3}IEP 424.3

Kodwa abantu babengalungelanga ukuhlangana leNkosi yabo. Kwakulokhe kuselomsebenzi wokulungiselela okwakumele wenzelwe bona. Ukukhanya kwakuzalethwa, okwakuzathungamela ingqondo zabo ethempelini likaNkulunkulu ezulwini, njalo kwakumele ngokukholwa balandele uMpristi wabo oMkhulu emsebenzini wakhe, ngemva kwalokho babezavezelwa umlandu wabo omutsha. Olunye udaba lokuxwayisa njalo lokulaya lwaluzanikwa ibandla. {GC 424.4}IEP 424.4

Umprofethi uthi: “Kodwa ngubani ongalumela usuku lokufika kwakhe, longema ekubonakaleni kwakhe na? Ngoba unjengomlilo wompheki wensimbi, lanjengesepa yomgezisi. Uzahlala esihlalweni sakhe ancibilikise ahlambulule isiliva, ahlambulule amadodana kaLevi, awancibilikise njengegolide lanjengesiliva, aze anikele iminikelo efaneleyo eNkosini.” (Malaki 3:2,3). Labo abazabe bephila emhlabeni lapho umsebenzi kaKrestu wokuncengela ozaphela khona ethempelini lasezulwini kuzamele bame phambi kaNkulunkulu ongcwele bengela muntu obancengelayo. Ingubo zabo kumele zibemsulwa, izimo zabo kumele zibezihlanjululiwe ezonweni zonke ngegazi lakhe. Ngokuxhaswa ngumusa kaNkulunkulu langemizabo yabo yokuzimisela kumele babe ngabanqobi empini yokulwisana lesono. Nxa ukwahlulela okugxile emsebenzini wokuphenya kulokhe kuqhubeka ezulwini, nxa izono zabakholwa ngokweqiniso zisesulwa ethempelini, kumele kube lomsebenzi oqakathekileyo wokuhlanjululwa, owokulahla isono phakathi kwabantu bakaNkulunkulu emhlabeni. Umsebenzi lowu uvezwe sobala endabeni ezitholakala kuSambulo 14. {GC 425.1}IEP 425.1

Nxa umsebenzi lowu usuphelile, abalandeli bakaKrestu bazabe sebelungele ukuza kwakhe. “Kung’khona iminikelo yakoJuda leyaseJerusalema izakuyithokozisa iNkosi njengasensukwini zasendulo laseminyakeni yakuqala.” (Malaki 3:4). Ngaleso isikhathi ibandla lelo iNkosi ekubuyeni kwayo azalamukela kuye lizaba “libandla elilenkazimulo, elingelacwatshana, lomxhele loba okunye nje.” (Efesu 5:27). Ngemva kwalokho

lizabonakala njengowesifazane “omuhle njengenyanga, okhanya njengelanga, oqathanisa inkevane njengempi ephethe izimpawu.” (Ingoma yezingoma 6:10). {GC 425.2}IEP 425.2

Ngaphandle kokuza kweNkosi ethempelini layo, uMalaki uyachaza njalo ngokuza kwakhe kwesibili, lapho ayabe esesiza ukuzonika umvuzo wokwahlulela kwakhe, esebenzisa amazwi lawa: “Besengifika kini ukulithonisisa, ngizakuba ngufakazi okhutheleyo mayelana lezangoma, lezifebe, lokufungela amanga, lokuncindezela abaqatshiweyo ngamaholo abo, lokuncindezela abafelwakazi, lezintandane, lalabo abasunduzela eceleni abezizweni, bengangesabi mina.” (Malachi 3:5). UJuda laye uchaza isehlakalo esifananayo nxa esithi, “Khangelani iNkosi iyeza kanye labangcwele bayo abayizigidi, ukuthonisisa bonke, ibalahle bonke abeyisa uNkulunkulu ngenxa yezenzo zonke zokungamhloniphi abazenzayo, langawo wonke amazwi anzima izoni ezeyisa uNkulunkulu eziwakhuluma ngaye. (Juda 14,15). Ukuza lokhu njalo lokuza kweNkosi ethempelini layo, yizehlakalo ezehlukeneyo. {GC 425.3}IEP 425.3

Ukuza kukaKrestu njengoMpristi wethu oMkhulu endaweni engcwele ngcwele, ukuzohlambulula ithempeli, okuvezwe kuDanyeli 8:14; lokuza kweNdodana yomuntu phambi koMdala weziNsuku, okuvezwe kuDanyeli 7:13; njalo lokuza kweNkosi ethempelini layo, okuvezwe nguMalaki, ngamazwi achaza isehlakalo esifanayo, njalo isihlakalo lesi sivezwe ngomfanekiso womyeni owachazwa nguKrestu endatshaneni yentombi ezilitshumi, kuMathewu 25. {GC 426.1}IEP 426.1

Ngesikhathi sehlobo njalo lesekwindla ngomyaka ka1844 amazwi athi, “Khangelani umyeni uyeza,” atshunyayelwa. Amaqembu amabili ayemelwe zintombi ezihlakaniphileyo njalo leziyiziwula abonakala sobala ngalesi isikhathi, iqembu elilodwa lalimelele ukuza kweNkosi ngentokozo, njalo laliyenze yonke imizamo yokulungiselela ukumhlangabeza, elinye iqembu, ngenxa yokwesaba njalo lokuthathela izinto phezulu, lalisuthiseke ngamazwi weqiniso kuphela, kodwa lalingalawo umusa kaNkulunkulu. Endatshaneni, nxa umyeni wayesebuyile,” labo ababemlungele bangena laye emthimbeni.” Ukuza komyeni okuvezwe lapha, kwenzakala ngaphambi kokufika komtshado. Umtshado umele ukwamukela kukaKrestu umbuso wakhe. UMuzi oNgcwele, iJerusalema eLitsha, eliyilo idolobho elikhulu elimele umbuso wakhe, libizwa “njengomlobokazi, umfazi weWundlu.” Ingilosi yathi kuJohane: “Woza lapha ngikutshengise umlobokazi, umkaWundlu. Sahamba lami ngiseMoyeni, saya entabeni ende, sangitshengisa umuzi ongcwele waseJerusalema usehlela phansi uvela ezulwini kuNkulunkulu. (Isambulo 21:9,10). Kusobala lapha ukuthi umlobokazi umele iDolobho eliNgcwele, njalo intombi lezi eziphuma zisiyahlangabeza umyeni zimele ibandla. Encwadini kaSambulo abantu bakaNkulunkulu bachazwe njengezethekeli edilini lomthimba. (Isambulo 19:9). Nxa beyizethekeli ngeke bachazwe futhi njengomlobokazi. UKrestu njengoba kuvezwe ngumprofethi uDanyeli, uzakwamukela kuMdala weziNsuku ezulwini, “amandla, lobukhosi njalo lombuso;” uzakwamukela iJerusalema eLitsha, eliyisigodlo sombuso wakhe, “elilungiswe

njengomlobokazi ocecele umkakhe.” (Danyeli 7:14, Isambulo 21:2). Nxa eseyamukele umbuso, uzakuza ngobukhosi, njengeNkosi yamakhosi, ezohlenga abantu bakhe, “abazahlala phansi loAbrahama, loIsaka njalo loJacobe,” etafuleni lakhe embusweni wakhe ukuba babelengxenye edilini lomthimba weWundlu. (Mathewu 8:11; Luka 22:30). {GC 426.2}IEP 426.2

Ukutshunyayelwa kwamazwi athi, “Khangelani, umyeni uyeza,” ehlobo ngomnyaka ka1844 kwabangela ukuthi inkulungwane zabantu zikhangelele ukuza kweNkosi masinyane. Ngesikhathi esasibekiwe uMyeni weza, hatshi emhlabeni, njengoba abantu babekhangelele, kodwa phambi koMdala weziNsuku ezulwini, emthimbeni, ekusungulweni kombuso wakhe. “Labo ababemlungele bangena ndawonye laye emthimbeni, umyango wavalwa.” Babengasoke babekhona ngokwenyama emthimbeni, ngoba umthimba lowu wenzakala ezulwini, bona besemhlabeni. Abalandeli bakaKrestu “kumele balindele iNkosi yabo, lapho izaphenduka isivela emthimbeni.” (Luka 12:36). Kodwa kumele bazwisise umsebenzi wakhe, njalo bamlandele ngokukholwa nxa engena phambi kaNkulunkulu. Kungale indlela ukuthi bavezwe ngokuthi bayangena emthimbeni. {GC 427.1}IEP 427.1

Kuleyi indatshana kwakuyilabo ababelamafutha ezibaneni zabo abangena emthimbeni. Labo ababelolwazi lweqiniso elitholakala eMbhalweni, babeloMoya njalo lomusa kaNkulunkulu, njalo labo phakathi kobusuku bosizi lwabo, ababelinde ngokubekezela, behlolisisa iBhayibhili befuna ukukhanya okunye, laba yibo ababona iqiniso elimayelana lethempeli elisezulwini, njalo lokutshintsha umsebenzi uMsindisi akwenzayo, njalo ngokukholwa abamlandela emsebenzini wakhe ethempelini eliphezulu. Njalo bonke ngenxa yobufakazi beBhayibhili abamukela amaqiniso afanayo, abalandela uKrestu ngokukholwa nxa wayengena phambi kaNkulunkulu esiyakwenza umsebenzi wakhe wokucina wokuncengela, njalo emaphethelweni omsenbenzi lowu, lapho azamukela khona umbuso wakhe, bonke labo bafananiswe labantu abangena emthimbeni. {GC 427.2}IEP 427.2

Kundatshana engumfanekiso etholakala kuMathewu 22 isibonelo esifananayo somthimba sisetshenzisiwe ngokwakuqala, njalo ukwahlulela okwenziwa ngemva kokuphenya kuvezwe njengokuthi kwenzakala ngaphambi kokufika komthimba. Umthimba ungakayenzakali inkosi iyeza ukuthi izohlola izethekeli, ngenhloso yokufuna ukubona ukuthi bonke bagqoke ingubo yomthimba, okuyingubo ehlambulukileyo emele isimilo esigezwe njalo saba mhlophe egazini leWundlu. (Mathewu 22:11; Isambulo 7:14). Lowo otholakala engekho esimeni esifaneleyo uxotshelwa ngaphandle, kodwa bonke ngemva kokucubungulwa abatholakala begqoke ingubo yomtshado bayamukelwa nguNkulunkulu njalo bayabalelwa kwabafanele ukuba lesabelo embusweni wakhe njalo lendawo yokuhlala esihlalweni sakhe. Umsebenzi lowu wokuphenya izimilo zabantu, owokuhlolisisa ukuthi ngobani abalungele umbuso kaNkulunkulu, yiwo owokwahlulela

ngemva kokuphenya, okuyiwo umsebenzi wokucina ethempelini lase zulwini. {GC 428.1}IEP 428.1

Nxa umsebenzi wokuphenya usuphelile, nxa indaba zalabo kusukela ekudabukeni komhlaba abakade bezibiza njengabalandeli bakaKrestu sezihlolisisiwe njalo zagoqwa, kulapho kuphela, ithuba lokulungiselela elizavalwa khona, njalo lomnyango womusa ozakuvalwa khona. Ngakhoke emugceni owodwa, “Bonke ababemlungele bangena laye emthimbeni; unyango wavalwa,” sithwalwa size siyefika emaphethelweni womsebenzi kaKrestu, sisiyafika esikhathini lapho umsebenzi omkhulu wokusindiswa kwabantu ozabe usuphelile khona. {GC 428.2}IEP 428.2

Enkonzweni yasethempelini lasemhlabeni, esesiyibonile, sesinanzelele ukuthi ingumfanekiso wenkonzo yasezulwini, nxa umpristi omkhulu wayengena endaweni engcwele ngcwele ngosuku lokubuyisana, umsebenzi owawusenziwa endaweni engcwele wawusima. UNkulunkulu wabatshela wathi: “Kakungabi khona umuntu ethabanekeleni lokuhlangana, kusukela ekungeneni kwakhe endaweni engcwele ngcwele ukwenza indlela yokubuyisana aze aphume.” (Levi 16:17). Ngokunjalo nxa uKrestu wayengena endaweni engcwele ngcwele ukwenza umsebenzi wakhe wokucina wokubuyisana, waphela umsebenzi wakhe endlini yakuqala. Kodwa nxa umsebenzi ayewenza endlini yakuqala wawusuphelile, umsebenzi wendlu yesibili wawuqala. Nxa enkonzweni yasendulo umpristi wayesuka endaweni engcwele ngosuku lokubuyisana, wayehamba phambi kaNkulunkulu ukuyaletha igazi lomnikelo wesono emele abantwana bakoIsrayeli ababevume izono zabo ngokweqiniso. UKrestu yena wayeseqede ingxenye eyodwa yomsebenzi wakhe njengalowo osincengelayo, esesiyaqala eyinye ingxenye yomsebenzi wakhe, njalo waqhubeka encenga ngegazi lakhe phambi kaBaba encengela izoni. {GC 428.3}IEP 428.3

Udaba lolu aluzange luzwisiswe yilabo ababelindele ukuza kweNkosi ngomnyaka ka1844. Ngemva kokudlula kwesikhathi lapho uMsindisi ayekhangelelwe ukuthi abuye khona, babelokhe bekholwa ukuthi ukuza kwakhe kwakuseduze, babambelela ekuthini babefike ebunzimeni obukhulu, njalo lokuthi umsebenzi kaKrestu njengomeli wabantu phambi kaNkulunkulu wasewumile. Kwabonakala kibo sengathi kwakuyimfundiso yeBhayibhili ukuthi umusa wawuzavalwa kusasele isikhatshana ukuthi uKrestu abuye emayezini wezulu. Lokhu kwabonakala kusobala nxa babesebenzisa amavesi lawa achaza ukuthi abantu bazafuna, baqoqode, njalo bakhale phambi komnyango womusa njalo ungavulwa. Njalo kwakungumbuzo kibo ukuthi kambe isikhathi lesi ababecabanga ukuthi wayezakuza ngaso sasingasiso yini isikhathi esiqala isehlakalo lesi esasizakuza ngaphambi kokuza kwakhe. Ngemva kokunika isimemezelo sokwahlulela okwasekusondele, bacabanga ukuthi umsebenzi wabo emhlabeni wasewuphelile, njalo balahlekelwa ngumlandu wemphefumulo yabantu, ngesikhathi esifananayo ukukloloda lokuhleka kwabangakholwayo kwabonakala kibo njengobufakazi bokuthi uMoya kaNkulunkulu

wasewususiwe kulabo ababephike umusa wakhe. Konke lokhu kwabaqinisa ekukholweni ukuthi umusa wasewuvaliwe, kumbe ngendlela ababekubeke ngayo, “umnyango womusa wasewuvaliwe.” {GC 429.1}IEP 429.1

Kodwa ukukhanya okucacileyo kwabuya ngemva kokucubungula umbuzo wethempeli. Bananzelela manje ukuthi babeqondile ngokukholwa ukuthi insuku eziyi2300 zaziphele ngomnyaka ka1844 njalo zazikhomba isehlakalo esibalulekileyo. Kodwa lobanje kwakuliqiniso ukuthi umnyango wethemba njalo lomusa abantu ababefumene ngawo uNkulunkulu okweminyaka eyinkulungwane lamakhulu ayisitshiya galo mbili wasewuvaliwe, omunye umnyango wasewuvuliwe, njalo ukuthethelelwa kwezono kwasekuvulelwe abantu ngenxa yokuncenga kukaKrestu endaweni engcwele ngcwele. Eyinye ingxenye yomsebenzi wakhe yaseyivaliwe, ukwenzela ukuthi ivulele indawo eyinye. Kwakulokhe kulomnyango ovuliweyo owokungena ethempelini lasezulwini, lapho uKrestu ayesebenzela izoni khona. {GC 429.2}IEP 429.2

Manje benelisa ukuzwisisa amazwi kaKrestu encwadini kaSambulo, ayeqondiswe ebandleni elaliphila esikhathini lesi: “Nanku akutshoyo ongcwele loqotho, olekhiye kaDavida, ovula kungavali muntu, lovala kungavuli muntu, ngiyayazi imisebenzi yakho khangela ngimisa phambi kwakho umnyango ovuliweyo, ongela kuvalwa muntu.” (Sambulo 3:7,8). {GC 430.1}IEP 430.1

Yilabo abalandela uKrestu ngokukholwa emsebenzini omkhulu wokubuyisana abathola inzuzo yokubancengela kwakhe, kuthi labo abaphika ukukhanya okuveza umsebenzi lowu abatholi inzuzo leyi okumele bayithole. AmaJuda aphika ukukhanya okwanikwa ekubuyeni kukaKrestu kwakuqala, njalo abayala ukumkholwa njengoMsindisi womhlaba, abazange benelise ukuthola ukuthethelelwa ngaye. Nxa uJesu ngemva kokwenyuka kwakhe wayengena ngegazi lakhe ethempelini lasezulwini esiyanika abalandeli bakhe izibusiso zokusincengela kwakhe, amaJuda asala esebunyameni njalo baqhubeka ngeminikelo yabo eyayingasela msebenzi. Imisebenzi yezithunzi lemfanekiso yaseyidlulile. Umnyango abantu ababewusebenzisile ngokusemthethweni ukufumana uNkulunkulu wawungasavulwanga. AmaJuda ayekwalile ukumdinga ngendlela eyodwa eyaseyivuliwe ababengamthola kuyo, ngomsebenzi owasewusenzakala ethempelini lasezulwini. Ngakhoke abatholanga ukukhulumisana loNkulunkulu. Kibo umnyango wasewuvaliwe. Babengelalwazi lukaKrestu njengomnikelo weqiniso njalo lomeli phambi kaNkulunkulu, ngakhoke babengeke bathole izibusiso zokusincengela kwakhe. {GC 430.2}IEP 430.2

Isimo samaJuda ayengalakho ukukholwa siveza isimo salabo abangakholwayo phakathi kwalabo abazibiza ngokuthi bangamaKrestu, abangazihluphi ngokwazi ngomsebenzi woMpristi wethu oMkhulu. Enkonzweni eyayisenzeka endulo, nxa umpristi omkhulu wayengena endaweni engcwele ngcwele, uIsrayeli wonke kwakumele abuthane

ngaphandle kwethabanekeli njalo ngokuzehlisa okukhulu phambi kaNkulunkulu, ukwenzela ukuthi bathole intethelelo yezono zabo njalo bangabulawa basuswe ebandleni. Kukangakanani pho ukuqakatheka kwakhona phakathi kosuku lolu lokubuyisana esiphila kilo manje, ukuba sizwisise umsebenzi woMpristi wethu oMkhulu njalo sazi lokho okumele sikwenze. {GC 430.3}IEP 430.3

Abantu ngeke beyekele ukuba lecala nxa bephika isixwayiso uNkulunkulu asithumelayo ngenxa yomusa wakhe. Udaba lwathunyelwa luvela ezulwini lusiya emhlabeni ngezinsuku zikaNoah, njalo usindiso lwabo lwalweyame endleleni abamukela ngayo udaba lolu. Ngenxa yokuba baphika isixwayiso lesi, uMoya kaNkulunkulu wasuswa phakathi kwabo, njalo babhujiswa emanzini kazaMcolo. Ngesikhathi sika Abrahama, umusa wama ukuncenga izakhamizi zase Sodoma, njalo bonke kuphela uLothi lomkakhe lamadodakazi wakhe, babhujiswa ngomlilo owathunyelwa uvela ezulwini. Kwakunjalo ngezinsuku zikaKrestu. Indodana kaNkulunkulu yakhuluma amazwi alandelayo phambi kwamaJuda ayengakholwa ngensuku zakhe: “Khangelani indlu yenu isele ilunxiwa.” (Mathewu 23:38). Nxa wayekhangela ezinsukwini zokucina, amandla afananayo anguNaphakade, aveza ngale indlela labo “abangamukelanga iqiniso, ukuthi basindiswe”: “Ngakhoke uNkulunkulu ubathumele okudukisayo, ukuze bakholwe amanga, ukuba bonke abangakholwanga iqiniso kodwa bethokiziswa yikungalungi balahlwe.” (2 Thesalonika 2:10-12). Nxa bephika imfundiso zelizwi lakhe, uNkulunkulu uyasusa uMoya wakhe njalo uyabatshiya phakathi kwezinto ezibadukisayo abazithandayo. {GC 431.1}IEP 431.1

Kodwa uKrestu lokhe esancengela abantu bonke, njalo ukukhanya kuzanikwa labo abakudingayo. Loba nje lokhu kwakungazwisiswanga yilabo ababelindele ukuza kwakhe ekuqaliseni, kwenziwa kwabasobala ngemva kwesikhatshana nxa iMbhalo eyiyo eyayichaza lokho ababekukholwa yayilokhe ivuleka phambi kwabo. {GC 431.2}IEP 431.2

Ukudlula kwesikhathi ngomnyaka ka1844 kwalandelwa yisikhathi sokuhlukumezeka okukhulu kulabo ababelokhe bebambelele enkolweni yokuza kweNkosi. Induduzo yabo ababelayo eyodwa eyayiqinisa ukholo lwabo, yayeyame ekukhanyeni okwakuthungamela ingqondo zabo ethempelini eliphezulu. Abanye baphika ukholo lwabo olwalweyame ekuzwisiseni ababekusebenzisile ukuchaza amazwi wesiprofethi njalo bakhetha ukuba bakholwe ukuthi amandla kaMoya oyiNgcwele ayethungamele umsebenzi wokulimukisa abantu ayevele kuSathane lasezithunyweni zakhe. Elinye iqembu labambelela eqinisweni lokuthi iNkosi yayibathungamele endleleni yabo, nxa babelindile njalo bekhulekela ukuthi bazi intando kaNkulunkulu, babona ukuthi uMpristi wabo oMkhulu wayengene emsebenzini omunye wokubamela, njalo bathi bemlandela ngokukholwa, bathunganyelwa ukuthi babone futhi umsebenzi wokucina onikwe ibandla. Baqala ukuzwisisa sobala udaba lwengilosi yokuqala leyesibili, njalo basebezilungiselele ukwamukela njalo lokunika umhlaba isimemezelo ezicolekileyo sengilosi yesithathu esitholakala kuSambulo 14. {GC 431.3}IEP 431.3

Isahluko 25—Umthetho kaNkulunkulu Awuguquki

“Kwasekuvulwa ithempeli likaNkulunkulu elisezulwini, kwabonakala umtshokotsho wesivumelwano sakhe ethempelini.” (Isambulo 11:19). Umtshokotsho wesivumelwano sikaNkulunkulu usendaweni engcwele ngcwele, endlini yesibili ethempelini. Emsebenzini owawusenziwa ethabanekelini lasemhlabeni, lona elaliyisibonelo njalo lesithunzi salokho okwenzeka ezulwini, indlu leyi eyesibili yayivulwa kuphela ngoSuku lokuBuyisana nxa kwakuhlanjululwa ithempeli. Ngakhoke ukumemezela ukuthi ithempeli likaNkulunkulu lavulwa ezulwini njalo umtshokotsho wesivumelwano wabonakala kukhomba ukuvulwa kwendawo engcwele ngcwele yasethempelini lasezulwini ngomnyaka ka1844 nxa uKrestu wayengena khona ukuba ayenze umsebenzi wakhe wokucina wokubuyisana. Labo ngokukholwa abalandela uMpristi wabo oMkhulu nxa wayengena emsebenzini wakhe endaweni engcwele ngcwele, babona umtshokotsho wesivumelwano sakhe. Njengoba babefundile ngendaba yethempeli basebeyenelise ukuzwisisa ukuthi uMsindisi wayetshintshe umsebenzi wakhe, njalo babona ukuthi khathesi wayesesebenzela phambi komtshokotsho wesivumelwano sikaNkulunkulu, encengela izoni ngegazi lakhe. {GC 433.1}IEP 433.1

Umtshokotsho owawusethabanekelini lasemhlabeni wawulamatshe amabili lapho okwakubhalwe khona umthetho kaNkulunkulu. Umtshokotsho wawulibhokisi lapho amatshe lawa ayehlala khona, njalo ukubakhona kwamatshe lawa kwabangela ukuthi ibhokisi leli lihlonipheke njalo libengcwele. Nxa ithempeli likaNkulunkulu laselivuliwe ezulwini, umtshokotsho wesivumelwano wabonakala. Phakathi kwendawo engcwele ngcwele, ethempelini lasezulwini, imithetho elitshumi iqakathekisiwe, yona eyakhulunywa nguNkulunkulu uqobo lwakhe phakathi kwemidumo entabeni yaseSinai njalo eyalotshwa ngesandla sakhe phezu kwamatshe amabili. {GC 433.2}IEP 433.2

Umthetho kaNkulunkulu osethempelini lasezulwini yiwo owawukhona kusukela ekuqaleni, ngoba leyana eyabhalwa ematsheni yaphinda njalo yabhalwa futhi nguMose encwadini zeBhayibhili yayingumfanekiso yaleyo esezulwini. Labo abafinyelela ekuzwisiseni iqiniso leli bathunganyelwa ukuthi babona ubungcwele njalo lesimo somthetho esingaguqukiyo. Babona okwedlula izikhathi ezazedlule, amandla wamazwi kaKrestu: “Kuze kudlule izulu lomhlaba kakusoze kudlule ibadlana libe linye ingabe lecwatshana libe linye lomlayo, kuze kwenzakale konke.” (Mathewu 5:17). Umthetho kaNkulunkulu ngokuba uyisambulo sentando yakhe, lamazwi aveza isimo sakhe, kumele uhlale kuze kubephakade, “njengofakazi othembekileyo ezulwini.” Akula lowodwa umthetho osewasuswayo, kumbe lebala kumbe icwatshana eselaguqulwayo. Encwadini kamahubo kulamazwi athi: “Nkosi ilizwi lakho limi ezulwini kuze kube nininini.” (Amahubo 119:89). “Lemithetho yayo yonke ithembekile. Imiswe kuze kube ninini.” (Amahubo 111:7,8). {GC 434.1}IEP 434.1

Phakathi laphakathi kwemithetho elitshumi kumi umthetho wesine, ngendlela owakhulunywa ngayo: “Khumbula usuku lweSabatha ulwenze lubengcwele. Uzakusebenza insuku eziyisithupha uwenze wonke umsebenzi wakho, kodwa usuku lwesikhombisa luliSabatha leNkosi uNkulunkulu wakho, ungasebenzi ngalo wena lendodana yakho, lendodakazi yakho lenceku yakho lencekukazi yakho lenkomo zakho lowemzini osemzini wakho. Ngoba ngensuku eziyisithupha, iNkosi yenza izulu lomhlaba lolwandle lakho konke okukukho, yaphumula ngosuku lwesikhombisa, ngalokhu iNkosi yalubusisa usuku lwesikhombisa, yalwenza lwaba ngcwele.” (Eksodusi 20:8-11). {GC 434.2}IEP 434.2

UMoya kaNkulunkulu wathungamela inhliziyo zalabo ababefunda ilizwi lakhe. Bananzelela ukuthi babephila impilo yokwephula umthetho wesine bengazi ngenxa yokungalandeli usuku lokuphumula olwabekwa nguMdali. Baqala ukucubungula izizatho zokugcina usuku lwakuqala lweviki endaweni yosuku uNkulunkulu alubusisayo. Abazange bathole ubufakazi eBhayibhilini bokuthi umthetho wesine wawususiwe, kumbe ukuthi iSabatha laliguquliwe, isibusiso esasibangele ukuthi usuku lwesikhombisa lubengcwele sasingasuswanga. Babefise ukwazi njalo lokwenza intando kaNkulunkulu, khathesi nxa babezibona njengabantu ababesephula umthetho kaNkulunkulu, usizi lwagcwala enhliziyweni zabo, njalo babonisa ukuhlonipha uNkulunkulu ngokugcina usuku lwakhe lweSabatha ngcwele. {GC 434.3}IEP 434.3

Kwabakhona imizamo eminengi eyenziwayo eyokubhidliza ukholo lwabo. Akulamuntu owayesehluleka ukunanzelela ukuthi ithabanekeli lasemhlabeni lalingumfanekiso wethempeli lasezulwini, umthetho owawubekwe emtshokotshweni wesivumelwano emhlabeni wawufana xathu lalowo osezulwini, njalo lokuthi ukwamukela iqiniso elimayelana lethempeli lasezulwini kwakugoqela ukuvuma lokho okutshiwo ngumthetho kaNkulunkulu njalo lomlandu wokugcina usuku lweSabatha njengoba lichazwe emthethweni wesine. Lapha yikho okwakulokulwiswa okukhulu ngenxa yokuchazwa kwemiBhalo eyakwenza kwacaca ukuthi uKrestu wayesenza wuphi umsebenzi ethempelini lasezulwini. Abantu bazama ukuvala umnyango uNkulunkulu ayewuvulile, njalo lokuvula umnyango uNkulunkulu ayewuvalile. Kodwa “yena ovula kungavali muntu, lovala kungavuli muntu,” wayetshilo ukuthi: “Khangela ngimisa phambi kwakho umnyango ovuliweyo, ongelakuvalwa muntu.” (Isambulo 3:7,8). UKrestu wayesevulile umnyango kumbe umsebenzi wakhe, endaweni engcwele ngcwele, ukukhanya kwakukhanyisa kuphuma emyango lowu owasewuvuliwe ethempelini lasezulwini, njalo umthetho wesine waboniswa ukuthi lawo wawuphakathi kwemithetho elitshumi kilo, lokho uNkulunkulu ayekwakhile akula muntu owayengakubhidliza. {GC 435.1}IEP 435.1

Labo ababeyamukele ukukhanya okumayelana lomsebenzi kaKrestu wokusincengela njalo lokuthi umthetho umi kuze kube nininini bananzelela ukuthi lawa kwakungamaqiniso

avezwe kuSambulo 14. Indaba ezitholakala esahlukweni lesi zimumethe izixwayiso ezintathu ezibambeneyo ezifanele ukulungiselela izakhamizi zomhlaba ukuza kweNkosi kwesibili. Isimemezelo esithi, “Ihola lokwahlulela kwakhe selifikile,” siveza umsebenzi kaKrestu wokuncengela abantu ngokokucina. Siletha iqiniso okumele lihanjiswe kuzekuyefika isikhathi lapho ukuncengela kukaKrestu okuzaphela khona njalo lapho azabuya khona emhlabeni ezothatha abantu bakhe. Umsebenzi wokwahlulela owaqala ngomnyaka ka1844 kumele uqhubeke kuzekuyefika lapho indaba zomuntu wonke ezizabe sezihlolisiswe zaphela, kwabaphilayo labafileyo, ngakhoke kuzaqhubeka kuze kuyefika ukuvalwa komusa. Ukwenzela ukuthi abantu benelise ukuma ekwahluleleni, udaba lolu lubatshela ukuthi “mesabeni uNkulunkulu, njalo limdumise,” “limkhonze yena owadala izulu, lomhlaba, lolwandle, kanye lemithombo yamanzi.” Umphumela wokwamukela izixwayiso lezi uveziwe eMbhalweni othi: “Nampa labo abagcina imilayo kaNkulunkulu lokukholwa kukaJesu.” Ukwenzela ukuthi silungele ukwahlulela, kubalulekile ukuthi abantu bagcine imilayo kaNkulunkulu. Umthetho lowu uzaba ngumgomo wokulinganisa izimilo ngosuku lokwahlulela. Umpostoli uPhawuli uthi: “Abonileyo belomlayo bazakuthonisiswa ngomlayo, ... ngosuku uNkulunkulu azathonisisa ngalo imfihlakalo zenhliziyo zabantu ngoKrestu Jesu, litsho njalo ivangeli lami.” Uyatsho njalo ukuthi labo abagcina imilayo bazakwamukelwa. (Roma 2:12-16). Ukukholwa kuqakatheke kakhulu ekugcineni imilayo kaNkulunkulu, ngoba “ngaphandle kokukholwa kakwenzeki ukumthokozisa.” Njalo “konke okungasikho kokukholwa kuyisono.” (Amaheberu 11:6; Roma 14:23). {GC 435.2}IEP 435.2

Emazwini wodaba lwengilosi yakuqala abantu bayatshelwa ukuthi “besabe uNkulunkulu njalo bamdumise” njalo bamkhonze njengoMdali wezulu lomhlaba. Ukwenzela ukuthi bakwenze lokhu, kumele balandele umlayo wakhe. Indoda ekhaliphileyo ithi: “Mesabeni uNkulunkulu ligcine imilayo yakhe, ngoba lokhu kungumlandu womuntu wonke.” (Umtshumayeli 12:13). Nxa kungekho ukulandela imilayo yakhe, akukho ukukhonza okungamthokozisa. “Lokhu kuyikuthanda uNkulunkulu, ukuthi sigcine imilayo yakhe.” “Uba umuntu engawulaleli umlayo, lemikhuleko yakhe izakuba yisinengiso.” (1 Johane 5:3; Zaga 28:9). {GC 436.1}IEP 436.1

Umlandu wokukhonza uNkulunkulu weyame eqinisweni lokuthi nguye uMdali njalo lokuthi zonke izinto zikhona emhlabeni ngenxa yakhe. Njalo kuyoyonke indawo eBhayibhilini, lapho esitshelwa ngokuthi kumele simkhonze phezu kwabonkulunkulu babahedeni, kuveziwe, ubufakazi bamandla wakhe wokuba nguMdali. “Ngoba bonke onkulunkulu bezizwe bayizithombe, kodwa iNkosi yenza amazulu.” (Amahubo 96:5). “Pho lizangilinganisa lobani, lizangifananisa lobani na? Kutsho oNgcwele. Phakamiselani amehlo enu phezulu libone, ngubani owenza inkanyezi leziyana na?” “Ngoba iNkosi eyadala iphezulu, yona enguNkulunkulu eyabumba umhlaba yawenza...ithi ngiyiNkosi kakho omunye.” (Isaya 40:25,26; 45:18). “Yazini ukuthi iNkosi inguNkulunkulu. Yiyo

eyasenzayo, singabayo, singabantu bayo lezimvu zedlelo layo.” “Wozani simkhonze sikhothame, siguqe phambi kweNkosi, uMenzi wethu.” (Amahubo 100:3; 95:6). Njalo lezidalwa ezingcwele ezikhonza uNkulunkulu ezulwini ziyatsho isizatho sokuthi simkhonze: “Ufanele wena Nkosi yethu loNkulunkulu wethu, ukwamukela ubukhosi lodumo lamandla, ngoba nguwe owadala izinto zonke, langenxa yentando yakho zabakhona zadalwa.” (Isambulo 4:11). {GC 436.2}IEP 436.2

Kusambulo 14, abantu bayatshelwa ukuthi kumele bakhonze uMdali, njalo isiprofethi siyaveza iqula lalabo, ngenxa yendaba yengilosi lezi ezintathu, abagcina imithetho kaNkulunkulu. Omunye wemithetho leyi uveza sobala uNkulunkulu njengoMdali. Umthetho wesine uthi: “Usuku lwesikhombisa luliSabatha lweNkosi uNkulunkulu wenu...ngoba ngensuku eziyisithupha iNkosi yenza izulu lomhlaba lolwandle lakho konke okukukho, yaphumula ngosuku lwesikhombisa, ngalokho iNkosi yalubusisa usuku lwesikhombisa, yalwenza lwabangcwele.” (Eksodusi 20:8-11). Mayelana leSabatha iNkosi iyaqhubeka isithi, “luphawu...ukwenzela ukuthi lazi ukuthi ngiyiNkosi uNkulunkulu wenu.” (Hezekeli 20:20). Njalo isizatho esinikiweyo yikuthi: “Ngoba ngensuku eziyisithupha iNkosi yenza izulu lomhlaba, kodwa ngosuku lwesikhombisa yaphumula, yatshaphuluka.” (Eksodusi 31:17). {GC 437.1}IEP 437.1

“Ukuqakatheka kweSabatha njengesikhumbuzo sokudala yikuthi lihlala lisikhumbuza isizatho sokuba sikhonze uNkulunkulu kuphela” ngoba unguMdali, njalo siyizidalwa zakhe. “Isabatha ngakhoke limi njengensika yokukhonza, ngoba lisifundisa iqiniso leli ngendlela edlula zonke, njalo akula eyinye into eyenza njalo. Isizatho seqiniso sokukhonza, hatshi kuphela ngosuku lwesikhombisa kodwa esokukhonza konke, sitholakala ekwahlukaniseni phakathi koMdali lezidalwa zakhe. Iqiniso leli ngeke lidlule, njalo akumelanga likhohlakale.” (J.N. Andrews, History of the Sabbath, chapter 27.) Kwakungenxa yesizatho sokuthi lokhu kuhlale kusengqondweni zabantu, okwabangela ukuthi uNkulunkulu abanike usuku lweSabatha ensimini yaseEdeni, njalo nxa ulwazi lokuthi nguye uMdali luqhubeka lusiba yisizatho sokuthi simkhonze, usuku lweSabatha luzaqhubeka lusiba luphawu njalo lesikhumbuzo. Ngabe iSabatha laligcinwe ngumuntu wonke emhlabeni, imicabango yabantu lezifiso zabo zazizaholelwa kuMdali njengeNkosi okumele siyikhonze njalo siyidumise, njalo kwakungeke kube labakhonza izithombe, labangakholwayo njalo labahlamuki. Ukugcinwa kweSabatha kuluphawu lokulalendela uNkulunkulu weqiniso, “Yena owadala izulu lomhlaba, lolwandle, njalo lemithombo yamanzi.” Kusobala ukuthi udaba olubizela abantu ukuthi bakhonze uNkulunkulu njalo bagcine imilayo yakhe luzababizela ikakhulu ukuthi balandele umthetho wesine. {GC 437.2}IEP 437.2

Nxa kuqathaniswa labo abagcina imilayo kaNkulunkulu njalo abalokukholwa kukaJesu, udaba lwengilosi yesithathu luveza iqula, njalo kulezixwayiso ezesabekayo ezizakwehlela abantu ngenxa yamaphutha wabo: “Uba kukhona okhonza isilo lomfanekiso

waso, obekwe uphawu ebunzini lakhe, kumbe esandleni sakhe, laye uzakunatha iwayini lolaka lukaNkulunkulu.” (Isambulo 14:9,10). Ingcazelo eqondileyo yemfanekiso esetshenzisiweyo ibalulekile ekuluzwisiseni udaba lolu. Kuyini okumelwe yisilo, umfanekiso waso isilo lesi, njalo lophawu lwesilo? {GC 438.1}IEP 438.1

Amazwi esiprofethi esithola khona izibonelo lezi aqala kuSambulo 12, lapho esivezelwe umgobho owazama ukubulala uKrestu nxa wayezalwa. Umgobho uchazwe ngokuthi umele uSathane (Isambulo 12:9); nguye owafuqa uHerodi ukuthi abulale uMsindisi. Kodwa isandla uSathane asisebenzisayo ukulwisana loKrestu njalo labantu bakhe kwakungumbuso weRoma, lapho inkolo yokukhonza izithixo eyayihamba phambili khona. Ngale indlela nxa umgobho umele uSathane, nxa sikhangele isehlakalo lesi umele njalo umbuso waseRoma owawubusa ngalesi isikhathi. {GC 438.2}IEP 438.2

KuSambulo 13:1-10 kuvezwe esinye isilo, “esifana lengwe,” esivezwe ngokuthi umgobho wasinika “amandla wawo, lesihlalo sawo sobukhosi, lokubusa okukhulu.” Umfanekiso lowu njengoba abavuseleli abanengi bebekukholwa, umele umbuso wabopapa, oyiwo owaphakama wathola amandla ayengaphansi kombuso weRoma. Nxa kuchazwa isilo lesi esifana lengwenya kuthiwa: “Isilo sanikwa umlomo wokukhuluma okuzincoma lenhlamba...Savula umlomo waso ukuhlambaza uNkulunkulu, lokuhlambaza ibizo lakhe lendawo ahlala kiyo kanye labahlala laye. Sanikwa futhi ukuba silwe labangcwele, sibahlule, sanikwa lamandla phezu kwemihlobo yonke, labantu, lezindimi, lezizwe.” Isiprofethi lesi esiphosa sifane xathu lendlela okuchazwe ngayo uphondo oluncane kuDanyeli 7, sikhomba embusweni wabopapa kungela kuthandabuza. {GC 439.1}IEP 439.1

“Sanikwa amandla ukuthi siqhubeke sibusa okwenyanga ezingamatshumi amane lambili.” Njalo umprofethi uthi, “Ngabona elinye lamakhanda walo lingathi lilenxeba elibangela ukufa.” Futhi: “Lowo othumbayo laye uzakuthunjwa, lowo obulala ngenkemba laye kumele abulawe ngenkemba.” Inyanga lezi ezingamatshumi amane lambili achaza isikhathi esifanayo leminyaka emithathu elengxenye etholakala kuDanyeli 7 kumbe amalanga angu1260, okuyisikhathi lapho amandla wabopapa ayezahlukumeza abantu bakaNkulunkulu. Isikhathi lesi ngendlela esichazwe ngayo ezahlukweni ezisemuva yaqala ngomnyaka ka A.D 538 yaphela ngomnyaka ka1798. Ngalesi isikhathi upapa wathunjwa ngamabutho welizwe laseFrance, okwabangela ukuthi umbuso wabopapa uthole inxeba lokufa, njalo amazwi athi, “lowo othumbayo laye uzakuthunjwa” agcwaliseka. {GC 439.2}IEP 439.2

Ngemva kwamazwi lawa kuyavezwa futhi omunye umfanekiso. Umprofethi uthi: “Ngasengibona esinye isilo siphuma emhlabeni silempondo ezimbili ezinjengezewundlu.” (Isambulo 13:11). Ukuphakama kwesilo lesi njalo lesimo saso kuyabonisa ukuthi ilizwe leli elichazwa lapha alifani lamanye avezwe phambi kwalo. Izizwe ezinkulu esezike zabusa

umhlaba zavezwa kumprofethi uDanyeli njengezilo ezidla ezinye, ezaziphume “nxa imimoya evela inxa zonke, yayiqubula ulwandle olokhulu.” (Danyeli 7:2). KuSambulo 17 ingilosi yachaza ukuthi amanzi amele “abantu, lamaxuku, lezizwe njalo lezindimi.” (Sambulo 17:15). Imimoya imele ukulwisana lezimpi. Imimoya emine yezulu ehlokomisa ulwandle olukhulu imele izehlakalo ezimbi zokulwisana kwezizwe nxa zazithatha umbuso kwezinye. {GC 439.3}IEP 439.3

Kodwa isilo esilempondo ezingathi ngezewundlu sabonakala “siphuma emhlabathini.” Kulokuthi sehlule eminye imbuso ukuba sithole amandla waso, isizwe lesi esichaziweyo kumele siphume endaweni eyayingela bantu abanengi sikhule kancane kancane ngokuthula. Sasingeke siphume phakathi kwamazwe omhlaba wasendulo, lapho okwakulolwandle “lwabantu, lamaxuku, lezizwe njalo lendimi.” Kumele litholakale emazweni asentshonalanga. {GC 440.1}IEP 440.1

Yiliphi ilizwe emhlabeni omutsha elaliphakama ngomnyaka ka1798, elalibonisa ithemba lokuba lamandla njalo lodumo, njalo elalikhangelwe ngumhlaba wonke? Ukusetshenziswa komfanekiso lowu kwenza kubesobala. Kulelizwe elilodwa kuphela, elisuthisa lokhu okuchazwe yisiprofethi lesi, amazwi lawa akhomba ngokungathandabuzi elizweni lase America. Ezikhathini ezinengi amazwi kamambuleli alokusetshenziswa ngabalobi bembali nxa bechaza indlela ilizwe leli elaphakama ngayo. Isilo lesi sabonakala “siphuma emhlabeni;” njalo nxa silandela amazwi walabo abatolikayo, ibala elisetshenziswe lapha elithi “siphuma” limele ukuthi “ukuhluma njengesihlahlakazana.” Njalo njengoba sesibonile, ilizwe leli kumele liphakame endaweni eyayingela bantu ngaphambilini. Omunye wabalobi abadumileyo nxa ebhala ngembali yelizwe laseAmerica uthi: “imfihlo yokuphakama kwalo endaweni engela bantu” njalo uthi “njengentanga ensitha sakhula saba lilizwe elikhulu.” — (G.A. Townsend, The New World Compared with the Old, page 462). Elinye lamaphephandaba laseEurope ngomnyaka ka1850 labhala ngelizwe laseAmerica njengombuso oligugu, owawu “phakama” njalo “ngaphansi kokuthula komhlaba nsuku zonke lisengeza amandla walo.” (The Dublin Nation). UEdward Everett, nxa wayebhala encoma labo abasungula ilizwe leli wathi: “Badinga yini indawo ethuleyo, eyayingahlukuluzi muntu ngokucatsha kwayo, njalo eyayiphephile ekufihlakaleni kwayo, lapho ibandla elincane laseLeyden elalizakholisa ukukhululeka komzwangedwa? Khangela indawo ezinkulu, ngokunqoba okuthuleyo...abathwalele khona iziphambano! - (Speech delivered at Plymouth, Massachusetts, Dec. 22, 1824, page 11). {GC 440.2}IEP 440.2

“Njalo lalilempondo ezimbili ezingathi ngezewundlu.” Impondo lezi ezingathi ngezewundlu zibonisa ubutsha, lokubamsulwa njalo lokulunga, okuchaza ngokufaneleyo isimo selizwe laseAmerica elavezwa ngumprofethi njengokuthi laliphuma ngomnyaka ka1798. Phakathi kweziphepheli zamaKrestu ezabalekela elizweni laseAmerica njalo abadinga ukuthula ngokuphuma ekuhlukunyuzweni phakathi kwezandla zababusi njalo

lochuku lwamapristi kwakulabanengi abazimisela ukusungula umbuso owaweyame phezu kwensika yokukhululeka kwezombuso njalo lakwezokholo. Imibono yabo yafakwa phakathi kwencwadi ekhomba ukukhululwa kwabo, echaza sobala ukuthi “bonke abantu badalwe ngokulingana” njalo balelungelo “lokuphila, lokukhululeka, njalo lelungelo lokudinga injabulo yabo.” Njalo isisekelo selizwe siyanika abantu ilungelo lokuzibusa, ngokubeka ukuthi abathungameli ababezakhethwa ngabantu yibo ababezabeka imithetho. Ukukhululeka kwezokukholwa lakho kwamiswa, wonke umuntu wanikwa imvumo yokukhonza uNkulunkulu ngendlela ayeholwa ngayo ngumzwangedwa wakhe. Ukukhululeka kwezombusazwe lakwezokholo kwaba yinsika yelizwe leli. Izinto lezi yizo eziyimfihlo yamandla welizwe leli njalo lokuphumelela kwalo. Bonke abahlukumezekileyo emazweni amanengi amaKrestu benelisa ukuthola indawo yokuphephela lapha. Izigidi zabantu sezidinge ukuphepha lapha, njalo ilizwe laseAmerica selikhule lathola indawo phakathi kwamazwe alamandla emhlabeni wonke. {GC 441.1}IEP 441.1

Kodwa isilo esilempondo ezinjengezewundlu “sakhuluma njengomgobho.” Njalo sasebenzisa wonke amandla wesilo sakuqala, njalo senza umhlaba kanye labo bonke abaphila kuwo ukuthi bakhonze isilo sakuqala, esilenxeba lokufa elapholayo; ...lisithi kibo bonke abaphila emhlabeni, ukuthi kufanele benze umfanekiso wesilo, esasithole inxeba ngenkemba, njalo saphila.” (Sambulo 13:11-14). {GC 441.2}IEP 441.2

Impondo lezi ezifana lezewundlu njalo lelizwi lomgobho kuveza ukwehlukana phakathi kwalokho ilizwe leli elasungulwa ukuthi likuvikele lalokho elizaqala ukukwenza. Lokho okuchazwe “njengokukhuluma” kwelizwe leli kuchaza izenzo zababusi balo ngokubeka kwabo imithetho njalo lemithethwandaba yabo. Ngokwenza izenzo lezi kuzabangela ukuthi imfundiso lezi ezasetshenziswa ukwakha ilizwe lile zibonakale njengamanga. Amazwi wokuthi lizakhuluma njengomgobho njalo lisebenzise wonke amandla wesilo sakuqala aveza sobala inguquko ezabakhona lapho okuzavuka khona umoya wokungamukelani njalo lokuhlukunyezwa kwabantu okwakusemazweni lawa amelwe ngumgobho njalo lesilo lesi esifana lengwe. Njalo lamazwi athi isilo lesi esilempondo ezimbili “senza ukuthi umhlaba labo bonke abahlala kuwo ukuthi bakhonze isilo sakuqala” aveza ukuthi amandla welizwe leli azasetshenziswa ukuletha indlela yokukhonza ezabe iphakamisa upapa. {GC 442.1}IEP 442.1

Isenzo esinjalo sizabe siphikisana lemithetho yelizwe leli, njalo lenhlanganiso zalo ezikhululekileyo, njalo lamazwi acolekileyo asencwadini yokukhululeka kwelizwe leli. Labo abasungula ilizwe leli benza ngokuhlakanipha imizamo yokwenqabela ibandla ukuthi lisebenzise amandla welizwe, ngoba babesazi ukuthi umphumela wokuvumela lokhu uba yikuhlukumeza labo abangavumelani lebandla. Isisekelo selizwe sithi” iphalamende ayisoke ihlahle umthetho osekela ukwakhiwa kwenkolo, kumbe evimbela ukukhululeka kwabantu ekukhonzeni kwabo,” njalo lokuthi “akusoke kube lemihloliso esetshenziswayo

ephathelene lenkolo ezadinga ukuthi abantu badlule kiyo ukuba bathole izikhundla kwezombusazwe phakathi kwelizwe laseAmerica.” Kuphela ngokwephula yonke leyi imithetho, kuzakwenzeka ukuthi abantu babanjwe ngamandla ukuthi balandele inkolo ethile. Kodwa inguquko leyi ilingana lomfanekiso osetshenzisiweyo. Isilo lesi silempondo ezifana lezewundlu, ngokubunjwa kwalo ilizwe leli lilesimo esimsulwa, lithobekile njalo alilangozi, kodwa lizakhuluma njengomgobho. {GC 442.2}IEP 442.2

“Lisithi kulabo abakhileyo emhlabeni, ukuthi kumele bayenze umfanekiso wesilo.” Lapha kuvezwe sobala indlela yokubusa elizweni lapho amandla wokubeka imithetho asezandleni zabantu khona, okuyindlela esobala echaza ukuthi ilizwe elivezwe lapha ngelaseAmerica. {GC 442.3}IEP 442.3

Kodwa uyini “umfanekiso wesilo”? njalo uzakwenziwa njani? Umfanekiso lowu uzakwenziwa yisilo lesi esilempondo ezimbili, njalo ungumfanekiso owenzelwe isilo sakuqala. Ubizwa njalo ngokuthi ngumfanekiso wesilo. Kutsho ukuthi nxa sifuna ukwazi ukuthi umfanekiso lowu uyini njalo lokuthi uzabunjwa njani kumele sihlolisise isimo sesilo sakuqala okungumbuso wabo papa. {GC 443.1}IEP 443.1

Nxa ibandla lakuqala laseliphambuke eqinisweni leBhayibhili, ngokwamukela amasiko alabo abakhonza izithombe, uMoya kaNkulunkulu wasuswa phakathi kwalo, njalo ukwenzela ukuthi lilawule imizwangedwa yabantu, laqala ukudinga amandla kubabusi. Umphumela wakhona waba yikubunjwa kwesihlalo sikapapa, lapho kwasekulebandla elalilawula amandla welizwe njalo elalisebenzisa amandla lawa ukujezisa labo ababengavumelani lalo. Ukwenzela ukuthi ilizwe laseAmerica libumbe umfanekiso wesilo, amandla webandla kumele alawule amandla wezombusazwe, ukwenzela ukuthi amandla welizwe asetshenziswe libandla ukwenza lokho elikufisayo. {GC 443.2}IEP 443.2

Kuzo zonke izikhathi lapho ibandla elithole khona amandla welizwe, liwasebenzise ukujezisa labo abangavumelani lemfundiso yalo. Amabandla asungulwa ngabaVuseleli aqhubeke emanyathelweni ebandla leRoma awokudinga ubungane lababusi bomhlaba njalo lawo asebonisile izifiso ezifananayo ezizanyathezela amalungelo wabantu wokukhonza uNkulunkulu ngendlela abafuna ngayo. Isibonelo salokhu sitholakala kulokhu okwenziwa libandla laseNgilandi kulabo ababengavumelani lemfundiso yebandla leli. Okweminyaka eminengi kusiyafika emnyakeni ka1700 abantu abanengi babanjwa ngamandla ukuthi babaleke emabandleni wabo, njalo abanengi okugoqela abafundisi lamalunga ebandla, badlula phakathi kobunzima abanye baphoselwa emajele njalo abanye babulawa ngenxa yokuthi babekhethe ukulandela umzwangedwa wabo. {GC 443.3}IEP 443.3

Kwakungenxa yokuyekethisa okwabangela ukuthi ibandla lakuqala lifune ukuxhaswa ngababusi, njalo lokhu kwavula indlela yokuthi kwakhiwe isihlalo sikapapa, okuyiso isilo.

UPhawuli wathi: “Kuzaba lokwehlukana kuqala...njalo kwambulwe omubi indodana yokulahlwa.” (2 Thesalonika 2:3). Ngakhoke ukuyekethisa kwebandla kuzaphendla indlela yokuthi kwenziwe umfanekiso wesilo. {GC 443.4}IEP 443.4

IBhayibhili liyaveza ukuthi uKrestu engakezi kuzabakhona umumo kwezenkolo ofana lalowo owawukhona endulo ngaphansi kombuso webandla leRoma. “Yazi lokhu ukuthi ensukwini zokucina kuzafika izikhathi ezinzima. Ngoba abantu bazakuba ngabazithandayo, labathanda imali, labazigqajayo, labaziqakisayo, labathukayo, labangalaleli abazali babo, labangabongiyo, lababi, labangelathando, labanhliziyo zilukhuni, labahlebayo, labangazikhuziyo, labalolaka, labazonda okuhle. Labanikela abanye, labalamawala, labagcwele ukuzikhukhumeza, labathanda ukuzithokozisa kulokuthanda uNkulunkulu, labalesimo sokukholwa kodwa amandla akho bewaphika. Baxwaye abanjalo.” (2 Timothi 3:1-5). “UMoya utsho ngokusobala ukuba ngezikhathi zokucina abanye bazakumonyuka ekukholweni, balalele omoya abaduhisayo lezifundiso zabomoya ababi.” (1 Timothi 4:1). USathane uzasebenza “ngawo wonke amandla, lezibonakaliso lezimangaliso zamanga, langayo yonke inkohliso yokungalungi kulabo abamiselwe ukubhubha ngenxa yokuba bengavumanga ukuthanda iqiniso ukuze basiliswe. Ngakhoke uNkulunkulu ubathumele okudukisayo, ukuze bakholwe amanga.” (2 Thesalonika 2:9-11). Nxa isimo lesi sobubi sesifinyelelwe, umphumela ofanayo uzalandela njengasendulo. {GC 444.1}IEP 444.1

Ukwehlukana kwenkolo yamabandla alamuhla kubonakala emehlweni wabantu abanengi njengobufakazi bokuthi ngeke kwenzakale ukuthi amabandla lawa abambane. Kodwa okweminyaka eminengi emabandleni lawa sekube lesifiso esilokhe sikhula esokuwabambanisa phezu kwemfundiso abavumelana kizo. Ukwenzela ukuthi bathole ukubambana lokhu, inkulumo ezimayelana lemigca leyi abangavumelani kuyo, kumele ibekwe eceleni kungakhathelekile ukuthi iphuma eBhayibhilini. {GC 444.2}IEP 444.2

UCharles Beecher, nxa wayetshumayela ngomnyaka ka1846, watsho ukuthi umsebenzi “wamabandla asungulwa ngabaVuseleli, awubunjwangwa kuphela ngaphansi kokwesaba kwabantu, kodwa amabandla lawa aphila njalo ahamba ngaphansi kwesimo esingalunganga, njalo bahlezi belandela imizwa yabo emibi ukwenzela ukuthi bafihle iqiniso, njalo bakhothamele amandla wokuyekethisa iqiniso. Kwakungasiyo yini indlela izinto ezayenzakala ngayo ebandleni leRoma? Asiphili impilo efananayo yini lamuhla? Njalo sibonani okuzayo phambi kwethu? Omunye umhlangano wokubambana! Lapho umhlaba wonke ozabuthana khona! Ukubambana kwamabandla, njalo lemfundiso eyodwa!” (Sermon on The Bible a Sufficient Creed,” delivered at Fort Wayne, Indiana, Feb. 22, 1846.) Nxa lokhu sekwenzakele, ukwenzela ukuthi kube lokukholwa okufananayo emabandleni, kuzabe sekuseduze lokuthi basebenzise udlame. {GC 444.3}IEP 444.3

Nxa amabandla amakhulu aselizweni laseAmerica, esebambene ngaphansi kwemfundiso lezi abalazo ezihambelanayo, bezadonsela ababusi ukuthi bafake imithetho yabo njalo lokuthi baqinise amabandla wabo, kulapho ke ilizwe laseAmerica elakhiwe phezu kwenkolo yabaVuseleli elizabe selibumbe umfanekiso wabathungameli beRoma, njalo ukuhlukunyezwa kwalabo abayala ukukulandela lokhu kuzaba ngumphumela wakhona ozalandela. {GC 445.1} IEP 445.1

Isilo esilempondo ezimbili "senza futhi ukuthi bonke, abancinyane labakhulu, abanothileyo labayanga, abakhululekileyo lezigqili, bathole uphawu esandleni sokunene loba ebunzini, ukuba kungabi khona othengayo loba othengisayo, uba engelalo uphawu olulibizo lesilo, loba isibalo sebizo laso." (Isambulo 13:16,17). Isixwayiso sengilosi yesithathu sithi: "Uba kukhona okhonza isilo lomfanekiso waso, obekwe uphawu ebunzini lakhe kumbe esandleni sakhe, laye uzakunatha iwayini lolaka lukaNkulunkulu elilungisiweyo enkezweni yolaka lwakhe." "Isilo" esichazwe edabeni lolu, esiyenzwa ukuthi sikhonzwe ngumuntu wonke ngenxa yamandla wesilo esilempondo ezimbili, yisilo sakuqala kumbe isilo esingathi yingwe esichazwa kuSambulo 13, okuveza isihlalo sabopapa. "Umfanekiso wesilo" umele isimo senkolo yebandla esizakwakhiwa ngamabandla lawa asungulwa ngabaVuseleli lapho amabandla lawa azadinga ubungane bombuso welizwe ukwenzela ukuthi benelise ukufaka imithetho elizweni esekela imfundiso yabo. "Uphawu lwesilo" khona sizaluchaza ukuthi luyini. {GC 445.2}IEP 445.2

Ngemva kwesixwayiso sokuthi abantu bangakhonzi isilo njalo lomfanekiso waso isiprofethi siyaqhubeka sisithi: "Nanti ithuba lokubekezela kwabangcwele, labo abagcina imilayo kaNkulunkulu lokukholwa kukaJesu." (Sambulo 14:12). Njengoba labo abagcina imilayo kaNkulunkulu beqathaniswe lalabo abakhonza isilo lomfanekiso waso njalo abathola uphawu lwaso, kuyalandelake ukuthi ukugcina umthetho kaNkulunkulu ngakolunye uhlangothi, njalo lokuwephula ngakolunye uhlangothi, kuzabangumehluko phakathi kwalabo abakhonza uNkulunkulu njalo lalabo abakhonza isilo. {GC 445.3}IEP 445.3

Isimo esimqoka esibumba isilo, njalo lomfanekiso waso, yikwephula imilayo kaNkulunkulu. UDanyeli, nxa ekhuluma ngophondo oluncane olumele isihlalo sikapapa weRoma: "Uzacabanga ukuguqula izikhathi lomthetho." (Danyeli 7:25). Njalo uPhawuli wachaza amandla afananayo ngokuthi "yindoda yesono," owayezaziphakamisa phezu kaNkulunkulu. Amazwi esiprofethi endaweni ezitshiyeneyo alotshelwe ukuxhasa amanye. Kuphela ngokuguqula umthetho kaNkulunkulu umbuso wabopapa yikho lapho owawungenelisa ukuziphakamisa phezu kaNkulunkulu; njalo bonke ngemva kokwazi iqiniso abazimisela ukugcina umthetho lowu osuguquliwe bazabe benika udumo emandleni lawa awuguqulayo. Isenzo esinjalo esokulandela imithetho kapapa sizabe siluphawu lokuhlonipha upapa endaweni kaNkulunkulu. {GC 446.1}IEP 446.1

Opapa sebeke bazama ukuguqula umthetho kaNkulunkulu. Umlayo wesibili owenqabela abantu ukuthi bakhonze izithombe, sebawukhipha emilayweni esetshenziswa libandla leRoma, njalo lomthetho wesine sewaguqulwa ukwenzela ukuthi benelise ukugcina usuku lwakuqala lweviki endaweni yosoku lwesine njengosuku lweSabatha. Kodwa abathungameli bebandla leRoma bayatsho ukuthi isizatho sokukhipha umthetho wesibili yikuthi awulamsebenzi, ngoba uphakathi kowokuqala, njalo lokuthi bona bafaka umthetho ngendlela uNkulunkulu ayefuna ukuthi uzwisiseke ngayo. Lokhu ngeke kube lutshintsho oluvezwe emazwini esiprofethi. Kumele kube lutshintsho abaluhlosileyo, njalo olwenziwa ngamabomo: “Uzacabanga ukutshintsha izikhathi njalo lomthetho.” Utshintsho abalwenza emthethweni wesine lugcwalisa isiprofethi lesi. Ngoba isizatho abasinikayo kulokhu yikuthi ibandla lilamandla wokukwenza lokhu. Lapha babonisa ukuthi bacabanga ukuthi amandla kapapa aphezu kwakaNkulunkulu. {GC 446.2}IEP 446.2

Nxa labo abakhonza uNkulunkulu bezabonakala ngenxa yokugcina umthetho wesine, njengoba lokhu kuluphawu lwamandla wakhe wokudala njalo lobufakazi bokuthi kumele akhonzwe ngabantu bonke, ngakolunye uhlangothi labo abakhonza isilo bazabonakala ngemizamo yabo yokunyathezela isikhumbuzo soMdali, ukwenzela ukuthi baphakamise usuku olwafakwa libandla leRoma. Kwakungenxa yokufuna ukuphakamisa usuku lweSonto okwenza ukuthi upapa aqale ukuletha imfundiso yakhe yokuziphakamisa, njalo isenzo sakuqala ngemva kokuthola amandla welizwe kwakuyikubamba ngamandla umuntu wonke ukuthi agcine usuku lweSonto “njengosuku lweNkosi.” Kodwa IBhayibhili likhomba usuku lwesikhombisa, hatshi olwakuqala njengosuku lweNkosi. UKrestu wathi: “iNdodana yomuntu iyiNkosi futhi yeSabatha.” Umthetho wesine uthi: “Usuku lwesikhombisa luliSabatha leNkosi.” Njalo iNkosi nxa ikhuluma ngomprofethi uIsaya ithi: “Usuku lwami olungcwele.” (Marko 2:28; Isaya 58:13). {GC 446.3}IEP 446.3

Isizatho esivame ukusetshenziswa esokuthi uKrestu watshintsha usuku lweSabatha siphikiswa ngamazwi wakhe. Nxa wayetshumayela entabeni uKrestu wathi: “Lingathi ngize ukuchitha umlayo ingabe abaprofethi, angizanga ukuchitha, kodwa ngize ukugcwalisa. Ngoba ngiqinisile ngithi kini, Kuze kudlule izulu lomhlaba kakusoze kudlule ibadlana libe linye ingabe lecwatshana libe linye lomlayo, kuze kwenzakale konke. Ngakho lowo owephula owodwa kulimilayo emincinyane, afundise abantu njalo, uzakuthiwa ngomncinyane embusweni wezulu, kodwa oyenzayo ayifundise, lowo uzakuthiwa mkhulu embusweni wezulu.” (Mathewu 5:17-19). {GC 447.1}IEP 447.1

Kuliqiniso elivame ukuvunywa ngabantu abanengi abasemabandleni akhonza ngosuku lweSonto ukuthi iBhayibhili aliniki imvumo yokuguqulwa kweSabatha. Lokhu kubhalwe kwacaca encwadini ezibhalwa yinhlanganiso yeAmerican Tract Society njalo leye American Sunday School Union. Eyinye yencwadi lezi iveza ukuthi “iThestamente eLitsha alilangitsho ibala elilodwa elitshela abantu ukuthi bagcine usuku lweSonto, kumbe

imithetho emayelana lokuthi ligcinwe njani.”- (George Elliott, The Abiding Sabbath, page 184). {GC 447.2}IEP 447.2

Eyinye incwadi ithi: “Kuze kuyefika isikhathi lapho uKrestu afa khona, akulanguquko eyayiyenziwe esukwini lolu, njalo nxa silandela imbhalo, abafundi bakhe abazange balutshintshe...njalo abanikanga ilizwi lokuthi kumele balahle usuku lwesikhombisa bagcine usuku lwakuqala njengosuku lweSabatha.” — (A.E. Waffle, The Lord’s Day, pages 186-188). {GC 447.3}IEP 447.3

Abathungameli bebandla leRoma bayavuma ukuthi inguquko eyenziwa ngosuku lweSabatha yenziwa libandla labo, njalo bayatsho ukuthi amabandla lawa asungulwa ngabaVuseleli ngokugcina usuku lweSonto, baphakamisa amandla webandla labo. Encwadini yebandla leRoma ebizwa ngokuthi yiCatholic Catechism of Christian Religion, nxa babephendula umbuzo mayelana losuku okumele luhlonitshwe oluchazwa ngumthetho wesine, kubhalwe amazwi alandelayo: “Ngaphansi komthetho wakudala, usuku lwangeSabatha yilo olwalubusisiwe, kodwa ibandla, ngemva kokutshelwa nguJesu, njalo ngenxa yokuthunganyelwa nguMoya oyiNgcwele, selafaka usuku lweSonto endaweni yosuku lwangeSabatha, ngaleso sizatho khathesi sigcina usuku lwakuqala lweviki hatshi olwesikhombisa. Usuku lweSonto lutsho ukuthi njalo manje lusuku lweNkosi.” {GC 447.4}IEP 447.4

Njengesibonelo samandla webandla leRoma, abalobi baleli bandla basebenzisa “isenzo lesi sokuguqula usuku lweSabatha lusiyakuba ngeSonto, okuvunyelwa ngamabandla wonke; ... ngoba ngokukhonza ngeSonto, bayakhothamela amandla webandla wokugcoba inkonzo njalo lokubathungamela ngaphansi kwesono.” (Henry Tuberville, An Abridgment of the Christian Doctrine, page 58). Kuyine ke ukuguqulwa kosuku lweSabatha, kuluphawu olubonisa amandla webandla leRoma- “okuyilo uphawu lwesilo”? {GC 448.1}IEP 448.1

Ibandla leRoma alikami ukukholwa ukuthi yilo elilamandla emhlabeni; njalo nxa umhlaba wonke wamabandla asungulwa ngabaVuseleli usamukela usuku lwesabatha abazibumbela lona, bona bephika iSabatha elivezwe eBhayibhilini, ngamanye amazwi bayavuma lokhu okukholwa libandla leRoma. Sebengathi basebenzisa amandla wamasiko njalo labokhokho bebandla awokwenza utshintsho lolu, kodwa ngokwenza njalo bayakhohlwa isizatho esisodwa esibahlukanisa leRoma, okuyikuthi “iBhayibhili njalo iBhayibhili kuphela, yilo inkolo yabaVuseleli.” Abathungameli bebandla leRoma bayananzelela ukuthi bayazikhohlisa, bayazinikela ukuthi bavale amehlo wabo bengaboni ubufakazi bokuthi lokhu abakukholwayo akukho eBhayibhilini. Nxa usuku lweSonto lulokhe lusamukelwa njengosuku lweSabatha abathungameli bebandla bayathokoza ngoba balesiqiniseko sokuthi ekuzineni amabandla wonke azakuba ngaphansi kwebandla leRoma. {GC 448.2}IEP 448.2

Abathungameli bebandla leRoma bayatsho ukuthi “ukukhonza ngosuku lweSonto okwenziwa ngamabandla lawa yindlela abahlonipha ngayo, loba bengathandi amandla webandla leRoma.” (Mgr. Segur, Plain Talk About the Protestantism of Today, page 213). Ukubekwa komthetho wokuthi abantu bakhonze ngeSonto okuzakwenziwa ngamabandla lawa, kuyikubeka umthetho wokuthi abantu bakhonze isihlalo sikapapa, okutsho ukukhonza isilo. Labo abathi ngokuzwisisa iqiniso lomthetho wesine, abakhetha ukugcina iSabatha lamanga kulokugcina eleqiniso ngale indlela bakhonza amandla ayiwo aletha inguquko leyi. Kodwa esenzweni lesi sokubeka umthetho wokukhonza besebenzisa ababusi, amabandla ngokwawo azabumba umfanekiso wesilo, ngakhoke ukubekwa komthetho wokukhonza ngeSonto elizweni laseAmerica kuzabe kuyikubeka umthetho wokukhonza isilo lomfanekiso waso. {GC 448.3}IEP 448.3

Kodwa amaKrestu asendulo ayegcina usuku lwangeSonto ngoba babecabanga ukuthi ngokwenza njalo babegcina usuku lweSabatha oluvezwe eBhayibhilini, njalo kukhona amaKrestu aqotho manje emabandleni wonke, okugoqela ibandla leRoma, abakholwa ngokwethembeka ukuthi usuku lweSonto luliSabatha elitholakala eBhayibhilini. UNkulunkulu uyamukela ukungazi kwabo njalo lokuzimisela kwabo phambi kwakhe. Kodwa nxa usuku lweSonto selufakwe ngokomthetho ukuthi sekulusuku lokukhonza njalo umhlaba sewazisiwe ngeSabatha leqiniso, ngaleso isikhathi wonke umuntu ozakwephula umlayo kaNkulunkulu, ukwenzela ukuthi alandele usuku olungabekwanga ngamanye amandla kodwa amandla webandla leRoma, ngokwenza njalo uzakhonza upapa endaweni kaNkulunkulu. Lowo muntu uzabe ekhonza iRoma, njalo lamandla abeka njalo agcoba usuku lolu olubekwe libandla leRoma. Lowo muntu uzabe ekhonza isilo njalo lomfanekiso waso. Nxa abantu ngalesi isikhathi bephika usuku uNkulunkulu alubiza ngokuthi luphawu lwamandla wakhe, njalo behlonipha endaweni yalo lokho okukhethwe libandla leRoma njengophawu lwamandla walo, ngale indlela bazakwamukela uphawu lokukhothamela iRoma, “okuyilo uphawu lwesilo.” Njalo akusoke kwenzakale kuzekuyefika isikhathi lapho abantu bonke abazachazelwa khona, njalo abazafika esikhathini lapho okuzamele bakhethe khona phakathi kwemithetho kaNkulunkulu lemithetho yabantu, yikho lapho bonke abantu abazaqhubeka besephula umthetho kaNkulunkulu abazakwamukela khona “uphawu lwesilo.” {GC 449.1}IEP 449.1

Isixwayiso esesabeka okwedlula zonke esesike saphiwa uluntu sitholakala edabeni lwengilosi yesithathu. Kumele kube yisono esikhulu okwedlula zonke esiletha ulaka lukaNkulunkulu olungaxutshaniswanga lomusa. Abantu akumelanga batshiywe ebunyameni mayelana lendaba leyi eqakatheke kangaka, isixwayiso esiveza isono lesi kumele sinikwe umhlaba wonke kungakafiki ukwahlulela kukaNkulunkulu, ukwenzela ukuthi bonke abantu bazi ukuthi yindaba kufanele bazihluphe, njalo bathole ithuba lokubalekela lokhu. Amazwi esiprofethi ayachaza ukuthi ingilosi yakuqala izakwenza isimemezelo sayo “kwabakhileyo emhlabeni, kuzo zonke izizwe, lemihlobo, lezindimi

labantu bonke.” Isixwayiso sengilosi yesithathu, esigoqela udaba lwengilosi lezi ezintathu, laso kumele sifinyelele umhlaba wonke. Sivezwe emazwini esiprofethi ngokuthi sikhulunywa ngelizwi elikhulu, yingilosi endiza emkhathini, njalo sizakwenza ukuthi umhlaba wonke ulalele. {GC 449.2}IEP 449.2

Ekucineni wonke amaKrestu azaba semaqenjini amabili, labo abagcina imilayo kaNkulunkulu njalo lokholo lukaJesu, njalo lalabo abakhonza isilo lomfanekiso waso njalo abazakwamukela uphawu lwakhe. Loba nje ibandla kanye lombuso kuzasebenzisana ndawonye ukubamba ngamandla “abakhulu labancane, izinothi labaswelayo, izigqili labakhululekileyo” (Sambulo 13:16), ukuthi bamukele “uphawu lwesilo,” loba kunjalo abantu bakaNkulunkulu abasoke balwamukele. Umprofethi wasePatmosi “ubona labo abasebesinqobile isilo lomfanekiso waso lesibalo sebizo laso bemi eceleni kolwandle lwengilazi, bephethe amachacho kaNkulunkulu” njalo behlabela ingoma kaMose leyeWundlu. (Sambulo 15:2,3). {GC 450.1}IEP 450.1

Isahluko 26—Umsebenzi Wemvuselelo.

Umsebenzi wokuvuselela iSabatha ozakwenziwa ngezinsuku zokucina uveziwe encwadini kaIsaya: “INkosi ithi: Nanzelela okufaneleyo, wenze ukulunga, ngoba ukusilisa kwami kuseduze ukufika, lokukhulula kwami kuzabonakaliswa. Ubusisiwe umuntu owenza lokhu, lendodana ebambelele kukho, ogcina iSabatha, engaloni, lothinta isandla sakhe ukuba singenzi okubi. Labezizwe abazihlanganisa leNkosi ukuyikhonza lokuthanda ibizo layo, babe yizinceku zayo, bonke abagcina iSabatha, bengaloni bebambelela esivumelwaneni sami, laba ngizabaletha entabeni yami engcwele, ngibathokozise endlini yami yokukhulekela.” (Isaya 56:1,2,6,7). {GC 451.1} IEP 451.1

Amazwi lawa akhuluma ngesikhathi esiphila kiso, ngendlela okuboniswe ngalokho okwenzakalayo esikhathini esiveziweyo: “INkosi uNkulunkulu ebuyisa abathunjiweyo bakoIsrayeli ithi: Ngisezakubuyisa abanye futhi ngaphandle kwalabo asebebuyisiwe.” (Isaya 56:8). Lapha kuvezwe ukubuthwa lokungeniswa kwalabo abezizweni okwenziwa livangeli. Njalo phezu kwalabo abamukela iSabatha ngemva kokwamukela ivangeli, kubekwe isibusiso. Ngakhoke umlandu wokugcina iSabatha udlulela langemuva kokufa kukaKrestu, lokuvuka njalo lokwenyuka kwakhe esiya ezulwini, kusiya fika esikhathini lapho inceku zakhe ezizatshumayeza khona umhlaba wonke ngodaba olumnandi oluletha injabulo. {GC 451.2}IEP 451.2

INkosi iyasilaya futhi isebenzisa umprofethi ofananayo: “Abafundi bami kabagoqe umqulu wobufakazi, banameke imfundiso yami.” (Isaya 8:16). Uphawu lomthetho kaNkulunkulu lutholakala emthethweni wesine. Lowu kuphela kuyo yonke elitshumi, ubeka kucace ibizo njalo lesikhundla salowo onika imilayo leyi. Umveza njengoMdali wezulu lomhlaba, ngakhoke uveza isizatho sokuthi kungani kumele akhonzwe phezu kwabo bonke. Ngaphandle kwamazwi lawa akulalutho emthethweni elitshumi ebonisa ukuthi imithetho leyi yanikwa ngamandla kabani. Nxa iSabatha laselitshintshwe ngupapa, uphawu lolu lwasuswa phakathi kwemithetho elitshumi. Abafundi bakaJesu namhlanje babizelwa ukuthi bawuvuselele ngokuphakamisa iSabatha elingumthetho wesine belibisele endaweni yalo eqondileyo njengesikhumbuzo soMdali njalo lophawu lwamandla wakhe. {GC 452.1}IEP 452.1

“Emthethweni njalo lasemazwini weNkosi ayibufakazi.” Loba nje imfundiso eziphikisanayo zikhona, umthetho kaNkulunkulu yiwo kuphela umthetho ongayenzi iphutha okumele yonke imibono, lemfundiso, njalo lentshumayele zihlolwe ngawo. Umprofethi uthi: Nxa bengakhulumi okuvumelana lelizwi leli, kungenxa yokuthi akulakukhanya kibo.” (Isaya 8:20). {GC 452.2}IEP 452.2

Umlayo lowu uveziwe futhi: “INkosi ithi: Memeza ngelizwi elikhulu, ungathuli, uphakamise ilizwi lakho njengelophondo, utshengise abantu bami iziphambeko zabo,

lendlu kaJacobe izono zayo. Bayangidinga insuku zonke, bathanda ukwazi indlela zami kungathi bayisizwe esithanda ukwenza ukulunga, esingatshiyanga ukwahlulela kukaNkulunkulu waso, bebuza kimi izahlulelo zokulunga, bethanda ukusondela kuNkulunkulu.” (Isaya 58:1,2). Lapha kuvezwe iqula labantu abacabanga ukuthi bangcwele njalo ababonakala sengathi bathanda ukusebenzela uNkulunkulu, kodwa amazwi alukhuni walowo owenelisa ukuhlola inhliziyo abavezela ukuthi banyathezela phansi imithetho yakhe engcwele. {GC 452.3}IEP 452.3

Umprofethi uveza ngale indlela umlayo lowu abantu asebewukhohliwe: “Amadodana akho azakwakha amanxiwa akho amadala, uvuse lezisekelo ezindala. Uzakuthiwa ungumvali wesikhala, lomlungisi wezindlu ezadilikayo, ukuba kuhlalwe kuzo. Uba ungoni iSabatha, ungenzi umsebenzi wakho ngosuku lwami olungcwele, ulibize iSabatha ngokuthi liyintokozo, losuku olungcwele lweNkosi ngokuthi lulodumo, uba ulihlonipha ngokungahambi langokungasebenzi ngalo, langokungakhulumi ize.” (Isaya 58:12-14). Amazwi lawa lokhe eqinisekile lasesikhathini esiphila kiso khathesi. Isikhala senziwa emlayweni kaNkulunkulu nxa iSabatha laseliguqulwe ngamandla weRoma. Kodwa isikhathi sesifikile ukuthi umlayo lowu uvuselelwe. Isikhala lesi kumele sivalwe njalo isisekelo senzalo yonke kusukela ekudalweni komhlaba kumele sivuselelwe. {GC 452.4}IEP 452.4

Ngemva kokungcweliswa yikuphumula njalo lokubusisa koMdali, iSabatha lagcinwa nguAdamu ngaphambi kokona kwakhe ensimini yaseEdeni, njalo languAdamu ngemva kokuwa kwakhe, nxa wayesexotshelwe phandle kwendawo yakhe yentokozo. Lagcinwa njalo yibo bonke abaphila ngemva kwakhe kusukela kuAbela kusiya kuNowa, kusiya kuAbrahama, lakuJacobe. Nxa abakhethekileyo babesebugqilini elizweni laseGibithe, abanengi phakathi kokukhonzwa kwezithombe, bakhohlwa imilayo kaNkulunkulu, kodwa nxa iNkosi yaseyikhulule isizwe sakoIsrayeli, wabanika umthetho wakhe ngomdumo omkhulu phambi kwabo entabeni yaseSinai, ukwenzela ukuthi bazi intando yakhe bamesabe njalo bamhloniphe inaphakade. {GC 453.1}IEP 453.1

Kusukela ngalolo suku kusiya fika khathesi ulwazi lomthetho kaNkulunkulu aluzake luphele emhlabeni, njalo iSabatha elingumthetho wesine lokhe ligcinwa. Loba nje “indoda yesono” yenelisa ukuvoxa ngaphansi kwenyawo usuku lukaNkulunkulu olungcwele, loba kwakunjalo langesikhathi lapho ayebusa khona, kwakukhona ababecatshe endaweni ezimbalwa ababelokhe belugcina ngcwele. Kusukela ngesikhathi seMvuselelo, kulokhe kulabantu abathile ngazo zonke izikhathi abalokhe begcina usuku lweSabatha ngcwele. Loba nje ezikhathini ezinengi bebekwenza lokhu ngaphansi kokuhlukunyezwa lokuchothozwa, ubufakazi obuqhubekayo bebulokhe bukhona ubuyenze ukuthi umthetho kaNkulunkulu uhlale ukhona kanye lomlandu ongcwele owokugcina iSabatha elasungulwa ekudalweni komhlaba. {GC 453.2}IEP 453.2

Amaqiniso lawa, ngendlela avezwe ngayo kuSambulo 14 ndawonye “levangeli laphakade,” azakwehlukanisa ibandla likaKrestu ngesikhathi sokuza kwakhe. Ngoba njengomphumela wokutshunyayelwa kodaba lolu olwengilosi ezintathu kuvezwe ukuthi: “Nanti ithuba lokubekezela kwabangcwele, labo abagcina imilayo kaNkulunkulu njalo lokukholwa kukaJesu.” (Sambulo 14:12). Njalo udaba lolu ngolokucina oluzatshunyayelwa emhlabeni ngaphambi kokuza kweNkosi. Ngemva kokumenyezelwa kodaba lolu iNdodana yomuntu yabonwa ngumprofethi, isiza emayezini izobutha isivuno emhlabeni. {GC 453.3}IEP 453.3

Labo abamukela ukukhanya mayelana lethempeli njalo lokungaguquki komthetho kaNkulunkulu bagcwala intokozo njalo lokumangala nxa babebona ubuhle njalo lokuvumelana kwamaqiniso lawa abasebenikwe ithuba lokuthi bewazwisise. Bafisa ukuthi ukukhanya lokhu okwakuvezwe kwaba ligugu emehlweni wabo kwaziswe wonke amaKrestu, njalo abazange bakholwe okunye ngaphande kokuthi kwakuzakwamukelwa ngabanye ngentokozo. Kodwa amaqiniso ayezabahlukanisa lomhlaba awazange amukelwe yinengi labantu ababezibiza ngokuthi bangabalandeli bakaKrestu. Ukulandela umthetho wesine kwakudinga ukuzinikela abanengi abangazange bakuthande. {GC 454.1}IEP 454.1

Nxa amaqiniso weSabatha ayevezwa phambi kwabantu, abantu abanengi bacabanga njengalabo abomhlaba. Bathi bona: “Kudala sigcina usuku lwangeSonto, labokhokho bethu babegcina lolu usuku, njalo abantu abanengi abalungileyo sebafa belugcina ngentokozo. Nxa babengenzanga iphutha ngakho lokhu kutsho ukuthi lathi asenzanga iphutha. Ukugcina iSabatha leli elitsha kuzabangela ukuthi singahambelani lomhlaba, njalo asingeke sisaba lendonsela phezu kwabo. Kuyini iqula elincane eligcina usuku lweSabatha elingakwenza nxa liphikisana lomhlaba wonke ogcina usuku lweSonto?” Kwakungenxa yokusebenzisa amazwi afananayo ukuthi amaJuda azame ukuphika uKrestu. Okhokho babo babeyamukelwe nguNkulunkulu nxa babeletha imnikelo yabo, njalo kungani abantwana babengeke bathole usindiso nxa babelandela indlela efananayo? Kwakunjalo ngesikhathi sikaLuther lapho abathungameli bebandla leRoma abacabanga ukuthi amaKrestu aqotho ayefele phakathi kwenkolo yebandla leRoma, njalo lokho kwakusitsho ukuthi inkolo yabo yayifanele ukuthi umuntu athole usindiso. Umcabango onjalo wabayisizatho sokuthi kube lomgoqo owavimbela ukuthi ivangeli lihambe endaweni zonke njalo lihlale limsulwa. {GC 454.2}IEP 454.2

Inengi labo lama emazwini wokuthi ukugcinwa kosuku lweSonto kwakube yimfundiso emileyo kusukela endulo njalo lwalube yinsika yebandla okweminyaka eminengi. Ukuphikisa umbono lowu kwavezwa ukuthi ukugcinwa kweSabatha kwakuqale kudala kakhulu, ngoba kwakusukela ekudalweni komhlaba, njalo kwakubekwe nguNkulunkulu uqobo lwakhe. Nxa umhlaba wawudalwa, nxa inkanyezi zokusa zazihlabela zonke, njalo indodana zonke zikaNkulunkulu zazimemeza ngenjabulo, yikho lapho iSabatha eladabuka khona. (Jobe 38:6,7) ; Genesisi 2:1-3). Kufanele ukuthi usuku

lolu ludinge ukuba siluhloniphe, ngoba aluzange lubekwe ngamandla womuntu njalo alweyamanga phezu kwamasiko wabantu, kodwa lwasungulwa nguMdala weziNsuku njalo lwanikwa yilizwi lakhe elimi kuze kube nininini. {GC 454.3}IEP 454.3

Nxa amehlo abantu ayedonselwa endabeni yokuvuselela iSabatha, abafundisi bamabandla amakhulu baqala ukutshintsha ilizwi likaNkulunkulu, bafaka ingcazelo ebufakazini balo ezazizabangela ukuthi zithulise labo ababefisa ukuzwisisa iqiniso. Njalo labo abangazange bahlolisise iMbhalo ngokwabo basuthiseka ngokuthi bamukele ingcazelo ezazivumelana lezifiso zabo. Ngokuphikisa, lobuqili, lamasiko abokhokho babo, njalo lamandla webandla, abantu abanengi bazama ukunyathezela iqiniso. Labo ababetshumayela iqiniso benza yonke imizamo yokuveza ubufakazi beBhayibhili obubonisa ukuthi umthetho wesine ugxile elizwini likaNkulunkulu. Amadoda ayelokuzehlisa njalo ehlome ngeBhayibhili kuphela, enelisa ukumelana lamazwi wamadoda ayeqeqetshile, ayejwayele ukusebenzisa ulaka lokubajuma, kodwa konke lokhu kwenza ukuthi benanzelele ukuthi konke ukuhlakanipha kwabo kwakungeke kuphikise ukuhlakanipha kwalabo ababeyame eBhayibhilini kuphela hatshi ekuhlakanipheni kwezikolo. {GC 455.1}IEP 455.1

Ngenxa yokuswela ubufakazi obuvela eBhayibhilini obabusekela imicabango yabo, inengi labo lasebenzisa amazwi asetshenziswa yilabo ababephikisa uJesu njalo labafundi bakhe besithi: “Kungani labo abafundileyo abaphakathi kwethu bengazwisisi umbuzo lowu weSabatha? Kodwa balutshwana abakholwa lokho elikukholwayo. Ngeke kutsho ukuthi lina yini eliqondileyo njalo wonke lawa amadoda afundileyo akholwa amanga.” {GC 455.2}IEP 455.2

Ukuze bamelane lamazwi lawa kwakudingeka ukuthi basebenzise amazwi weBhayibhili kuphela njalo lembali yendlela iNkosi eyayisebenza labantu bayo kusukela endulo. UNkulunkulu usebenza ngalabo abezwayo njalo balalele ilizwi lakhe, labo nxa kudingeka abazakhuluma amaqiniso anzima ukwamukeleka, njalo labo abangesabi ukuveza izono ezithandwa ngumuntu wonke. Isizatho sokuthi angavami ukukhetha abantu abafundileyo njalo abalezikhundla eziphezulu ukuthi bathungamele umsebenzini wokuvuselela yikuthi bandise ukuthembela emasikweni, lasemfundweni yabo, njalo abayiboni indingeko yokuthi bafundiswe nguNkulunkulu. Labo kuphela abalobudlelwano loMthombo wenhlakanipho yibo abenelisa ukuzwisisa kumbe ukuchasisa iBhayibhili. Abantu abalemfundo encinyane ezikolo zasemhlabeni kwesinye isikhathi bayabizwa ukuthi batshumayele ivangeli leqiniso, hatshi ngoba abafundanga, kodwa ngoba abalakho ukuzithemba okungabangela ukuthi bale ukufundiswa nguNkulunkulu. Bayafunda esikolo sikaKrestu, njalo ukuzithoba lokulalela kwabo kubenza baphakame kakhulu. Nxa ebanika ulwazi lweqiniso lakhe, uNkulunkulu ubanika udumo, olungeke luqathaniswe lalolu olwasemhlabeni. {GC 455.3}IEP 455.3

Inengi labantu ababelindele ukuza kukaKrestu baphika amaqiniso ayephathelane lethempeli likaNkulunkulu elisezulwini njalo lomthetho kaNkulunkulu, njalo abanengi babo baphika ukholo lwabo lokuthi ukuza kweNkosi kwasekusondele bamukela imfundiso eziphikisanayo ezazisetshenziswa ukuchaza amazwi wesiprofethi. Abanye bathunganyelwa ukuthi benze amaphutha, baqhubeka befaka insuku lapho ababesithi uJesu wayezakuza khona. Ukukhanya okwasekukhanya manje mayelana lendaba yethempeli lasezulwini kwakumele kubabonise ukuthi awakho amazwi esiprofethi amayelana lesikhathi esithile ayezaqhubeka kuze kuyefika ukuza kukaKrestu kwesibili, njalo lokuthi usuku lokuza kwakhe asiluphiwanga. Kodwa nxa basebefulathele ukukhanya, baqhubeka bebeka insuku lapho ababesithi iNkosi yayizakuza khona, ngokwenza njalo babehlala bedangele ngoba akuzange kwenzeke ngaleyo indlela. {GC 456.1}IEP 456.1

Nxa ibandla laseThesalonika laselamukele imibono yamanga mayelana lokuza kukaKrestu, umpostoli uPhawuli wabathumela umbiko wokuthi bahlolisise amathemba wabo ngokunanzelela besebenzisa ilizwi likaNkulunkulu. Wababuyisela emazwini wesiprofethi ayechaza izehlakalo ezazizakwenzeka ngaphambi kokuza kukaKrestu, njalo wababonisa ukuthi babengela sizatho sokumbona ngesikhathi ababephila kiso. “Kungabikhona umuntu olikhohlisayo langayiphi indlela” (2 Thesalonika 2:3), yiwo amazwi wakhe wokuxwayisa. Nxa babeqhubeka besiba lethemba elingasekelwa nguMbhalo, babezathunganyelwa ukuthi bathathe inyathelo elingalunganga, njalo ukudangala kwakuzabangela ukuthi bahlekwe ngabangakholwayo, njalo babezaba sengozini yokulahla ithemba njalo balingeke ukuthi bathandabuze amaqiniso aqakathekileyo ekusindisweni kwabo. Isixwayiso esinikwa nguPhawuli ebantwini baseThesalonika simumethe isifundo esikhulu kulabo abaphila ngezinsuku zokucina. Abantu abanengi abalindele ukuza kweNkosi balokucabanga ukuthi nxa bengabekanga usuku oluthize lokuza kweNkosi ngeke basebenze ngokukhuthala okwaneleyo emzameni yabo yokumlungela. Kodwa nxa amathemba wabo esiya ekhula, abuye angagcwaliseki, ukukholwa kwabo kuyehla kuze kuyefika ezingeni lapho okuba nzima khona ukuthi bathintwe ngamaqiniso amayelana lamazwi wesiprofethi. {GC 456.2}IEP 456.2

Ukutshunyayelwa kwesikhathi esithile esokufika kwehola lokwahlulela, ekutshunyayelweni kodaba lwengilosi yakuqala, kwakuthunganyelwe nguNkulunkulu. Ukuvezwa kwezikhathi lezi ezazichazwa ludaba lolu ezazibeka ukuphela kwensuku ezingu2300 emnyakeni ka1844, kumi lalamuhla kuqondile. Imizamo eyenziwayo ukusa lamalanga eyokudinga ezinye insuku zokuqala lokuphetha kwesikhathi lesi esichazwa nguDanyeli, njalo lokusebenzisa imicabango yabantu ukusekela imibono leyi, kuthungamela abantu khatshana leqiniso, njalo kwenza inhlekisa yonke imizamo yokuchaza amazwi wesiprofethi. Ngazo zonke izikhathi nxa abantu bebeka usuku oluthile lokuza kukaKrestu, njalo nxa lokhu kufundiswa phakathi kwabantu, kwenza ukuthi uSathane ajabule kakhulu. Nxa isikhathi lesi sesidlulile, wenza ukuthi labo abakholwa

lokhu babeyinhlekisa emphakathini, ngokwenza njalo ululaza umsebenzi omkhulu owenziwa zinceku zikaNkulunkulu kusukela ngomnyaka ka1843 kusiya ku1844. Labo abaqhubeka bekholwa iphutha leli ekucineni bazafaka usuku olukhatshana kakhulu okwedlula lapho uKrestu azabuya khona. Ngalokho bazahlala ethembeni lamanga njalo abanengi bazahlala bekholwa lokhu umusa uze uvalwe. {GC 457.1}IEP 457.1

Imbali yesizwe sako Israyeli endulo iyisibonelo esihle salokho iqula labantu abakholwa ngokuza kukaKrestu abadlula kikho. UNkulunkulu wathungamela abantu bakhe emsebenzini wokumemezela ngehola lokwahlulela, ngendlela efanayo athungamela ngayo abantwabakhe besuka eGibhithe. Phakathi kokudangala abadlula kikho ukholo lwabo lwahlolwa njengalokhu okwenzeka ebantwaneni bakoIsrayeli phambi kolwandle olubomvu. Ngabe babeqhubeke bethembele esandleni esithungamelayo esasibe labo ehambeni lwabo, babezabona usindiso lukaNkulunkulu. Ngabe bonke ababesebenze ngokubambana emsebenzini abawenza ngomnyaka ka1844, babeyamukele udaba lwengilosi yesithathu njalo balumemezela ngamandla kaMoya oyiNgcwele, iNkosi yayizaletha isivuno esikhulu ngenxa yemizamo yabo. Isikhukhula sokukhanya sasizakwehliselwa emhlabeni. Emnyakeni eminengi edlulileyo izakhamizi zomhlaba zazizathola isixwayiso lesi, lomsebenzi wokucina ngabe sewenziwa, njalo uKrestu ngabe sewabuya ukuzolanda abantu bakhe. {GC 457.2}IEP 457.2

Kwakungasiyo intando kaNkulunkulu ukuthi isizwe sakoIsrayeli sibhudule enkangala okweminyaka engamatshumi amane, wayefisa ukubathungamela elizweni laseKhenani ababeke lapho, njengabantu abangcwele, njalo abagcwele intokozo. Kodwa “abenelisanga ukungena khona ngenxa yokungakholwa.” (Amaheberu 3:19). Ngenxa yokuhlehlela emuva lokufulathela iqiniso bafela enkangala, njalo abanye baphakanyiswa ukuthi bangene elizweni lesithembiso. Ngendlela efananayo, kwakungasiyo intando kaNkulunkulu ukuthi ukuza kukaKrestu kuthathe isikhathi eside kangaka njalo lokuthi abantu bakhe bahlale isikhathi esingaka emhlabeni wesono njalo losizi. Kodwa ukungakholwa yikho okwabahlukanisa loNkulunkulu. Nxa babesala ukwenza umsebenzi ayebanike wona, abanye bavuswa ukuthi bamemezele udaba lolu. Ngenxa yomusa wakhe, uJesu lokhe ephuza ukuza kwakhe, ukwenzela ukuthi izoni zibelethuba lokuzwa izixwayiso zakhe njalo zithole kuye indawo yokuphepha phambi kokuthi ulaka lukaNkulunkulu luthelwe emhlabeni. {GC 458.1}IEP 458.1

Khathesi njengasendulo, ukutshunyayelwa kweqiniso elikhuza izono njalo lamaphutha ezikhathi esiphila kuzo kuzabangela ukuthi kubelalabo abamelana leqiniso. “Ngoba ilowo lalowo owenza okubi uzonda ukukhanya, kezi ekukhanyeni ukuba imisebenzi yakhe ingasolwa.” (Johane 3:20). Nxa abantu bebona ukuthi kabenelisi ukusekela lokho abakukholwayo ngelizwi likaNkulunkulu, abanengi babo bayazimisela ukubambelela enkolweni yabo, njalo ngomoya omubi bayenza imizamo yonke ukulwisana lesimo njalo lenjongo zalabo abama ngesibindi ukuveza imfundiso zamanga ezamukelwa

ngumuntu wonke. Yiyo indlela efanayo eyayisetshenziswa kusukela endulo. Uprofethi uElijah wabizwa ngokuthi nguye owayehlupha isizwe sako Israyeli, uJeremiya bambiza umthengisi, uPhawuli bathi ngongcolisa ithempeli. Kusukela ngalezo nsuku kuzofika kathesi, labo abazimisela ukumela iqiniso lokhe bebezwa ngamabizo amanengi, agoqela ukuthi bangabakhohlisi, labafundisi bamanga, njalo bangabazonda ukuthula. Amaxuku abantu abangalakukholwa okusezingeni eliphezulu kangaka abangafuni ukwamukela ilizwi lesiprofethi eliqinisekileyo, bazakwamukela ngenjabulo wonke amanga alethwa kibo mayelana lalabo abaveza izono ezithandwa ngumuntu wonke emphakathini. Umoya lowu uzabe ulokhe ukhula ngokuhamba kwesikhathi. Njalo iBhayibhili liyafundisa sobala ukuthi isikhathi siyeza lapho okuzafakwa khona imithetho yelizwe ezaphikisana lemithetho kaNkulunkulu, okuzabangela ukuthi lowo lalowo okhetha ukulandela imithetho kaNkulunkulu abelesibindi sokumela ukuhlukunyezwa lokujeziswa njengomenzi wokubi. {GC 458.2}IEP 458.2

Ngenxa yokwazi lokhu, uyini umsebenzi wesithunywa seqiniso? Kumele aphethe ngokuthi iqiniso akumelanga litshunyayelwe, njengoba izikhathi ezinengi libangela ukuthi abantu baliphike kumbe balivukele? Hatshi; kalasizatho esifaneleyo sokunyathezela ubufakazi belizwi likaNkulunkulu, ngenxa yokuthi lenza ukuthi kubelezitha, ngendlela efana laleyo eyalabo abenza umsebenzi weMvuselelo endulo. Izenzo zokukholwa ezenziwa ngabangcwele lalabo abafela iqiniso zabhalelwa ukuthi ziqinise izizukulwane zabo. Izibonelo zalabo abema ngesibindi bakhetha ubungcwele njalo lokulunga seziqinise abanengi ababizelwe ukuma njengofakazi bakaNkulunkulu. Bamukela umusa leqiniso hatshi ukuthi kube ngokwabo kuphela, kodwa ukuba ngenxa yabo, ulwazi lukaNkulunkulu lungakhanyisa umhlaba wonke. Kambe uNkulunkulu unikile yini ukukhanya kwakhe inceku zakhe enzalweni leyi? Nxa kunjalo kumele bakhanyisele umhlaba wonke. {GC 459.1}IEP 459.1

Endulo uNkulunkulu watshela lowo owayekhuluma ngegama lakhe wathi: “Indlu yakoIsrayeli ayisoke ikulalele, ngoba abafuni ukungilalela mina.” Wabuya wathi futhi: “Uzakukhuluma amazwi wami kibo, kungakhathalekile ukuthi bazalalela kumbe bazaphika.” (Hezekeli 3:7; 2:7). Encekwini kaNkulunkulu lamhlanje nanka amazwi anikwa wena: “Phakamisa ilizwi lakho njengophondo, utshele abantu bami iziphambeko zabo.” (Isaya 58:1). {GC 459.2}IEP 459.2

Kusiya ngokuthi amathuba wabo angakanani, wonke umuntu owamukele ukukhanya kweqiniso ulomlandu osabekayo ofana lalowo owawusemahlombe womprofethi wako Israyeli, ilizwi leNkosi eleza kuye lisithi: “Wenake ndoda, ngikubeke ukuthi ube ngumlindi koIsrayeli, ngakhoke nxa usizwa ilizwi elivela kimi, ubaxwayise. Uba ngisithi komubi: Wena muntu omubi, uzakufa impela, uba ungakhulumi wena ukumxwayisa omubi ukuba atshiye indlela yakhe, lowomuntu omubi uzafela esonweni sakhe, kodwa umlandu uzakuba ngowakho. Kodwa uba umxwayisa omubi ukuba aphenduke endleleni yakhe, angatshiyi

indlela yakhe, uzafela esonweni sakhe, kodwa wena uzakuphepha.” (Hezekeli 33:7-9). {GC 459.3}IEP 459.3

Umgoqo omkhulu owenza ukuthi abantu bangamukeli iqiniso kumbe bangalitshumayeli yikuthi ligoqela ukungahlaliseki njalo lokuhlukunyezwa. Yiwo lawa amazwi bonke abalitshumayelayo abangakaze bawaphike. Kodwa lokhu akuvimbeli abalandeli bakaKrestu beqiniso. Laba abagoqizandla ngoba belindele ukuthi iqiniso lamukelwe ngabantu bonke. Nxa benanzelela umlandu wabo, bayazimisela ukwamukela isiphambano, njengoPhawuli bebala ukuthi “ukuhlupheka kwethu okuncane, okwesikhatshana nje, kusenzela ubukhosi obukhulu njalo obungapheliyo,” njengomunye endulo, “owaphakamisa ukuthukwa kukaKrestu njengegugu eledlula inotho yaseGibhithe.” (2 Corinte 4:17; Amaheberu 11:26). {GC 460.1}IEP 460.1

Loba sekungaba yini isikhundla sabo, yilabo kuphela abathanda umhlaba enhliziyweni zabo abakhetha ukulandela lokho okufundiswa ngabantu kulokuthi balandele iqiniso ezintweni eziphathelane lenkolo. Kumele sikhethe ukulunga ngoba kulungile, sitshiye umphumela wakhona ezandleni zikaNkulunkulu. Ebantwini abaqotho, abakholwayo, njalo abazimiseleyo, umhlaba ukweleda bona ngenxa yenguquko abayilethayo. Ngabantu abafana labo, umsebenzi wemvuselelo walamuhla kumele uthwalelwe phambili. {GC 460.2}IEP 460.2

INkosi ithi: “Ngilalelani lina elazi ukulunga, abantu abalomlayo wami enhliziyweni zabo, lingesabi ukusola kwabantu, lingapheli amandla ngenxa yokuthuka kwabo. Ngoba inondo izakubadla njengengubo, lempethu ibadle njengoboya bezimvu; kodwa ukukhulula kwami kuzakuma kuze kube ninini, lokusilisa kwami ezizukulwaneni zonke.” (Isaya 51: 7,8). {GC 460.3}IEP 460.3

Isahluko 27—Imvuselelo Zensuku Zalamuhla.

Kuzo zonke indawo lapho ilizwi likaNkulunkulu elitshunyayelwe khona ngokwethembeka, kube lomphumela oveze sobala ukuthi livela ezulwini. UMoya kaNkulunkulu wathungamela udaba lwenceku zakhe, njalo ilizwi lalilamandla. Izoni zezwa umzwangedwa wazo uthinteka. Ukukhanya okukhanyisela umuntu wonke ophila emhlabeni kwavula imphefumulo yabo, izinto zonke zobunyama ezifihlakeleyo zenziwa zabasobala. Bonke ababelele bezwa betshiseka enhliziyweni zabo. Bananzelela ububi bezono zabo njalo lokwahlulela okuzayo. Bananzelela njalo ubungcwele bukaJehova njalo bafikelwa yikwesaba bokuma phambi kwakhe belecala, njalo bengcolile, phambi kwakhe owenelisa ukuhlola inhliziyo. Ngokwesaba babubula bathi: “Ngubani ozangikhulula emzimbeni lowu wokufa?” Nxa isiphambano saseKhalvari, lomnikelo waso wawuvezwa kibo, bananzelela ukuthi uKrestu kuphela wayelungele ukususa izono zabo, njalo lokhu kuphela yikho okwakungavuselela ubudlelwano obabukhona phakathi kwabantu loNkulunkulu. Ngokukholwa njalo lokuzehlisa bamukela iWundlu likaNkulunkulu, elisusa izono zomhlaba. Ngenxa yegazi likaJesu bamukela ukuthethelelwa kwezono ababezenzile. {GC 461.1}IEP 461.1

Abantu laba baletha izithelo ezazibonisa ukuphenduka kwabo. Babonisa ukukholwa njalo babhabhathizwa, basukuma ukuthi bahambe ngempilo entsha sebeyizidalwa ezintsha phambi kaJesu Krestu bengasalandeli inkanuko zabo zakudala, kodwa ngokukholwa kweNdodana kaNkulunkulu balandela ezinyaweni zakhe, baveza isimo sakhe, njalo bazihlambulula njengoba laye ehlambulukile. Izinto ababezizonda endulo basebezithanda, njalo lezinto ababezithanda basebezizonda. Labo ababelokuzigqaja lababezikhukhumeza baphenduka babangabazithobayo labazehlisayo. Labo ababethanda ukukhuluma ize baqala ukukhetha amazwi wabo. Abathanda ukukhuluma inhlamba baqala ukuzithiba, izidakwa zatshiya utshwala, lababi baba lokulunga. Izinto zomhlaba ezibunayo zabekwa eceleni. AmaKrestu awazange adinge “ukuceca kwangaphandle, okokwaluka inwele, lokufaka igolide, lokokugqoka izambatho, kodwa...ukuba ngumuntu osithekileyo wenhliziyo oceca ngokungagugiyo lomoya omnene lokuthula, okuligugu phambi kukaNkulunkulu.” (1 Petro 3:3,4). {GC 461.2}IEP 461.2

Inguquko lemvuselelo leyi yaletha ukuzihlolisisa kwenhliziyo okujulileyo njalo lokuzehlisa. Yayibonakala ngamazwi ayencenga izoni, lokuthanda bonke abathengwa ngegazi likaKrestu. Amadoda labesifazane babethandaza belwisana loNkulunkulu bencenga ukuthi abantu basindiswe. Izithelo zemvuselelo leyi zazibonakala ebantwini ababengabalekeli ukuzidela lokuzinikela, kodwa ababejabulela ukuthi babetholakale befanele ukudlula phakathi kwenhlupho ngenxa yebizo likaKrestu. Abantu babona inguquko empilweni zalabo ababesithi bangabalandeli bakaJesu. Umphakathi wabusiseka

ngenxa yendonsela yabo. Bahlanganela loKrestu, bahlanyela ngoMoya, ukuba bavune impilo enaphakade. {GC 462.1}IEP 462.1

Kwakungakhulunywa ngabo ukuthi: “Ngoba laphendulwa ngokudabukiswa.” “Ngoba ukudabuka okuthwalwa ngendlela kaNkulunkulu kuletha ukuphenduka angezisole ngakho umuntu, kuveze ukusiliswa, kodwa ukudabuka okuthwalwa ngendlela yomhlaba kuletha ukufa. Khangelani, khona lokhu kudabukiswa kwenu okungendlela kaNkulunkulu kuveze kini ukukhuthala okungaka, lokuziphendulela, lokuthukuthela, lokwesaba, lokusilangatha, lokutshiseka, lokuthanda ukuba kwenziwe ukulunga. Kukho konke lazibonakalisa ukuthi kalilacala.” (2Korinte 7:9-11). {GC 462.2}IEP 462.2

Lokhu kungumphumela womsebenzi woMoya kaNkulunkulu. Akulabufakazi obuqotho bokuphenduka kweqiniso ngaphandle kokuthi kulethe inguquko empilweni yomuntu. Nxa ebuyisela lokhu akuthembisileyo, njalo enikela futhi lokho akugodlileyo, evuma izono zakhe, futhi ethanda uNkulunkulu njengoba ethanda omakhelwane bakhe, isoni siyenelisa ukwazi ukuthi silokuthula loNkulunkulu. Zazinjalo izithelo emnyakeni edlulileyo ezazisiba khona ngemva komsebenzi wemvuselelo. Nxa babesehlulelwa ngezithelo zabo, babesazakala njengabantu ababusisiweyo phambi kaNkulunkulu ngenxa yemisebenzi yabo yokuletha usundiso phambi kwabantu lokuphakamisa uluntu. {GC 462.3}IEP 462.3

Kodwa imisebenzi yemvuselelo eyensuku zalamuhla ibonisa imphumela ehlukeneyo kakhulu laleyo endulo eyayilandela imisebenzi yenceku zikaNkulunkulu. Kuliqiniso ukuthi abantu abanengi bayabuya emhlanganweni leyi, abanye babonisa ukuthi baphendukile, njalo kulabantu abanengi ababuya emabandleni ngokutshiyana kwawo, loba kunjalo izithelo zakhona azibonisi ukuthi sekube lokukhula empilweni yabo yokukholwa. Isibane lesi esikhanya okwesikhatshana siyacitsha, sitshiye umnyama wakhona udlula lowo obukhona ngaphambilini. {GC 463.1}IEP 463.1

Imihlangano eminengi yemvuselelo ivame ukugxila ekwenzeni ubizo olukhuluma lemizwa kanye lembono yabantu, njalo luthinta imizwa yabantu evame ukwamukela loba yini ezwakala intsha kumbe engajwayelekanga. Abantu abaphenduka ngale indlela abafuni ukuzwa ngamaqiniso eBhayibhili, njalo lamazwi wabaprofethi kanye labafundi bakaJesu. Ngaphandle kokuthi inkonzo ibe lezinto ezibathokozisayo ngokwenyama, abafuni ukuhlanganela lapho. Intshumayelo edinga ukuthi baphenduke ngokweqiniso ayibavuseleli. Izixwayiso ezivela elizwini likaNkulunkulu, eziveza ngosindiso lwabo azilalelwa. {GC 463.2}IEP 463.2

Kibo bonke abantu abaphenduke ngokweqiniso ubudlelwane babo loNkulunkulu njalo lazo zonke izinto ezithungamela empilweni enaphakade buba mqoka empilweni zabo. Kodwa ungaphi uMoya wokuzinikela kuNkulunkulu lamhlanje emabandleni ajwayelekileyo? Abantu abaphendukayo abenzi imizamo yokutshiya ubumina njalo

lothando lwezinto zomhlaba. Abalasifiso sokuzidela, lokuthatha isiphambano, njalo balandele uJesu, njengalokho ababeyikho bengakaphenduki. Ukukhonza sekuphenduke kwaba ngumdlalo walabo abangakholwayo njalo labathandabuzayo ngoba inengi lalabo abakhonzayo abawazi amaqiniso weBhayibhili. Amandla wobungcwele awasekho emabandleni amanengi. Ukuzilibazisa phakathi kwemvelo, lonkonzo zemidlalo ebandleni, lembukiswano ebandleni, lamathempeli aligugu, lokuthandwa ukubonwa okwenziwa ngamalunga ebandla, sekwasusa imicabango kaNkulunkulu engqondweni zabo. Umhlaba lenotho njalo lemisebenzi yasemhlabeni yikho okuhlala kugcwele engqondweni zabantu, njalo izinto eziphathelane lezulu kuba nzima ukuthi abantu bacabange ngazo. {GC 463.3}IEP 463.3

Loba kugcwele ukuwa kokholo lokulunga, kulokhe kulabalandeli bakaKrestu beqiniso emabandleni lawa. Ngaphambi kokufika kokwahlulela kukaNkulunkulu emhlabeni kuzakubakhona phakathi kwabantu beNkosi imvuselelo eqotho engakaze ibonakale kusukela ngensuku zabafundi bakhe. UMoya lamandla kaNkulunkulu kuzathelwa phezu kwabantwana bakaNkulunkulu. Ngalesosikhathi abantu abanengi bazazihlukanisa lamabandla lawa, lapho uthando lwezinto zomhlaba oseludlule uthando lukaNkulunkulu lelizwi lakhe. Abanengi, okugoqela abafundisi lamalunga ebandla, bazakwamukela amaqiniso lawa uNkulunkulu avumele ukuthi amemezelwe ngalesi sikhathi ukulungiselela abantu ukuza kweNkosi kwesibili. USathane ufisa ukuvimbela umsebenzi lowu, njalo ngaphambi kokuthi kwenzakale lokhu, uzazama ukukwenqabela lokhu ngokuletha imvuselelo yamanga. Emabandleni lawo ayenelisa ukuletha amandla wakhe wokukhohlisa uzakwenza kubonakale sengathi uNkulunkulu uthele uMoya wakhe kiwo, kubekhona abazakubona sengathi yimvuselelo yeqiniso. Amaxuku abantu azathokoza besithi uNkulunkulu ubenzela izimanga, khona umsebenzi lowu uzabe uvela emoyeni kaSathane. Ngaphansi kwengubo yokukhonza, uSathane uzazama ukwengeza indonsela yakhe phakathi kwamabandla wamaKrestu. {GC 464.1}IEP 464.1

Endaweni ezinengi lapho okube lemvuselelo eminyakeni edlulileyo, amandla afananayo abesemsebenzini, azabonakala ngamandla ensukwini ezizayo. Kuvame ukuba lokusetshenziswa kwemizwa okwenza bantu bathabe, kuxutshaniswe iqiniso lamanga, okwenzelwe ukuthi kukhohlise abanengi. Loba kunjalo akula loyedwa okumele akhohliswe. Nxa kusetshenziswa ilizwi likaNkulunkulu akukho nzima ukubona isimo somoya ongamuva kwemvuselelo leyi. Kuyo yonke indawo lapho abantu abangasebenzisi khona ubufakazi beBhayibhili, befulathela amaqiniso lawa acacileyo ahlola inhliziyo zabantu njalo abizela abantu ukuthi bazidele njalo batshiye umhlaba lenkanuko zawo, endaweni enjalo silesiqiniseko sokuthi izibusiso zikaNkulunkulu azikho. Njalo ngokusebenzisa umthetho owanikwa nguKrestu ngokwakhe, “Lizabazi ngezithelo zabo” (Mathewu 7:16), kusobala ukuthi konke lokhu kwakungasiwo umsebenzi woMoya kaNkulunkulu. {GC 464.2}IEP 464.2

Elizwini leBhayibhili, uNkulunkulu wanika abantu isambulo sakhe, njalo kibo bonke abalamukelayo liyisihawu esibavikela kuyo yonke imijibila kaSathane. Kungenxa yokulahla amaqiniso lawa okuvule umnyango wokuthi kungene bonke lobu ububi obuphakathi komhlaba ozobiza ngokuthi uyakhonza. Isimo njalo lokuqakatheka komthetho kaNkulunkulu, sekwalahlekela abantu abaphila emhlabeni lamhlanje. Ukuzwisisa okungaqondanga mayelana lesimo njalo lokuqakatheka komthetho kaNkulunkulu sekwabangela ukuthi izinga lokulunga lehliswe emabandleni. Lokhu yikho isizatho sokuthi kungabi loMoya njalo lamandla kaNkulunkulu kuyo yonke imvuselelo eyenziwayo lamhlanje. {GC 465.1}IEP 465.1

Banengi abantu abaphakemeyo emabandleni amanengi njalo abalungileyo abakuvezayo labo lokhu. Omunye wabo ngu Professor Edwards A. Park owabhala wathi: “Eyinye yengozi ezikhona yikuyekela ukuqinisa umthetho okwenziwa ngamabathungameli nxa betshumayela. Emnyakeni edlulileyo intshumayelo zonke zazigxile ekuboniseni abantu ububi obesempilweni zabo...Abatshumayeli bethu abaphakemeyo babeletha amazwi alohlonzi ngenxa yokuthi babelandela umzekeliso kaKrestu, njalo babephakamisa umthetho, lemfundiso yawo, njalo lezixwayiso zawo. Babehlala bephinda izinto ezimbili, ukuthi umthetho ungumfanekiso wobungcwele, njalo lokuthi umuntu ongathandi umthetho kathandi ivangeli, ngoba umthetho kanye levangeli, kuyisibuko esiveza isimo sikaNkulunkulu ngokweqiniso. Ingozi leyi ithungamela kweyinye, eyinye ngeyokwehlisa ububi besono, ekucineni abantu bacina bengasasiboni isono empilweni zabo. Ubukhulu bokulunga bomthetho buyalingana lobubi bokungawulandeli... {GC 465.2}IEP 465.2

“Eyinye ingozi ehambelana lalezi ingozi eziveziweyo, yingozi yokululaza ukwahlulela kukaNkulunkulu. Into ejwayele ukuyenziwa emabandleni amanengi yikukhipha ukwahlulela kukaNkulunkulu phakathi kothando lwakhe, ukwenzela ukuthi uthando lube yinto eyamukelekayo kulokuthi luphakamiswe njengendlela yokuphila. Imizamo yalamuhla yokuchaza iBhayibhili ngeyokuhlukanisa lokho uNkulunkulu akubambanisileyo. Umbuzo uthi, kambe umthetho kaNkulunkulu ulungile loba mubi? Impendulo yikuthi muhle. Nxa kunjalo kutsho ukuthi ukwahlulela kulungile, ngoba kungumzamo wokumisa umthetho. Kusukela emkhubeni wokwehlisa umthetho lokwahlulela, njalo lokwehlisa ukungahloniphi kwabantu, abantu bacina bewela emkhubeni wokwehlisa umusa lowo ophiweyo njengomnikelo wesono.” Ngale indlela ivangeli liyalahlekelwa ngamandla lokuqakatheka kwalo engqondweni zabantu, njalo ngemva kwesikhatshana bayabe sebelungele ukulahlela eceleni iBhayibhili ngokwalo. {GC 465.3}IEP 465.3

Abantu abanengi abafundisa iBhayibhili bathi uKrestu nxa wayesifa walahlela khatshana umthetho, ngaleso sizatho abantu abasadingeki ukuthi bagcine imthetho elitshumi. Kukhona abanye abaletha umthetho bawuchaze njengejogwe elinzima, njalo nxa

beqathanisa ubunzima bomthetho baletha inkululeko abantu abangayikholisa ngaphansi kwevangeli. {GC 466.1}IEP 466.1

Kodwa abaprofethi labafundi bakaJesu abazange bawubone ngale indlela umthetho kaNkulunkulu ongcwele. UDavida wathi: “Ngizahamba ngokukhululeka, ngoba ngiyifundile imithetho yakho.” (Amahubo 119:45). Umpostoli uJacobe owabhala ngemva kokufa kukaKrestu, ubiza imthetho elitshumi ngokuthi “ngumthetho wesikhosini” njalo “lomthetho olungileyo wenkululeko.” (Jacobe 2:8; 1:25). Njalo lomambuleli, owaloba sekudlule iminyaka engamatshumi amahlanu ngemva kokubethelwa kukaKrestu ubeka isibusiso kulabo “abenza imilayo yakhe, ukuba babe lelungelo esihlahleni sokuphila, bangene emzini ngamasango.” (Sambulo 22:14). {GC 466.2}IEP 466.2

Imfundiso yokuthi uKrestu ngokufa kwakhe walahla umthetho kaYise ayilasisekelo. Ngabe kwakuyenzeka ukuthi umthetho utshintshwe kumbe ulahlwe, kwakungeke kube lendingeko yokuthi uKrestu afe efela ukuthi abantu bangatholi umphumela wesono. Ukufa kukaKrestu kulokuthi kulahle umthetho kuyibufakazi bokuthi umthetho awuguquki. INdodana kaNkulunkulu yabuya ukuthi “izophakamisa umthetho, iwenze ukuthi uhlonipheke.” (Isaya 42:21). Wabuya wathi: “Lingacabangi kuthi ngibuye ukuzo chitha umthetho;” “kuze kudlule izulu lomhlaba kakusoze kudlule ibadlana libe linye ingabe icwatshana libe linye lomlayo.” (Mathewu 5:17,18). Njalo nxa wayekhuluma ngaye wathi: “Ngiyathanda ukwenza intando yakho, Nkulunkulu wami, umlayo wakho usenhliziyweni yami.” (Amahubo 40:8). {GC 466.3}IEP 466.3

Umlayo kaNkulunkulu, ngokudalwa kwawo, awuguquleki. Uyisambulo sentando njalo lesimo salowo owawubhalayo. UNkulunkulu uluthando, njalo lomthetho wakhe uluthando. Insika yawo itholakala emfundisweni yokuthi kumele sithande uNkulunkulu njalo sithande omakhelwane. “Uthando luyikugcwalisa umthetho.” (Roma 13:10). Isimo sikaNkulunkulu siyikulunga leqiniso, umthetho lawo unjalo. “Umthetho wakho uliqiniso:” “imithetho yakho yonke iyikulunga.” (Amahubo 119:142, 172). Njalo lompostoli uPhawuli uthi: “Ngakhoke umlayo ungcwele, lomthetho ungcwele, ulungile, njalo muhle. (Roma 7:12). Umthetho onjalo oveza ingqondo njalo lentando kaNkulunkulu kumele uphile inaphakade njengomnikazi. {GC 467.1}IEP 467.1

Kungumsebenzi wokuphenduka njalo lokungcweliswa owokubuyisa abantu kuNkulunkulu ngokubaletha esimeni lapho abazahamba ngokulunga okuvezwa ngumthetho wakhe. Ekuqaleni, umuntu wadalwa ngomfanekiso kaNkulunkulu. Wayelesimo esihambelana lesimo njalo lomthetho kaNkulunkulu, isisekelo sokulunga sasilotshwe enhliziyweni yakhe. Kodwa isono samhlukanisa loMdali wakhe. Ngemva kokuwa kwakhe walalekelwa ngumfanekiso kaNkulunkulu. Inhliziyo yakhe yaqala ukulwisana lomthetho kaNkulunkulu. “Ngoba ingqondo yesono iyibutha kuNkulunkulu, ngoba kayizehlisi ngaphansi komthetho kaNkulunkulu, impela ngeke kwenzeke.” (Roma

8:7). Kodwa “uNkulunkulu walithanda ilizwe kangaka waze wanikela ngeNdodana yakhe ezelwe yodwa,” ukwenzela ukuthi umuntu abuyiswe kuNkulunkulu. Ngenxa yokulunga kukaKrestu uyabuyiselwa ebudlelwaneni ayelabo loMdali wakhe. Inhliziyo yakhe kumele ivuselelwe ngumusa ovela ezulwini, kumele abe lempilo entsha evela ezulwini. Inguquko leyi, ichaza ukuzalwa kutsha, nxa kungekho, uJesu uthi, “ngeke awubone umbuso wezulu.” {GC 467.2}IEP 467.2

Inyathelo lakuqala lokubuyisana loNkulunkulu yikubona izono ezisenhliziyweni. “Isono siyikwephula umthetho.” “Kungenxa yomthetho ukuthi sazi isono.” (1 Johane 3:4; Roma 3:20). Ukwenzela ukuthi isoni sibone ububi baso, kumele umuntu lowu asebenzise umgomo kaNkulunkulu wokulunga. Umthetho uyisibuko esibonisa ukulunga kwesimo esingcwele njalo uncedisa umuntu ukuthi abone ububi obusempilweni yakhe. {GC 467.3}IEP 467.3

Umthetho uvezela abantu izono zabo, kodwa awulamandla wokuzisusa. Loba ngakolunye uhlangothi umthetho uthembisa impilo kulabo abawulalelayo, uyachaza ukuthi isiphetho salabo abawephulayo yikufa. Ivangeli likaKrestu kuphela yilo elilamandla wokukhulula umuntu esabelweni sokufa njalo lokungcoliswa yisono. Kumele avume izono zakhe phambi kaNkulunkulu, ngoba eyephule umthetho wakhe, njalo abelokukholwa kuJesu, onguye umnikelo wesono. Ngale indlela uyenelisa ukuthola “ukuthethelelwa kwezono zakudala” njalo ubalethuba lokuthola isimo sobungcwele. Uba ngumntwana kaNkulunkulu, ngemva kokwamukela umoya wokubuyisana lezulu, lapho akhala khona esithi: “Abha Baba!” (Roma 8:15). {GC 467.4}IEP 467.4

Kambe manje usekhululekile ukuthi ayephule umthetho kaNkulunkulu na? UPhawuli uthi: “Ngakhoke siyawenza umlayo ube yize ngokukholwa na? Phinde! Kodwa siyawuqinisa umlayo.” “Thina esafa mayelana lesono singaba sisasila kanjani kuso na?” (Roma 3:31; 6:2). UJohane uthi yena: “Ngoba ukumthanda uNkulunkulu yilokhu ukuba sigcine imilayo yakhe, njalo lemilayo yakhe kayinzima.” (1 Johane 5:3). Ekuzalweni okutsha inhliziyo iyabuyiswa ekuvumalaneni lentando kaNkulunkulu, nxa ilethwa ngaphansi kwemfundiso yomthetho. Nxa inguquko leyi enkulu seyenzakele phakathi kwesoni, uyabe esesukile ekufeni waya ekuphileni, wasuka esonweni waya ebungcweleni, wasuka ekuhlamukeni waya ekulaleleni njalo lekwenzeni intando kaNkulunkulu. Impilo endala yokwehlukana loNkulunkulu iyabe isiphelile, njalo impilo entsha yokubuyisana, leyokukholwa, njalo lothando iyabe isiqalalile. Kulapho “ukulunga komthetho” okuzagcwaliseka “kithi, esingahambi ngokwabantu kodwa esihamba ngokukaMoya.” (Roma 8:4). Njalo amazwi womphefumulo azakuba ngathi: “Ngiyawuthanda umlayo wakho kangaka! Usuku lonke nginakana ngawo.” (Amahubo 119:97). {GC 468.1}IEP 468.1

“Umlayo kaNkulunkulu uphelele, uvuselela umphefumulo.” (Amahubo 19:7). Nxa umthetho ungekho abantu abalalwazi olufaneleyo mayelana lobungcwele kanye lokulunga kukaNkulunkulu, kumbe ngobubi babo njalo lokungcola kwabo. Abalakho ukuthinteka ngenxa yezono zabo njalo ababoni indingeko yokuvuma izono zabo. Nxa bengaboni isimo sabo sokulahlwa njengalabo abephule umthetho kaNkulunkulu, abananzeleli ukuthi badinga igazi likaKrestu elisusa izono. Ithemba losindiso liyamukelwa lingela zithelo ezibonakala ngokuguquka kwenhliziyo njalo lempilo. Ngale indlela ukuphenduka okungasikho okuqotho kuyanda, njalo amaxuku abantu ayangena ebandleni bona bengakaze bahlangane loKrestu. {GC 468.2}IEP 468.2

Imfundiso ezingaqondanga eziphathelane lokungcweliswa futhi eziphuma ekulahlweni kumbe ekuphikweni komthetho, ziyandile lamhlanje emabandleni amanengi. Imfundiso lezi azilasisekelo esiphuma eBhayibhilini njalo izithelo zazo ziyingozi, njalo ngesizatho sokuthi zamukelwa ngabantu abanengi kangaka, kwenza ukuthi kubemqoka ukuthi abantu bonke bazwisisa ukuthi iBhayibhili lifundisani mayelana lokungcweliswa. {GC 469.1}IEP 469.1

Ukungcweliswa kweqiniso kuyimfundiso yeBhayibhili. Umpostoli uPhawuli nxa wayeloba incwadi eyayisiya ebandleni laseThesalonika uthi: “Intando kaNkulunkulu yikuba libe ngcwele.” Njalo uyakhuleka esithi: “UNkulunkulu wokuthula uqobo kalenze libe ngcwele ngokupheleleyo.” (1 Thesalonika 4:3; 5:23). IBhayibhili lifundisa sobala ukuthi kuyini ukungcweliswa njalo lokuthi kutholakala njani. UMsindisi wathandazela abafundi bakhe: “Bangcwelise ngeqiniso lakho, ilizwi lakho liliqiniso.” (Johane 17:17). Njalo uPhawuli laye ufundisa ukuthi abazalwane kumele “bangcweliswe nguMoya oyiNgcwele.” (Roma 15:16). Kuyini umsebenzi kaMoya oyiNgcwele? UJesu watshela abafundi bakhe ukuthi: “Nxa uMoya weqiniso esefikile, yena uzakuliholela eqinisweni lonke.” (Johane 16:13). Njalo umlobi wamahubo uthi: “Umlayo wakho uliqiniso.” Ngelizwi njalo loMoya kaNkulunkulu kuyavulwa phambi kwabantu imfundiso ezimqoka ezigoqelwe emlayweni wakhe. Njalo njengoba umlayo kaNkulunkulu “ungcwele, futhi ulungile, njalo umuhle,” wona ongamazwi achaza ubungcwele bezulu, kuyalandela ukuthi isimilo esibunjwa ngenxa yokulandela umlayo sizabangcwele. UKrestu uyisibonelo esifaneleyo sesimo esinjalo. Uthi yena: “Ngiyigcinile imilayo kaBaba.” “Ngenza ngazo zonke izikhathi lezo izinto ezimthokozisayo.” (Johane 15:10; 8:29). Abalandeli bakaKrestu kumele bafane laye, ngomusa kaNkulunkulu babumbe izimilo ezihambelana lemfundiso yomlayo wakhe ongcwele. Lokhu yikho ukungcweliswa okufundiswa liBhayibhili. {GC 469.2}IEP 469.2

Umsebenzi lowu ungenziwa kuphela ngokukholwa kuKrestu, ngamandla kaMoya kaNkulunkulu ophila phakathi kwethu. UPhawuli uxwayisa abazalwane esithi: “Sebenzelani ukusindiswa kwenu ngokwesaba njalo lokuthuthumela. Ngoba uNkulunkulu nguye osebenza kini elenza ukuba lithande njalo lisebenzele intando yakhe.”

(KwabaseFiliphi 2:12,13). UmKrestu uzakuzwa imizwa yokulingwa, kodwa uzaqhubeka elwisana layo. Lapha yikho usizo lukaKrestu oludingakala khona. Ubuthakathaka benyama buyabambaniswa lamandla wezulu, ukukholwa kumemeze kuthi: “Makubongwe uNkulunkulu, yena osinika ukunqoba ngeNkosi yethu uJesu Krestu.” (1 Korinte 15:57). {GC 469.3}IEP 469.3

IBhayibhili liyabonisa sobala ukuthi umsebenzi wokungcweliswa uhlala uqhubeka. Nxa isoni ekuphendukeni kwaso sithola ukuthula loNkulunkulu ngenxa yegazi lokubuyisana, impilo yokuba ngumKrestu iqala lapho. Manje sekumele aqhubeke esiya ekulungeni, akhule esiya ezingeni lokuphelela kukaKrestu. UPhawuli uthi: “Kunye engikwenzayo, ngikhohlwa okungasemuva ngilalamele lokho okungaphambili, ngizame ukufika ekucineni, ngizuze umvuzo wokubizwa okukhulu kwaphezulu okukaNkulunkulu kuKrestu Jesu.” (KwabaseFiliphi 3:13, 14). Njalo uPetro uyabeka phambi kwethu amanyathelo achaza indlela ubungcwele beBhayibhili obutholakala ngayo: “Ngalokhoke zamani ngawo wonke amandla ukwengezelela ukulunga ekukholweni kwenu, lasekulungeni lengezelele ukwazi, lasekwazini ukuzithinta, lasekuzithinteni ukubekezela, lasekubekezeleni isimo sobunkulunkulu, lasesimeni sobunkulunkulu ukuthanda abazalwane, lasekuthandeni abazalwane uthando...ngoba uba lisenza lokhu kalisoze liwe futhi.” (2 Petro 1:5-10). {GC 470.1}IEP 470.1

Labo abathola ukungcweliswa kweBhayibhili bazabonisa umoya wokuzehlisa. Njengo Mose, sebebonile ukuphakama kobungcwele, njalo sebebonile ukungafaneli kwabo nxa beqathanisa lokulunga njalo lokuphakama kukaSimakade. {GC 470.2}IEP 470.2

Umprofethi uDanyeli wayeyisibonelo sokungcweliswa kweqiniso. Impilo yakhe ngobude bayo yayigcwele ukusebenzela iNkosi yakhe ngokuthembeka. Wayeyindoda eyayithandwa lizulu kakhulu. (Danyeli 10:11). Loba kunjalo kulokuthi athi ungcwele njalo umsulwa, umprofethi lowu ohloniphekayo wazibeka esimeni sobubi sesizwe sakoIsrayeli nxa wayencengela abantu bakibo phambi kaNkulunkulu: “Kasikhuleki kuwe ngenxa yokulunga kwethu, kodwa ngenxa yesihawu sakho esikhulu. “Sonile senza okubi”. Uthi yena: “Kwathi ngisakhuluma ngikhuleka, ngivuma izno zami lezono zabantu bakithi uIsrayeli.” Njalo ngemva kwesikhathi nxa iNdodana kaNkulunkulu yaseyifikele phambi kwakhe, ukuzomnika ilizwi, uDanyeli uthi: “Ngaphelelwa ngamandla, ubuso bami baguquka kubi.” (Danyeli 9:18, 15, 20; 10:8). {GC 470.3}IEP 470.3

Nxa uJobe wayesizwa ilizwi leNkosi phakathi kwesivunguzane wathi: “Ngakhoke sengizisola, ngiyaphenduka ngihlale othulini lasemlotheni.” (Jobe 42:60). Kwakungemva kokuthi uIsaya abone ubukhosi bukaNkulunkulu, njalo wezwa ingilosi imemeza isithi,” Ingcwele ngcwele, ngcwele, iNkosi yamabandla,” lapho akhala khona wathi, “Maye mina ngafa! Ngoba ngingumuntu olendebe ezingcolileyo.” (Isaya 6:3, 5). UPhawuli nxa

wayesethwalelwe phezulu njalo wezwa izinto ezingeke zifinyelele endlebeni zomuntu, ukhuluma ngaye, “njengomncane kubo bonke abangcwele.” (2 Korinte 12:2-4; Efesu 3:8). KwakunguJohane othandekayo, owayejwayele ukweyama esifubeni sikaJesu, owathi ebona inkazimulo yakhe, wawela phansi njengomuntu ofileyo phambi kwenyawo zengilosi. (Sambulo 1:17). {GC 471.1}IEP 471.1

Ngeke kube lokuziphakamisa, lokuzitshaya isifuba besithi sebekhululiwe esonweni, okungenziwa yilabo abahamba ngaphansi kwethunzi lesiphambano. Bayananzelela ukuthi kwakungenxa yezono zabo ezabangela usizi lobuhlungu obephula inhliziyo yeNdodana kaKrestu, njalo umcabango lowu uzabathungamela ukuthi bazehlise. Labo abaphila eduzane loJesu bayananzelela sobala ubuthakathaka njalo lobubi bomuntu, njalo ithemba labo lisemandleni woMsindisi owabethelwayo njalo wabuya wavuka. {GC 471.2}IEP 471.2

Ukungcweliswa okulokhe kukhula lamuhla emabandleni, kumumethe umoya wokuziphakamisa njalo lokungaphakamisi umlayo kaNkulunkulu, njalo lokhu kwenza ukuthi kubesobala ukuthi imfundiso leyi ayiveli eBhayibhilini. Labo abathungamela imfundiso leyo bafundisa ukuthi ukungcweliswa kungumsebenzi owenzeka khonapho khonapho, njalo ngokukholwa kuphela bayamukela ubungcwele obupheleleyo. Bathi “kholwa kuphela, njalo isibusiso sizaba ngesakho.” Akula okunye okumele kwenziwe ngulowo owamukelayo. Ngesikhathi esifanayo bayaphika amandla womthetho kaNkulunkulu, befundisa ukuthi sebakhululwa phakathi komlandu wokugcina imilayo. Kodwa kuyenzeka yini ukuthi abantu babengcwele, ngokwentando njalo lesimo sikaNkulunkulu, bengazange balandele amazwi ayiwo umbhalo omele isimo lentando yakhe, njalo abonisa lokho okumthokozisayo? {GC 471.3}IEP 471.3

Isifiso sabantu sokuba lenkolo elula engadingi ukuzimisela, lokuzidela, lokungahlukani lenkanuko zomhlaba, sekwabangela ukuthi imfundiso yokukholwa, njalo ukukholwa kuphela, ibe yimfundiso ethandwa ngumuntu wonke, kodwa lithini ilizwi likaNkulunkulu? Umpostoli uJacobe uthi: “Bazalwane bami kusizani uba umuntu esithi ulokukholwa, kodwa engalayo imisebenzi na? Ukukholwa kwakhe kungamsilisa na? ...Sithuthandini, uyathanda ukwazi ukuthi ukukholwa okungelamsebenzi kuyize na? UAbrahama ubaba kalungisiswanga yini ngemisebenzi ekunikeleni kwakhe indodana yakhe uIsaka phezu kwelathi na? Uyabona ukuthi ukukholwa kwakusebenza kanye lemisebenzi yakhe, lokuthi ukukholwa kwapheleliswa ngemisebenzi? ...Liyabona ukuthi umuntu uyalungisiswa ngemisebenzi, kungesikho ngokukholwa kuphela.” (Jacobe 2:14-24). {GC 472.1}IEP 472.1

Ubufakazi belizwi likaNkulunkulu buphikisana lemfundiso leyi ekhohlisayo eyokukholwa okungahambi lemisebenzi. Akusikho ukukholwa okuphakamisa ubuhle bezulu kodwa kungekho ukulandela imigomo eyiyo ebangela ukuthi umuntu athole umusa

wezulu, lokhu kubizwa ngokuthi yikuziphakamisa, ngoba ukukholwa okuqotho kulesisekelo sakho ezithembisweni njalo lasemilayweni etholakala eBhayibhilini. {GC 472.2}IEP 472.2

Kakungabi khona abazikhohlisayo ngemfundiso yokuthi bengaba ngcwele bona besephula ngamabomo loba ngowodwa umlayo kaNkulunkulu. Ukwenziwa kwesono esaziwayo kwenza ukuthi ilizwi likaMoya oyiNgcwele lithule enhliziyweni njalo kuhlukanisa umphefumulo loNkulunkulu. “Isono siyikwephula umlayo.” Njalo “wonke umuntu owephula umlayo, akakaze ambone, kumbe abemazi.” (1 Johane 3:6). Loba uJohane egxila kakhulu ethandweni encwadini zakhe, kodwa kathandabuzi ukuchaza isimo esiqotho sequla lalabo abathi bangcwelisiwe bona bephila impilo ephambene lemilayo kaNkulunkulu. “Lowo othi: Ngiyamazi kodwa engagcini imilayo yakhe ungumqambi wamanga, leqiniso alikho kuye. Kodwa lowo ogcina ilizwi lakhe, uthando lukaNkulunkulu luphelelisiwe kuye impela.” (1 Johane 2:4,5). Lapha yikho okuhlolwa khona ukholo lomuntu wonke. Ngeke sibeke ubungcwele loba kuwuphi umuntu ngaphandle kokuthi simlethe phambi kwesikali sikaNkulunkulu esilinganisa ubungcwele ezulwini lase mhlabeni. Nxa abantu bengezwa umthwalo womlayo, nxa belulaza imithetho kaNkulunkulu, uba besephula omunye wemithetho leyi, njalo befundisa abantu ukuthi benze ngokufanayo, bazaba yisinengiso phambi kwezulu, njalo singakwazi ukuthi imfundiso yabo ayila sisekelo. {GC 472.3}IEP 472.3

Njalo labo abathi abalasono, babonisa ubufakazi bokuthi lowo otshonjalo ukhatshana lobungcwele. Kungenxa yokuthi kaqedisisi ukulunga njalo lobungcwele bukaNkulunkulu kumbe lokho okumele bebeyikho labo abazafinyelela ezingeni lesimo sakhe, ngoba engalakho ukuqedisisa okufaneleyo mayelana lokulunga njalo lobuhle bukaJesu, njalo lobukhulu futhi lobubi besono, okungabangela ukuthi umuntu acabange ukuthi ungcwele. Ubude bebanga eliphakathi kwakhe loKrestu, bubangela ukuthi imicabango yakhe yokulunga kwezulu ibe mfitshane, azibone emehlweni wakhe engcwele kulalokho ayikho khona. {GC 473.1}IEP 473.1

Ukungcweliswa okutholakala eBhayibhilini kugoqela ubomi bomuntu bonke, umoya, lomphefumulo, njalo lomzimba. UPhawuli wakhulekela abantu baseThesalonika ukuthi “kulondolozwe umoya wenu wonke lomphefumulo lomzimba, ukuze lingasoleki ekufikeni kweNkosi yethu uJesu Krestu.” (1 Thesalonika 5:23). Wabuya waloba futhi wathi: “Ngakhoke bazalwane ngiyalincenga ukuba, ngesihawu sikaNkulunkulu, linikele imizimba yenu ibe ngumnikelo ophilileyo, ongcwele, owamukelekayo kuNkulunkulu, kube yikukhonza kwenu okuqotho.” (Roma 12:1). Ngesikhathi sokuphila kwesizwe sakoIsrayeli endulo yonke iminikelo eyayilethwa phambi kweNkosi yayihlolisiswa kabanzi. Nxa kwakukhona ukugogeka kumbe okungalunganga enyamazaneni eyayilethiwe, yayingamukelwa, ngoba uNkulunkulu wayebaxwayisile ukuthi umnikelo kwakumele ubemsulwa. Ngokunjalo amaKrestu lawo ayaxwayiswa ukuthi alethe

imizimba yawo “ibe ngumnikelo ophilileyo, ongcwele, owamukelekayo kuNkulunkulu.” Ukwenzela ukuthi kwenzeke lokhu, amandla wabo wonke kumele agcinwe esesimeni esihle kakhulu. Zonke izenzo ezenza ukuthi amandla wokucabanga njalo lawokusebenza ayehle zibangela ukuthi umuntu angafaneli ukusebenzela uMdali. Kambe uNkulunulu uzajabulela loba yini encane kulalokho esilamandla wokukunikela na? UKrestu wathi: “Uzathanda iNkosi uNkulunkulu wakho ngenhliziyo yakho yonke.” Labo abathanda uNkulunkulu ngenhliziyo yabo yonke bazafisa ukumsebenzela ngezikhathi zonke, njalo bazahlala bedinga ukuletha wonke amandla wabo ukuthi ahambelane lemithetho eyenza kubelula ukuthi benze intando yakhe. Abasoke ngokulandela imizwa yabo lokudla loba yini, bengcolise kumbe babangele ukuthi umnikelo abawuletha phambi kaBaba ube ngogulayo. {GC 473.2}IEP 473.2

UPetro uthi: “Lizigcine ezinkanukweni zomzimba ezilwa lomphefumulo wenu.” (1 Petro 2:11). Konke ukuzithokozisa esonweni kwenza ukuthi amandla lengqondo yakomoya ilale, njalo ilizwi loMoya kaNkulunkulu awenelisi ukuthinta inhliziyo yomuntu owenza lokhu. UPhawuli nxa ebhalela ibandla laseKorinte uthi: “Asizihlambulule kukho konke ukungcola komzimba lokomoya, siphelelise ubungcwele bethu sisesaba iNkosi.” (1 Korinte 7:1). Njalo ngezithelo zakoMoya, ezigoqela uthando, intokozo, ukuthula, ukubekezela, ukuthobeka, ukulunga, ukukholwa njalo lokuzehlisa” ukubiza “ngokuzithiba.” (Galathiya 5:22,23). {GC 474.1}IEP 474.1

Loba sinikwe izixwayiso lezi, mangaki amaKrestu aqeda amandla wabo egijimisa inzuzo kumbe ukukhonza ubuhle bomhlaba, bangaki abangcolisa umfanekiso wabo ngenxa yokungakhethi lokhu abamele bakudle, kumbe ngokunatha okudakayo, langokuzithokizisa ngezinto ezingalunganga. Njalo ibandla kulokuthi likhuze ububi lobu, esikhathini esinengi liyakhuthaza ububi lobi ngokufuna ukuthokozisa abantu, lokwenza ukuthi abantu bahlale becabanga ngenotho lokuzithokozisa, ukwenzela ukuthi abantu banikele, okubangela ukuthi uthando lukaKrestu luphole. Ngabe uJesu ubengangena emabandleni walamuhla njalo abone ukuzithokizisa okwenziwa ngaphansi kwebizo lokumkhonza, ubengeke abaxotshele ngaphandle njengalabo abatshintsha imali ethempelini na? {GC 474.2}IEP 474.2

Umpostoli uJacobe wakhuluma ukuthi ukukhalipha okuvela ezulwini kulungile. Ngabe wayehlangane lalabo abaphatha ibizo likaJesu endebeni zabo bengcoliswe yikubhema igwayi, njalo labo abangcoliswe liphunga lalo, njalo abangcolisa umoya wasezulwini njalo ababangela ukuthi bonke abaseduzane labo baphefumule umoya lowu oyingozi, ngabe umpostoli wayehlangane lesenzo lesi esiphikisana lokuhlanzeka kwevangeli, wayengeke akubize ngokuthi “ngokomhlaba, kubi njalo ngokukaSathane” na? Izigqili zegwayi, ezithi lazo zingcwelisiwe, zikhuluma ngethemba lokuba sezulwini, kodwa ilizwi likaNkulunkulu likubeka sobala ukuthi “kakusoze kwangena ulutho olungcolileyo kuwo.” (Sambulo 21:27). {GC 474.3}IEP 474.3

“Kalazi yini ukuthi umzimba wenu ulithempeli likaMoya oNgcwele ohlezi kini, elimamukele kuNkulunkulu na? Kalisibo abenu, kodwa lathengwa ngentengo. Ngakhoke dumisani uNkulunkulu emizimbeni yenu. (1 Korinte 6:19,20). Lowo olomzimba wakhe olithempeli lika Moya oNgcwele, ngeke avumele ukuthi umzimba wakhe ube yisigqili sento ewungcolisayo. Amandla wakhe angaphansi kaKrestu, yena owamthenga ngentengo yegazi lakhe. Konke okwakhe ngokweNkosi. Kungenzeka njani ukuthi angabekwa icala lokudlalisa lokho akuphiweyo na? Abantu abanengi abazibiza ngokuthi bangamaKrestu iminyaka yonke badlalisa imali enengi ezintweni ezingelamsebenzi, khona imphefumulo isifa idinga ilizwi lokuphila. UNkulunkulu uphangwa iminikelo yakhe lokwetshumi, bona bechitha inotho yabo enkanukweni zomzimba okwedlula lokho abakunika abaswelayo kumbe ukuxhasa ivangeli. Ngabe bonke abazibiza ngokuthi bangabalandeli bakaKrestu bebengcwelisiwe ngokweqiniso, inotho yabo kulokuthi idlaliswe ezintweni ezingela msebenzi njalo lezilimaza umzimba, bezizalethwa esikhwameni sebandla, njalo amaKrestu ebezaba ngumzekeliso wokuzithiba, lokuzidela, njalo lokuzinikela. Ngokwenza njalo bebezakuba yikukhanya kwezwe. {GC 475.1}IEP 475.1

Umhlaba uphila impilo yokuzithokozisa. “Inkanuko zomzimba, lokukhanga amehlo, lokuziqakisa kwalokhu kuphila” kulawula abantu amabengi. (1 Johane 2:16). Kodwa abalandeli bakaKrestu balobizo olungcwele. “Ngakhoke phumani phakathi kwabo, lahlukane labo, kutsho iNkosi; lingathinti okungcolileyo.” Nxa sisebenzisa ukukhanya okuselizwini likaNkulunkulu, kuqondile ukuthi sithi ukungcweliswa ngeke kube ngokuqotho nxa kungagoqeli umsebenzi wokutshiya isono lempilo yokudinga ukuzithokozisa kwasemhlabeni. {GC 475.2}IEP 475.2

Kibo labo abalandela izixwayiso lezi ilizwi lithi, “Phumani phakathi kwabo, lahlukane labo...lingathinti okungcolileyo,” njalo isithembiso sikaNkulunkulu sithi, “Ngizalamukela, ngibe nguYihlo wenu, lina libe ngamadodana lamadodakazi ami, kutsho iNkosi uSomandla.” (2 Kotinte 6:17,18). Kungumlandu wamaKrestu wonke ukuthi babelobudlelwane obujulileyo emsebenzini kaNkulunkulu. “Mina ngiyikukhanya kwezwe,” watsho uJesu. “Ongilandelayo kasoze ahambe emnyameni, kodwa uzakuba lokukhanya kokuphila.” (Johane 8:12). “Indlela yabalungileyo injengovivi lokusa oluqhubeka ngokukhanya njalo kuze kube semini.” (Izaga 4:18). Amanyathelo wonke wokukholwa lokuthembeka asondeza umphefumulo ebudlelwaneni obujulileyo phakathi komuntu lowo lokukhanya kwezwe, lapho okungelabunyama khona. Insaba ezikhanyayo Zelanga Lokulunga ziyakhanyisa phezu kwenceku zikaNkulunkulu, njalo bacina bebonisa inkazimulo yakhe. Njengoba inkanyezi zisitshela ukuthi kulokhukhanya okukhulu ezulwini ezithola khona inkazimulo yazo, ngokunjalo amaKrestu kumele abonise ukuthi kuloNkulunkulu esihlalweni somhlaba wonke olesimo esifanele ukukhonzwa lokulingiselwa. Umusa woMoya wakhe, lokulunga njalo lobungcwele besimo sakhe, buzabonakala kubofakazi bakhe. {GC 475.3}IEP 475.3

UPhawuli encwadini yakhe eyayisiya ebandleni laseKolose uveza izibusiso ezinikwa abantwana bakaNkulunkulu. Uthi: “Kasiyekeli ukulikhulekela lokulicelela ukuba ligcwaliswe ngokwazi intando yakhe ngokuhlakanipha konke lokuqedisisa okungomoya, lihambe ngokufanele iNkosi, liyithokozise ngakho konke, lithele izithelo emisebenzini yonke elungileyo, likhule ekumazini uNkulunkulu. Aliqinise ngamandla wonke ngokwamandla obukhosi bakhe, kuze kube khona ukubekezela lesineke lokujabula ezintweni zonke. (Kolose 1:9-11). {GC 476.1}IEP 476.1

Uyabhala futhi ngesifiso sakhe sokuthi abazalwane base Efesu bangafinyelela ekwazini ubude besipho sokuba ngamaKrestu. Uyabavulela, ngamazwi ajulileyo, isimanga samandla lolwazi abangabalalo njengamadodana lamadodakazi kaSomandla. “Ukuba ngokwenotho yobukhosi bakhe liqiniswe ngamandla ngoMoya wakhe enhliziyweni. UKrestu ahlale enhliziyweni zenu ngokukholwa. Lokhu selilempande, lesisekelo othandweni. Kalibe lamandla okuqedisisa kanye labo bonke abangcwele ububanzi, lobude, lokudepha, lokutshona kothando lukaKrestu, lokulwazi lanxa lusedlula ukwazi konke.” Kodwa umthandazo wakhe ufinyelela esihlothini sokwamukela isipho nxa esithi “ukuze ligcwaliswe ngakho konke ukugcwala kukaNkulunkulu.” (Efesu 3:16-19). {GC 476.2}IEP 476.2

Lapha kuvezwe ubude balokho esingakuthola ngokukholwa ezithembisweni zikaBaba wethu osezulwini, nxa sigcwalisa indingeko zakhe. Ngenxa yalokho okwenziwa nguKrestu silelungilo lokufinyelela esihlalweni sikaSomandla. “Yena ongayigodlanga eyakhe iNdodana, kodwa wayinikelela thina sonke, angehluleka kanjani ukusinika konke kanye layo na?” (Roma 8:32). UBaba wanika iNdodana yakhe uMoya ongelakulinganiswa, njalo lathi siyenelisa ukuwamukela ngokuphelela kwawo. UJesu uthi, “Ngakhoke uba lina elingababi likwazi ukubapha abantwana benu iziphiwo ezinhle, kakhulu kungakanani uYihlo osezulwini uzakubapha abacela kuye uMoya oNgcwele.” (Luka 11:13). “Uba licela ulutho ebizweni lami, ngizakulwenza.” Celani lizakwamukeliswa ukuba intokozo yenu igcwale.” (Johane 14:14; 16:24). {GC 477.1}IEP 477.1

Loba nje impilo yokuba ngumKrestu izabe igcwele ukuzehlisa, akumelanga ihlale igcwele usizi lokuzikhangelela phansi. Kuyisipho somuntu wonke ukuthi aphile ngendlela ethokozisa uNkulunkulu njalo eletha izibusiso zakhe. Akusiyo intando kaBaba wethu osezulwini ukuthi sibengaphansi kwamacala lobunyama. Abukho ubufakazi bokuzehlisa kweqiniso ngokuhamba sikhothamise amakhanda njalo lenhliziyo egcwele imicabango yobumina. Singahamba kuJesu sihlanjululwe, njalo sime phambi komthetho singela kuyangeka njalo lokuzisola. “Ngakhoke kakusekho ukulahlwa kibo abakuKrestu Jesu, abangalandeli inkanuko zenyama, kodwa abahamba ngokoMoya.” (Roma 8:1). {GC 477.2}IEP 477.2

Ngenxa kaJesu amadodana kaAdamu awileyo aba “ngamadodana kaNkulunkulu.” “Ngoba lowo owenza ukuba babe ngcwele lalabo abenziwa baba ngcwele ngabohlanga lunye, ngakhoke kalanhloni ukubabiza ngokuthi ngabafowethu.” (Amaheberu 2:11). Impilo yomKrestu kumele ibe ngeyokukholwa, leyokunqoba, njalo leyokuthokoza kuNkulunkulu. “Ngoba konke okuzelwe nguNkulunkuku kuyawunqoba umhlaba, lokho okunqoba umhlaba yikukholwa kwenu.” (1 Johane 5:4). Inceku kaNkulunkulu uNehemiah wakhuluma amazwi aqinisekileyo: “Ngoba ukuthokoza ngeNkosi kungamandla wenu.” (Nehemiya 8:19). Njalo uPhawuli uthi: “Thokozani eNkosini njalonjalo, ngiyaphinda ngithi: Thokozani.” (Filiphi 4:4). “Thokozani njalonjalo. Khulekani lingadinwa, bongani uNkulunkulu ngakho konke, ngoba lokhu kuyintando kaNkulunkulu kuKristu Jesu ngani.” (1 Thesalonika 5:16-18). {GC 477.3}IEP 477.3

Zinjalo izithelo zokuphenduka okutholakala eBhayibhilini njalo lokungcweliswa, njalo kungenxa yokuthi izisekelo zokulunga ezitholakala emlayweni kaNkulunkulu azidingwa ngamaKrestu lamuhla okwenza ukuthi izithelo lezi zingabonakali. Yiso isizatho esenza ukuthi kungabonakali umsebenzi ojulileyo kaMoya kaNkulunkulu owawuthungamela imisebenzi yemvuselelo endulo. {GC 478.1}IEP 478.1

Kungenxa yokukhangela okwenza ukuthi siguqulwe. Njalo nxa imilayo leyi engcwele lapho uNkulunkulu avule khona phambi kwabantu ukulunga njalo lobungcwele besimo sakhe ilahlelwa eceleni, njalo lengqondo zabantu zihugwa yimfundiso yabantu, kuyamangalisa yini ukuthi ukulunga kwabantu sekwawa emabandleni na? Inkosi ithi: “Bangihlamukele mina umthombo wamanzi wokuphila, bazigebhela imithombo etshayo engabambi manzi.” (Jeremiya 2:13). {GC 478.2}IEP 478.2

“Ubusisiwe umuntu ongahambi ngezeluleko zababi, ongalaleli izeluleko zezoni, ongahlaliyo labaklolodayo, kodwa okuthokoza kwakhe kusemlayweni weNkosi, unakana ngomlayo wayo emini lebusuku. Unjengesihlahla esihlanyelwe ngasemifuleni yamanzi, esithela isithelo saso ngesikhathi saso, esimahlamvu aso kawabuni. Kukho konke akwenzayo uyaphumelela.” (Amahubo 1:1-3). Kuphela nxa umthetho wakhe usuvuselelwe wabekwa endaweni yawo efaneleyo, yikho lapho okuzabonakala imvuselelo ebonisa ukukholwa kweqiniso ebantwini labo abazibiza ngokuthi bangabalandeli bakaKrestu. “INkosi ithi: Manini emaqamulweni ezindlela libone, libuze ngemikhondo yasendulo ukuthi ingaphi indlela enhle, lihambe ngayo, lizuze ukuthula.” (Jeremiya 6:16). {GC 478.3}IEP 478.3

Isahluko 28—Ukumelana Lemisebenzi Yethu Phambi Komthethwandaba.

“Ngisakhangele, kwabekwa izihlalo zobukhosi, kwahlala oyisimakade, izambatho zakhe zazimhlophe njengongqoqwane, lenwele zekhanda lakhe zinjengoboya bezimvu obuhlambulukileyo, isihlalo sakhe sobukhosi singamalangabi omlilo, lamavili aso enjengomlilo ovuthayo. Kwavela umkhonjwana womlilo waphumela ngaphambi kwakhe. Inkulungwane zezinkulungwane zamkhonza, lezinkulungwane ezilitshumi zezinkulungwane ezilitshumi zema phambi kwakhe. Umthethwandaba wahlala, lezincwadi zavulwa.” (Danyeli 7:9,10). {GC 479.1}IEP 479.1

Lwavezwa ngale indlela usuku olucolekileyo embonweni womprofethi uDanyeli lapho izimo lempilo zabantu ezizadlula ekuhlolisisweni phambi komaHluleli womhlaba wonke, njalo lapho wonke umuntu ozanikwa khona umvuzo “njengemisebenzi yakhe.” UMdala Wezinsuku nguNkulunkulu uBaba. Umlobi kamahubo uthi: “Zingakaveli intaba, ungakawenzi umhlaba lelizwe, kusukela endulo kuze kube nini lanini wena unguNkulunkulu.” (Amahubo 90:2). Nguye umthombo wokuphila njalo lomthombo wemilayo yonke, ezasetshenziswa ekwahluleleni. Njalo ingilosi ezingcwele zizakuba yizisebenzi lapha labofakazi, ezinengi okungela kubaleka, phambi komthethwandaba lowu. {GC 479.2}IEP 479.2

“Ngabona emibonweni ebusuku kufika lamayezi aphezulu ofanana leNdodana yomuntu, wafika kuMdala Wezinsuku, wasondezwa phambi kwakhe. Wanikwa amandla okubusa, lodumo, lombuso, ukuba bonke abantu bezizwe lezindimi bamkhonze. Ukubusa kwakhe kakulakuphela, kakuyikudlula, lombuso wakhe uyilowo ongayikuchithwa.” (Danyeli 7:13,14). Ukuza kukaKrestu okuchazwe lapha asikho ukuza kwakhe kwesibili emhlabeni. Uzaphambi koMdala Wezinsuku ezulwini ukuzokwamukela amandla njalo lobukhosi njalo lombuso, azawunikwa emaphethelweni womsebenzi wakhe njangalowo osincengelayo. Kuyikho ukuza lokhu, njalo hatshi ukuza kwakhe kwesibili emhlabeni, okwakuchazwe emazwini wesiprofethi okwakuzakwenzakala ekupheleni kwensuku ezingu2300 ngomnyaka ka1844. Ehanqwe zingilosi ezingcwele, uMpristi wethu Omkhulu wangena endaweni engcwele ngcwele njalo lapha wema phambi kaNkulunkulu ukuba aqale umsebenzi wakhe wokucina awenzela thina, ukwenza umsebenzi wokuphenya impilo zabantu bonke lokwahlulela njalo lokwenza umsebenzi wokubuyisa labo abamukele igazi lakhe njengomnikelo wesono. {GC 479.3}IEP 479.3

Enkonzweni efananayo eyayisenziwa endulo, labo kuphela ababeze phambi kaNkulunkulu bevuma izono zabo, njalo izono zabo ngenxa yegazi lomnikelo wesono, ezazithuthiselwe ethabanekelini, babesiba lengxenye phakathi kwenkonzo enkulu ngoSuku lokuBuyisana. Kunjalo lakhona ngosuku olukhulu lokubuyisana kokucina njalo

ngesikhathi lapho okuphenywa khona abantu besebesahlulelwa, indaba kuphela ezikhangelwayo ngezalabo abazibiza ngokuthi bangabantwana bakaNkulunkulu. Ukwahlulelwa kwababi kungumsebenzi owehlukeneyo njalo kwenzakala ngesikhathi esehlukeneyo. “Ngoba sekuyisikhathi sokuba ukuthonisiswa kuqale endlini kaNkulunkulu, uba kuqala ngathi, kuzakuba yini ukuphela kwalabo abangalalelanga ivangeli likaNkulunkulu na?” (1 Petro 4:17). {GC 480.1}IEP 480.1

Incwadi zempilo yabantu ezisezulwini, lapho okubhalwe khona amabizo njalo lezenzo zabantu, zizaholi izinqumo ezizakwenziwa ekuthonisisweni lokhu. Umprofethi uDanyeli uthi: “Ukuthonisisa kwaqala, kwavulwa izincwadi.” Umambuleli nxa wayechaza isehlakalo esifananayo wengeza wathi: “Kwavulwa lenye incwadi eyincwadi yokuphila. Abafileyo bahlulelwa ngalokhu okwakulotshiwe ezincwadini langalokho ababekwenzile.” (Isambulo 20:12). {GC 480.2}IEP 480.2

Encwadini yokuphila kulotshwe amabizo wabo bonke asebeke bangena emsebenzini kaNkulunkulu. UJesu watshela abafundi bakhe wathi: “Thokozani ngokuthi amabizo wenu alotshiwe ezulwini.” (Luka 10:20). UPhawuli ukhuluma ngezinye izisebenzi ezithembekileyo njengaye, “amabizo azo asencwadini yokuphila.” (Filiphi 4:3). UDanyeli nxa wayekhangela phambili esikhathini “sokuhlupheka esingazanga sibe khona,” uyatsho ukuthi abantu bakaNkulunkulu bazakukhululwa, “bonke abazatholakala belotshiweyo ogwalweni.” Njalo umambuleli uyatsho ukuthi labo kuphela abalamabizo “alotshwe encwadini yeWundlu yokuphila” bazangena emzini kaNkulunkulu. (Danyeli 12:1; Sambulo 21:27). {GC 480.3}IEP 480.3

“Incwadi yesikhumbuzo” ilotshiwe layo phambi kaNkulunkulu, lapho okubhalwe khona izenzo ezinhle zalabo “abesaba uNkulunkulu njalo abacabanga ngebizo lakhe.” (Malaki 3:16). Amazwi wabo wokukholwa, lezenzo zabo zothando, konke kulotshiwe ezulwini. UNehemiya ukhuluma ngalokhu nxa esithi: “Nkulunkulu wami, akungikhumbule mayelana lalokho, ungayicimi imisebenzi yami emihle engiyenzele indlu kaNkulunkulu wami lenkonzo yakhona.” (Nehemiya 13:14). Encwadini yesikhumbuzo sikaNkulunkulu zonke izenzo zokulunga zilotshwelwe ukuthi zingabuyi zesulwe futhi. Lapha zonke izilingo ezinqotshiweyo, lobubi obunqotshiweyo, lamazwi wozwelo akhulunyiweyo, konke kubhalwe ngokwethembeka. Njalo zonke izenzo zokuzinikela, lokuhlupheka konke kanye losizi okuthwalwe ngokubekezela ngenxa kaKrestu kulotshiwe. “Ukuhlupheka kwami ukubalile, faka izinyembezi zami embizweni yakho, kazikho encwadini yakho na?” (Amahubo 56:8). {GC 481.1}IEP 481.1

Kulencwadi njalo yezono zonke zabantu. “Ngoba uNkulunkulu uzakwahlulela konke esikwenzayo layo yonke imfihlo, okuhle lokubi.” (Mtshumayeli 12:14). UMsindisi uthi: “Amazwi wonke ayize abawakhulumayo abantu, bazakuziphendulela ngawo ngosuku lokuthonisiswa. Ngoba ngamazwi akho, uzakukhululwa, langamazwi akho uzakulahlwa.”

(Mathewu 12:36,37). Injongo zonke ezifihlakeleyo lezizatho ziyavela encwadini kaNkulunkulu ngokuphelela kwazo, ngoba uNkulunkulu “uzakuveza ekukhanyeni izinto ezifihlakeleyo emnyameni, uzakuveza obala imicabango yenhliziyo zabantu.” (1 Korinte 4:5). “Khangela kulotshiwe phambi kwami...ububi babo lobubi baboyise ndawonye, itsho iNkosi.” (Isaya 65:6,7). {GC 481.2}IEP 481.2

Imisebenzi yomuntu wonke iyadlula phambi kaNkulunkulu ukuba icubungulwe njalo iyalotshwa ukuthi ngeyokuthembeka kumbe ngeyokungathembeki. Eceleni kwamabizo wonke encwadini zezulu kulotshwe ngokuqonda okukhulu wonke amazwi angalunganga, zonke izenzo zobumina, yonke imisebenzi engapheleliswanga, njalo lezono zonke ezenziwa ensitha, lazo zonke izenzo ezimbi. Izixwayiso ezivela ezulwini eziphikiweyo lezingalalelwanga, lamathuba adlalisiweyo, lamathuba angasetshenziswanga ukwenza okuhle, lendonsela kokuhle lasebubini, lezithelo zakho ngokugcwala kwazo, zonke lezi izinto zilotshwa ngokuthembeka yingilosi elobayo. {GC 482.1}IEP 482.1

Umthetho kaNkulunkulu ungumgomo osetshenziswa ukuhlola impilo njalo lezimo zabantu phambi kokuthonisiswa. “Mesabe uNkulunkulu, ulalele imilayo yakhe, ngoba lowu yiwo umlandu womuntu wonke. Ngoba uNkulunkulu uzakwehlulela konke esikwenzayo layo yonke imfihlo, okuhle lokubi.” (Mtshumayeli 12:13,14). Umpostoli uJacobe wakhuza abazalwane wathi: “Khulumani lenze njengokufanele abazakwahlulelwa ngomlayo wenkululeko.” (Jacobe 2:12). {GC 482.2}IEP 482.2

Labo ekuthonisisweni abatholakala befanele bazaba lengxenye ekuvukeni kwabalungileyo. UJesu wathi: “Kodwa labo okuthiwa bafanele ukufinyelela kulesosikhathi lasekuvukeni kwabafileyo...banjengezithunywa zasezulwini, bangabantwana bakaNkulunkulu, bahlanganyela ekuvukeni kwabafileyo.” (Luka 20:35,36). Uphinda njalo athi labo “abenze okuhle” bazaphuma “ekuvukeni kokuphila.” (Johane 5:29). Abangcwele abafileyo abasoke bavuswe kuze kuphele ukwahlulela lapho abazabizwa ngokuthi bafanele “uvuko lokuphila.” Ngakhoke abasoke babekhona ekwahluleleni lapho amabizo wabo ahlolisiswa khona. {GC 482.3}IEP 482.3

UJesu uzakuma njengomMeli wabo, ebancengela phambi kaNkulunkulu. “Kodwa uba umuntu esona, siloMmeli kuBaba, uJesu Kristu olungileyo.” (1 Johane 2:1). “Ngoba uKrestu kangenanga endaweni engcwele ngcwele eyenziwe ngezandla, engumfanekiso waleyo eqotho, kodwa wangena ezulwini uqobo ukuba khathesi abonakale phambi kukaNkulunkulu ngenxa yethu.” “Ngakhoke ulamandla wokusilisa ngokupheleleyo abeza kuNkulunkulu ngaye, lokhu ephilela ukubanxusela.” (Amaheberu 9:24; 7:25). {GC 482.4}IEP 482.4

Nxa incwadi zemisebenzi zivulwa ekwahluleleni, impilo zabantu bonke asebeke bakholwa kuJesu ziyadlula phambi kaNkulunkulu. Kusukela kulabo abaphila emhlabeni kuqala, uMmeli wethu uyaletha zonke izenzo zabantu kusukela ekuqaleni, acine ngalabo

abaphilayo. Wonke amabizo ayalethwa, zonke izenzo zabo ziyaphenywa ngobunono obukhulu. Amabizo ayamukelwa, amanye ayalahlwa. Nxa kukhona olezono ezilokhe zisencwadini zasezulwini, ezingavunywanga njalo ezingathethelelwanga, amabizo abo azakwesulwa encwadini yokuphila, njalo lalokho okulotshwe encwadini yesikhumbuzo ngezenzo zabo ezinhle kuyesulwa. INkosi yathi kuMose: “Owonileyo kimi ngizamsusa ogwalweni lwami.” (Eksodusi 32:33). Njalo umprofethi uHezekeli uthi: “Kodwa nxa olungileyo ephambuka ekulungeni kwakhe, enze okubi, enze amanyala enziwa ngomubi, uzakuphila na? ...izenzo zakhe zonke ezilungileyo abezenzile azisayikukhunjulwa, ngenxa yenkohliso alecala ngayo, lesono asenzileyo, uzakufa.” (Hezekeli 18:24). {GC 483.1}IEP 483.1

Bonke abaphenduke ngokuphelela batshiya isono, njalo ngokukholwa abamukele igazi likaKrestu njengomnikelo wokubuyisana lezulu, sebelegama elithi “bathethelelwe” elibhalwe eceleni kwamabizo wabo encwadini zezulu, njengoba sebehlanganele lobungcwele bukaKrestu, njalo lezimo zabo sezitholakale zihambelana lomlayo kaNkulunkulu, izono zabo zizakwesulwa, njalo bona ngokwabo bazatholakala befanele ukwamukela impilo engunaphakade. INkosi nxa ikhuluma ngomprofethi uIsaya ithi: “Mina nginguye owesula iziphambeko zakho ngenxa yami, kangisayikuzikhumbula lezono zakho.” (Isaya 43:25). UJesu wathi: “Onqobayo uzakwambathiswa ngokunjalo ingubo ezimhlophe, kangiyikulesula ibizo lakhe encwadini yokuphila, ngoba ngizakulivuma phambi kukaBaba, laphambi kwezithunywa zakhe.” (Sambulo 3:5). “Ilowo lalowo ongivuma phambi kwabantu, lami ngizakumvuma phambi kukaBaba osezulwini. Kodwa lowo ongiphika phambi kwabantu, lami ngizakumphika phambi kukaBaba osezulwini.” (Mathewu 10:32,33). {GC 483.2}IEP 483.2

Indlela abantu abakhangela ngayo ngokulangazelela izinqumo ezenziwa emthethwanda yasemhlabeni ibonisa nje kancane indlela okukhangelwa ngayo emthethwanda wasezulwini nxa amabizo abhalwe encwadini yokuphila esiza ukuzohlolisiswa phambi koMahluleli womhlaba wonke. UMmeli ongcwele uyaletha isicelo sokuthi bonke abanqobileyo ngenxa yokukholwa egazini lakhe bathethelelwe iziphambeko zabo, bebuyiselwe ekhaya labo Edeni, njalo bafakwe umqhele njengendlalifa kanye laye “bamukele ukubusa kuqala.” (Mika 4:8). USathane emzameni yakhe yokudukisa njalo lokulinga abantu wayecabange ukuthi uzaphambanisa icebo lokudalwa komuntu, kodwa uKrestu manje uyacela ukuthi icebo leli lipheleliswe sengathi umuntu kazange awe. Ucelela abantu bakhe hatshi ukuthi bathethelelwe njalo bamukelwe ngokugcweleyo njalo lokupheleleyo kuphela, kodwa ukuthi babelengxenye ebukhosini bakhe njalo babelendawo esihlalweni sakhe. {GC 483.3}IEP 483.3

Nxa uJesu elokhe encengela abantu bakhe, uSathane ubabeka icala phambi kaNkulunkulu njengezoni. Umlingi omkhulu wenze yonke imizamo ukuthi abenze bathandabuze, lokuthi balahle ithemba labo kuNkulunkulu, lokubahlukanisa lothando

lwakhe, njalo lokuthi bephule umthetho wakhe. Manje usekhomba endleleni abayihambileyo, lasebubini bezimo zabo, lokungafani kwabo loKrestu, okubangele ukuthi uMsindisi wabo ahlazwe, kanye lezono zonke abalinge ukuthi bezenze, njalo ngenxa yalokhu ubabiza ngokuthi bangabakhe. {GC 484.1}IEP 484.1

UJesu kaphiki izono zabo kodwa ubonisa ukuzidela lokukholwa kwabo, njalo nxa ebacelela intethelelo uyaphakamisa izandla zakhe ezilamanxeba phambi kaBaba lengilosi ezingcwele esithi: Ngiyabazi ngamabizo. Ngibabhale phakathi kwezandla zami. “Umnikelo owamukelekayo kuNkulunkulu ungumoya odabukileyo, inhliziyo edabukileyo lezisolayo, Nkulunkulu kawuyideli.” (Amahubo 51:17). Njalo kulowo obeka abantu bakhe icala uthi: “INkosi kayikukhuze wena Sathane, iNkosi elikhethileyo iJerusalema kayikukhuze, Lumuntu kanjengesikhuni esikhitshwe emlilweni na? (Zekariya 3:2). UKrestu uzagqokisa abathembekileyo bakhe ngobungcwele bakhe, ukwenzela ukuthi abamise phambi kukaYise “njengebandla elilenkazimulo, lingelacwatshana, lasici loba okunye nje.” (Efesu 5:27). Amabizo wabo azahlala elotshiwe encwadini yokuphila, njalo mayelana labo kulotshiwe ukuthi: “Bazahamba lami begqoke izembatho ezimhlophe, ngoba bafanele.” (Isambulo 3:4). {GC 484.2}IEP 484.2

Ngale indlela kuzabonakala ukugwaliseka ngokupheleleyo kwesithembiso sesivumelwano esitsha: “Ngizathethelela ububi babo, lesono sabo kangisayikusikhumbula.” “Ngalezonsuku langalesosikhathi, kutsho iNkosi, kuzadingwa ukona koIsrayeli, kodwa kungafunyanwa, kudingwe lesono koJuda, kodwa singafunyanwa, ngoba ngizabathethelela labo abayingcosana engibatshiyayo.” (Jeremiya 31:34; 50:20). “Ngalolosuku isihlahla seNkosi sizakuba sihle, sibe lodumo, lezithelo zelizwe zizakuba ligugu lodumo lwabaseleyo eZiyone, abatshiywe eJerusalema, bonke ababhaliweyo ogwalweni lokuphila, kuthiwe bangcwele.” (Isaya 4:2,3). {GC 485.1}IEP 485.1

Umsebenzi wokuphenya lowokwahlulela njalo lokwesulwa kwezono uzapheleliswa ngaphambi kokuza kweNkosi kwesibili. Njengoba abafileyo bezakwehlulelwa ngalokho okulotshwe encwadini, akungeke kwenzeke ukuthi izono zabantu zesulwe kungakadluli ukwahlulela lapho izenzo zabo ezizacubungulwa khona. Kodwa umpostoli uPhetro ukubeka sobala ukuthi izono zabakholwayo zizakwesulwa “nxa sekufike izikhathi zokuvuselelwa ezivela ebusweni beNkosi, njalo uzathumela uJesu Krestu.” (Imisebenzi 3:19,20). Nxa umsebenzi wokwahlulela ngokuphenya uqala uvalwa, uKrestu uzakuza, njalo umvuzo wakhe uzabe elawo ukuba anike wonke umuntu njengemisebenzi yakhe. {GC 485.2}IEP 485.2

Enkonzweni yasendulo umpristi omkhulu, nxa wayeseqedile ukwenza umnikelo wesizwe sakoIsrayeli, wayephuma abusise ibandla. Ngokunjalo uKrestu ekupheleni komsebenzi wakhe wokusincengela, uzabonakala “engelasono ekusindisweni”

(Amaheberu 9:28), ukuba abusise abantu bakhe abamlindeleyo ngokuphila okunaphakade. Njengo mpristi, ekukhipheni kwakhe izono ethempelini, wayezivuma phezu kwembuzi elahlwayo, ngokunjalo uKrestu uzabeka zonke izono phezu kaSathane, onguye umqali wesono. Imbuzi elahlwayo, nxa yayithwele izono zako Israyeli, yayithunyelwa enkangala “endaweni engahlali bantu” (Levi 16:22); ngokunjalo uSathane, ethwele icala lezono zonke abangele ukuthi abantu bakaNkulunkulu bazenze, uzabasemhlabeni okweminyaka eyinkulungwane, ozabe ungelamuntu ngaleso isikhathi, njalo ekucineni uzamukela ukujeziswa kwesono okupheleleyo emlilweni ozabhubhisa bonke ababi. Ngale indlela icebo losindiso lizapheleliswa lapho isono esizabhujiswa kokuphela njalo lokuhlengwa kwalabo ababelesifiso sokudela isono. {GC 485.3}IEP 485.3

Ngesikhathi esasibekelwe ukwahlulela, ekupheleni kwensuku ezingu2300, ngomnyaka ka1844, kwaqala umsebenzi wokuphenya lokwesulwa kwezono. Bonke asebeke bamukela ibizo likaKrestu kumele bahlolisiswe. Bonke abafileyo labaphilayo kumele bathonisiswe “ngalezo izinto ezibhalwe engwalweni, njengemisebenzi yabo.” {GC 486.1}IEP 486.1

Izono ezingavunywangwa njalo zalahlwa azisoke zithethelelwe njalo zesulwe phakathi kwencwadi zezulu, kodwa zizahlala njengofakazi omelane lesoni ngosuku lweNkosi. Sengabe wayeyenze izenzo zakhe zobubi libalele, kumbe phakathi komnyama wobusuku, kodwa zazisobala phambi kwakhe ozakusahlulela. Ingilosi zikaNkulunkulu zabona zonke izono njalo zazibhala phansi zingatshiyi lebala elilodwa. Isono sesingafihlwa, siphikwe, sifihlelwe ubaba lomama, lomfazi, labantwana njalo lalabo esiphila labo, akula omunye ngaphandle kwalabo abalecala abangacabangela ukuthi koniwe, kodwa sibekwe mgceke phambi kwentatheli zezulu. Ubunyama bosuku olumnyama okwedlula zonke, lokufihleka konke okusemhlabeni, akwanelanga ukwembesa umcabango owodwa ukuthi ungazakali phambi kweNkosi. UNkulunkulu ulencwadi elotshwe konke okungalunganga okwenzakala emhlabeni. Kakhohliswa yilokho okubonakala emehlweni wabantu sengathi yikulunga. Kayenzi phutha ekufundeni kwakhe izimo zabantu. Abantu bengakhohliswa yilabo abakhohlakeleyo enhliziyweni, kodwa uNkulunkulu ufinyelela konke ukuzenzisa njalo ufunda okungaphakathi. {GC 486.2}IEP 486.2

Uzothe kangakanani umcabango lowu! Usuku ngosuku oludlulayo, luthwele umthalo walo wezinto ezibhalwe encwadini zezulu. Amazwi ake akhulunywa, izenzo zake zenziwa, ngeke zisaguquleka. Ingilosi sezibhalile konke okuhle lokubi. Umuntu ophakeme okwedlula bonke emhlabeni ngeke enelise ukuletha lokho okubhaliweyo ngitsho lokosuku olulodwa. Izenzo zethu, lamazwi wethu, lenjongo zethu ezifihlakeleyo, zonke zilesisindo esinqumeni esizakwenziwa ngathi esentokozo kumbe esokukhala. Loba nje zingakhohlwa yithi,zizaba ngofakazi ukusikhulula kumbe ukusibeka icala. {GC 486.3}IEP 486.3

Ngendlela efanayo labo abadwebayo abenelisa ukuveza ubuso bomuntu emdulini, isimo somuntu sivezwa ngokwethembeka encwadini zezulu. Kulusizi ukuthi abantu abathinteki nxa becabanga ngombhalo lowu ozabonwa lizulu. Ngabe iyezi elihlukanisa lokhu esikubonayo lesingakuboniyo belingasuswa, njalo abantu bebone ingilosi ebhala wonke amazwi lezenzo, okumele bahlangane lazo futhi ekuthonisisweni, mangaki amazwi akhulunywa lamuhla abengasoke akhulunywe, zingaki izenzo ebezingasoke zenziwe. {GC 487.1}IEP 487.1

Ekwahluleleni zonke indlela izipho ezisetshenziswe ngayo zizacubungulwa. Sisebenzise njani inotho esiyibolekwe lizulu? INkosi izakwamukela abayo ekubuyeni kwayo kulenzuzo na? Sikhulisile yini amandla esiwaphiweyo, ezandleni njalo lasenhliziyweni, lasengqondweni, ukuthi sidumise uNkulunkulu njalo sibusise umhlaba? Sisebenzise njani isikhathi sethu, losiba lwethu, lelizwi lethu, lemali yethu, lendonsela yethu? Yini esiyenzele uKrestu, kulabo abaswelayo, labasenhlungwini, lasezintandaneni, kumbe abafelwakazi? UNkulunkulu usenze izitsha zelizwi lakhe elingcwele, senzeni ngokukhanya leqiniso esilinikiweyo ukuthi senze abantu bakhaliphele usindiso? Akula sisindo esibekwa ekukholweni okungela msebenzi, kuphela uthando oluboniswa ngemisebenzi yilo oluqotho. Luthando kuphela phambi kwezulu olwenza ukuthi izenzo zethu zibe lesisindo. Loba yini eyenziwa ngothando, loba incinyane kangakanani phambi kwamehloabantu, iyamukelwa njalo ilomvuzo ovela kuNkulunkulu. {GC 487.2}IEP 487.2

Ubumina babantu obufihlakeleyo, buveziwe encwadini zasezulwini. Kukhona imbhalo yemisebenzi engenziwanga ngokuphelela, lokukhohlwa intando yoMsindisi. Lapho bazabona amathuba anikwa uSathane, lemicabango, njalo lamandla ayengakaKrestu. Mubi umbiko ingilosi eziwuthwalela ezulwini. Izidalwa ezikhaliphileyo, abantu abazibiza ngokuthi bangabalandeli bakaKrestu, baphatheke emsebenzini wokudinga inotho yomhlaba lekuzithokoziseni kwawo. Imali, lesikhathi, njalo lamandla anikelwa ezintweni zomhlaba njalo lasekuzithokoziseni, kodwa imizuzwana emincane ichithwa emthandazweni, lasekufundeni iBhayibhili, lasekuzideleni kanye lasekuvunyweni kwesono. {GC 487.3}IEP 487.3

USathane usungula izinto ezinengi ukwenzela ukuthi zihlale zigcwele emicabangweni yethu, ukwenzela ukuthi singagxili emsebenzini okumele ngabe siwazi kakhulu. Umkhohlisi omkhulu uyawazonda amaqiniso aveza umnikelo wokubuyiswa njalo loMmeli omkhulu. Uyakwazi ukuthi kuye yonke into yeyame ekususeni ingqondo zabantu kuJesu laseqinisweni lakhe. {GC 488.1}IEP 488.1

Labo abazakwamukela umvuzo wokuncenga okwenziwa nguMsindisi khathesi akumelanga bavumele loba yini ukuthi iphambanise umsebenzi wabo wokuba msulwa ekwesabeni uNkulunkulu. Amahola aligugu kulokuthi anikelwe ekuzithokoziseni, lekuzibonakaliseni, kumbe ekudingeni inzuzo, kumele anikelwe ekucubunguleni

ngomkhuleko kwelizwi leqiniso. Udaba lwethempeli elisezulwini njalo lokwahlulela okwenzakala ndawonye lokuphenya imisebenzi yabantu, kumele kuzwisiswe ngokucaca yibo bonke abantu bakaNkulunkulu. Bonke badinga ukuthi bazizwisisele mayelana lendawo kanye lomsebenzi woMpristi wabo oMkhulu. Nxa kungenjalo akusoke kwenzeke ukuthi babonise ukukholwa okubalulekileyo ngalesi isikhathi kumbe ukuthi bame lapho uNkulunkulu athanda ukuthi bame khona. Wonke umuntu ulomphefumulo okumele awuhlenge kumbe ulahleke. Wonke umuntu ulendaba engakapheleli phambi kaNkulunkulu. Wonke umuntu kumele ahlangane loMahluleli omkhulu manqamu. Kubaluleke kangakanani ke, ukuthi zonke ingqondo zicabangisise kokuphela ngesehlakalo esicolekileyo lapho ukuthonisisa kuzaqala njalo ingwalo zivulwe, lapho ndawonye loDanyeli, wonke umuntu okumele azimele, ekupheleni kwesikhathi. {GC 488.2}IEP 488.2

Bonke asebethole ukukhanya mayelana lendaba lezi kumele bahambise amaqiniso lawa uNkulunkulu awabeke ezandleni zabo. Ithempeli lasezulwini liyinziki yomsebenzi kaKrestu awenzela abantu. Kugoqela wonke umuntu ophila emhlabeni. Livula icebo losindiso, lisiletha ekupheleni kwesikhathi njalo liveza impi ephakathi kokulunga lesono. Kubaluke kakhulu ukuthi wonke umuntu kumele acubungule kakhulu indaba lezi njalo ayenelise ukuphendula wonke umuntu obuza ngesizatho sethemba eliphakathi kwabo. {GC 488.3}IEP 488.3

Ukuncengela kukaKrestu akwenzela abantu bonke ethempelini elisezulwini kubalulekile ecebeni losindiso ngendlela efana lokufa kwakhe esiphambanweni. Ngokufa kwakhe waqala umsebenzi lowu ngemva kokuvuka kwakhe anyukela ukuthi ayewuqeda ezulwini. Kumele ngokukholwa singene phakathi kweveyili, “lapho umhlahlandlela ongene khona ngenxa yethu.” (Amaheberu 6:20). Yikho lapho ukukhanya okuvela esiphambanweni saseCalvari okukhanyisa khona. Yikho lapha esingathola khona imfihlakalo yecebo losindiso. Ukuhlengwa kwabantu kutholakala ngemva kwentengo enkulu ebhadalwa lizulu, umnikelo owenziwayo ulingana lentengo edingwa ngumlayo kaNkulunkulu owephulwayo. UJesu sewavula indlela eya esihlalweni sikaBaba, njalo ngokusincengela kwakhe izifiso zabo bonke abeza kuye ngokukholwa zayalethwa phambi kaNkulunkulu. {GC 489.1}IEP 489.1

“Ofihla iziphambeko zakhe kayikuphumelela, kodwa lowo ozivumayo azitshiye, uzahawukelwa.” (Zaga 28:13). Nxa labo abafihla njalo abenza izaba ngamaphutha abo bebengabona ukuthi uSathane ujabula kanjani ngabo, langendlela ahleka ngayo uKresu lengilosi zakhe, bebezaphangisa bavume izono zabo njalo bazitshiye. Ngokusebenzisa ubuthakathaka bezimo, uSathane, uyenza imizamo yokuhola imicabango yonke, njalo uyazi ukuthi ubuthakathaka lobu nxa buthandeka, uzaphumelela. Ngakhoke uhlala esenza imizamo yokukhohlisa abalandeli bakaKrestu esebenzisa amaqhinga wakhe kucine kusiba nzima ukuthi banqobe. Kodwa uJesu uyabancengela ngezandla zakhe ezilamanxeba,

lomzimba wakhe owahluzulwayo, njalo uyatsho kibo bonke abakhetha ulumlandela ukuthi: “Umusa wami ukwanele.” (2 Korinte 12:9). “Thwalani ijogwe lami phezu kwenu, lifunde kimi, ngoba ngimnene ngithobekile, kung’khona imiphefumulo yenu izakufumana ukuphumula. Ngoba ijogwe lami lilula, lomthwalo wami ulula.” (Mathewu 11:29,30). Kakungabi loyedwa ocabanga ukuthi ubuthakathaka babo abulapheki. UNkulunkulu uzanika ukukholwa lomusa wokuthi banqobe konke. {GC 489.2}IEP 489.2

Siphila manje phakathi kosuku olukhulu lokubuyisana. Enkonzweni eyayingumfanekiso endulo, nxa umpristi omkhulu wayesenza umsebenzi wokubuyisa isizwe sakoIsrayeli, kwakudingakala ukuthi bonke abantu babubule bevuma izono zabo bezehlisa phambi kweNkosi, nxa bengenzanga njalo babequnywa phakathi kwebandla okutsho ukuthi babesifa. Ngokufanayo, bonke abafisa ukuthi amabizo wabo agcinwe encwadini yokuphila, kumele manje emalangeni ambalwa aseleyo lapho umusa usesekhona, babubule bavume izono zabo phambi kaNkulunkulu ngokweqiniso. Kumele kube lokuhlola inhliziyo okujulileyo njalo lokuqotho. Umoya wokudlala ogcwele ebantwini abanengi abazibiza ngokuthi bangamaKrestu kumele ususwe. Kulempi enkulu phambi kwabo bonke abazathulisa imicabango lemizwa emibi efuna ukubabusa. Umsebenzi wokulungiselela uqondane lomuntu munye ngamunye. Asisindiswa ngamaxuku. Ukulunga lokuzimisela komunye akusoze kusize omunye ongelakho lokhu ukuthi akuthole laye. Loba nje izizwe zonke zizadlula phambi kokuthonisiswa phambi kaNkulunkulu, kodwa uzacubungula udaba lomuntu wonke munye ngamunye ngobunono obukhulu sengathi kwakulomuntu oyedwa kuphela emhlabeni. Wonke umuntu kumele ahlolwe njalo atholakale engela chatha kumbe loba yini engcolisayo. {GC 489.3}IEP 489.3

Zicolekile izehlakalo ezibambene lokuphethwa komsebenzi wokubuyisa abantu. Ziyesabeka izinqumo ezimayelana lomsebenzi lowu. Ukwahlulelwa kuyaqhubeka lamhlanje ethempelini lasezulwini. Okweminyaka eminengi umsebenzi lowu lokhe uqhubeka. Masinyane, akulamuntu okwaziyo ukut masinyane kangakanani, kuzadlulela ebantwini abaphilayo. Phambi kukaNkulunkulu impilo zethu zizafika ukuthi zicubungulwe. Ngalesi isikhathi esiphila kiso okwedlula zonke izikhathi kudingeka ukuthi silalele amazwi kaKrestu athi: “Qaphelani lilinde, ngoba kalisazi isikhathi ukuthi sizakuba nini.” (Marko 13:33). “Uba ungavuki ngizakuza kuwe njengesela, kawusoze wasazi isikhathi engizakuza ngaso kuwe.” (Sambulo 3:3). {GC 490.1}IEP 490.1

Nxa umsebenzi wokwahlulela komuntu munye ngamunye sewuphelile, isiphetho somuntu wonke sizabe sesiyenziwe, ekuphileni kumbe ekufeni. Umusa uzavalwa sekusele isikhatshana ukuthi uJesu abuye emafini wezulu. UKrestu kuSambulo, nxa wayekhangela phambili esikhathini lesi, uthi: “Ongalunganga kahlale esenza okungalunganga, ongcolileyo ahlale engcolile, kodwa olungileyo ahlale esenza ukulunga, njalo longcwele ahlale engcwele. Khangelani ngiyeza masinyane, ngilomvuzo wami ukunika lowo lalowo njengemisebenzi yakhe.” (Sambulo 22:11,12). {GC 490.2}IEP 490.2

Abalungileyo lababi bazabe belokhe bephila emhlabeni besesimeni sabo senyama, abantu bazabe belima njalo besakha, besidla njalo benatha, bonke benganangzeleli ukuthi isinqumo sokucina esingaguqulekiyo, sesiyenziwe ethempelini eliphezulu. Ngaphambi kukaZamcolo ngemva kokuthi uNowa wayesengene emkhunjini, uNkulunkulu wamvalela phakathi wavalela ababi phandle, kodwa okwamalanga ayisikhombisa abantu bengazi ukuthi umusa wawusuvaliwe, baqhubeka ngempilo yabo yobutshapha, yokudinga ukuzithokozisa kwasemhlabeni, njalo bahleka ulunya izixwayiso ezazimayelana lokwahlulelwa kwabo. “Ngokunjalo” kutsho uMsindisi, “kuzakuba njalo lokuza kweNdodana yomuntu.” (Mathewu 24:39). Ngokuthula, kungela muntu onanzelelayo njengesela ebusuku, lizakuza ihola eliveza isiphetho somuntu wonke, ukususwa komusa ngokokucina oyiwo oncengela abantu abonileyo. {GC 491.1}IEP 491.1

“Ngakhoke lindani... funa ifike ilijume, ilifumane lilele.” (Marko 13:35,36). Siyingozi isimo salabo abadinwayo ngokulinda, bacine begijimisa injabulo yomhlaba. Nxa umuntu wamabhizimusi elokhe ezihlupha ngokuthola inzuzo, nxa umuntu othanda injabulo yakulo umhlaba elokhe edinga indlela zokuzithokozisa, nxa indodakazi ethanda umceco wasemhlabeni ilokhe ihlela umceco wayo, sekungenzeka kube ngalelo ihola lapho uMahluleli womhlaba wonke azanika isigwebo esithi: “Ulinganisiwe ngezilinganiso, ufunyenwe ulula.” (Danyeli 5:27). {GC 491.2}IEP 491.2

Isahluko 29—Imvelaphi Yesono.

Engqondweni zabantu abanengi umcabango omayelana lokuthi isono savela ngaphi lembangela yaso yenza badideke kakhulu. Bayabona umsebenzi wobubi, lomphumela wawo wosizi lokubhubha, njalo bayabuza ukuthi konke lokhu kwenzeka kanjani ngaphansi kwamehlo kaSimakade olokukhalipha okukhulu lolamandla lothando. Konke lokhu kuyimfihlakalo abangelawo amazwi wokuyichasisa. Njalo ekungazini lokuthandabuzeni kwabo bacina besehluleka ukuzwisisa amaqiniso avezwe sobala elizwini likaNkulunkulu njalo amqoka ekusindisweni kwabo. Bakhona labo abathi ngokudingisisa kwabo ngesizatho sokuthi kube lobubi emhlabeni, abacina bezama ukudingisisa ezintweni uNkulunkulu angasivezelanga zona, ngaleso sizatho bayehluleka ukuthola impendulo, njalo abantu abanjalo bacina besiba sesimeni sokuthandabuza besebesebenzisa isizatho lesi ukuphika amazwi atholakala eBhayibhilini. Abanye ngakolunye uhlangothi bayehluleka ukuzwisisa inkinga yesono ngesizatho sokuthi kulemfundiso ezingaqondanga emhlabeni ezimayelana lesimo sikaNkulunkulu kanye lombuso wakhe kanye lendlela akhetha ukuqeda isono ngayo. {GC 492.1}IEP 492.1

Akwenzeki ukuthi sichasise imvelaphi yesono ngendlela ezayenza ukuthi sithole isizatho sokuthi sibekhona emhlabeni. Kodwa siyenelisa ukuzwisisa umvelaphi wesono njalo lendlela isono esizaqedwa ngayo okuveza sobala ukulunga lothando lukaNkulunkulu ngendlela akhethe ukuphatha ngayo ububi obusemhlabeni. Akula eyinye into efundiswe ngokucacileyo eBhayibhilini kulokuthi uNkulunkulu wayengelacala mayelana lokungena kwesono emhlabeni, lokuthi akuzange kube khona ukususwa komusa, kumbe ukusilela embusweni wezulu okwabangela ukuthi kube lokuhlamuka okwabakhona. Isono singumafohlela, njalo akulasizatho esinganikwa esichaza ukubakhona kwaso. Akuzwisiseki, njalo akuchasiseki, ukuzama ukwenza njalo kucina kusiba yikusimela. Ngabe bekulendlela yokusichaza, kumbe isizatho sokubakhona kwaso besingatholakala, besingeke saba yisono. Ingcazelo yethu eyodwa yesono itholakala elizwini likaNkulunkulu; “kuyikwephula umlayo;” kuyikukhula kwemfundiso elwisana lemilayo yothando eyisisekelo sombuso wasezulwini. {GC 492.2}IEP 492.2

Isono singakabi khona kwakulokuthula lentokozo emhlabeni wonke. Konke kwakulungile kuhambelana lentando yoMdali. Uthando lukaNkulunkulu lwalugcwele indawo yonke, njalo uthando omunye komunye lwalumsulwa. UKrestu uLizwi, iNdodana ezelwe yodwa kaNkulunkulu, wayemunye loBaba, babemunye ngemvelo, langesimo, langenjongo, kwakunguye kuphela yokindawo owayelelungelo lokuba semhlanganweni kaNkulunkulu. NgoKrestu uBaba wadala zonke izidalwa zasezulwini. “Ngoba konke kwadalwa ngaye, okusezulwini, ...loba kuyizihlalo zobukhosi, loba kuyiziphathamandla, loba kuyimbuso, loba kungamandla, konke kwadalwa ngayo” (Kolose 1:16), njalo

kuKrestu owayelingana loBaba izulu lonke lalileth a ukukhonza kwalo. {GC 493.1}IEP 493.1

Umthetho wothando owuyisisekelo sombuso kaNkulunkulu, lentokozo yezidalwa zonke yayeyame ekuthini balandele imfundiso yawo yonke ngoba umthetho yiwo oyinsika yokulunga. UNkulunkulu udinga endalweni yakhe yonke inkonzo yothando, ukukhonza okuphuma ekuzwisiseni isimo sakhe. Kathokozi ngokukhonza okwenziwa ngoba abantu bebanjwa ngamandla, njalo kubo bonke abantu ubanika amandla wokuzikhethela, ukwenzela ukuthi bamkhonze ngobabekuthanda ukukwenza lokhu. {GC 493.2}IEP 493.2

Kodwa kukhona oyedwa owakhetha ukuphathakabi inkululeko leyi. Isono sasungua ngaye, owayeseduze kuKrestu, njalo owayephakanyiswe nguNkulunkulu njalo owelamandla lobukhosi obuphezu kwezidalwa zonke ezulwini. Ngaphambi kokuwa kwakhe uLusifa waye ngowokuqala wengilosi ezazimboza inkazimulo kaNkulunkulu, futhi wayengcwele njalo engelasici. “INkosi uNkulunkulu ithi; wawuyisiboniso sokupheleleyo, ugcwele ukuhlakanipha, uphelele ngobuhle. WawuseEdeni insimu kaNkulunkulu, ucecile ngawo wonke amatshe amahle...Ngakwenza waba likherubi lokulinda, usentabeni engcwele kaNkulunkulu, wahamba phakathi kwamatshe avutha umlilo. Wawuphelele endleleni zakho, kusukela osukwini owadalwa ngalo kwaze kwafunyaniswa ububi kuwe.” Hezekeli 28:12-15. {GC 493.3}IEP 493.3

ULusifa wayelethuba lokuqhubeka ephansi kukaNkulunkulu, ethandwa njalo ehlonitshwa zingilosi zonke, esebenzisa amandla wakhe ukubuyisa abanye njalo lokudumisa uMenzi wakhe. Kodwa umprofethi uthi, “Inhliziyo yakho yaziphakamisa ngenxa yobuhle bakho, wona ukuhlakanipha kwakho ngenxa yodumo lwakho.” Hezekeli 28:17. Kancane kancane, uLusifa waqala ukufisa ukukhonzwa ngokwakhe. “Ngoba uzitshaya ohlakaniphileyo njengoNkulunkulu....” “Wena wathi enhlizweni yakho, ngizakwenyukela ezulwini, ngaphezu kwezinkanyezi zikaNkulunkulu ngibeke khona isihlalo sami sobukhosi...ngizakwenyukela ngaphezu kwendawo eziphakemeyo emayezini, ngizenze ngibe njengoPhezukonke.” Hezekelo 28: 6, Isaya 14:13,14. Kulokuthi adinge indlela yokuphakamisa uNkulunkulu phambi kwezidalwa zakhe, kwakuyinjongo kaLusifa ukuthi eyenze ukuthi bakhonze yena endaweni yoMdali. Njalo ngenxa yokunxwanela inhlonipho uBaba ayeyinike iNdodana yakhe, uLusifa wafisa amandla ayengakaKrestu kuphela. {GC 494.1}IEP 494.1

Lonke izulu lalithokozele ukubonisa ubukhosi boMdali njalo lokumdumisa. Njalo nxa uNkulunkulu wayephakanyiswa ngale indlela, konke kwakube lokuthula lentokozo. Kodwa manje kwasekulenhlanyelo eyayisiphambanisa konke lokhu. Inkonzo yokuziphakamisa, eyayiphikisana lecebo likaMdali, yaqala ukuvusa imicabango emibi engqondweni ezazigcwele inkazimulo kaNkulunkulu. Izidalwa zezulu zamncenga uLusifa. INdodana kaNkulunkulu yambonisa ubukhulu, lokulunga njalo lobuhle boMdali, njalo

lobungcwele bomthetho wakhe ongaguqukiyo. UNkulunkulu ngokwakhe nguye owayeyakhe indlela umbuso wezulu owawuqhutshwa ngayo, njalo ngokuphambuka kuyo, uLusifa wayezakonela uMdali wakhe, azilethele ukufa. Kodwa izixwayiso ezanikwa ngothando njalo lomusa, zabangela ukuthi umoya wenkani ukhule ngamandla kuye. ULusifa wavumela ukunxwanela kwakhe isikhundla sikaKrestu ukuthi kukhule, njalo waqala ukuba lamadlabuzane wokuthi wayengakwenza lokhu. {GC 494.2}IEP 494.2

Ukuziphakamisa ngenxa yenkazimulo yakhe kwakhulisa isifiso sakhe sokubusa. Ukuphakamiswa okwakubekwe kuLusifa akazange akwamukele njengesipho esivela kuNkulunkulu okwabangela ukuthi angabi lokubonga okwakumele akulethe kuMdali. Waqala ukuziphakamisa ngenxa yenkazimulo lokuphakama kwakhe, wafisa ukulingana loNkulunkulu. Wayethandwa njalo ehlonitshwa yizidalwa zonke zezulu. Ingilosi zazithokoza ukwenza lokhu ayezitshela khona, njalo wayembeswe ngokuhlakanipha lobukhosi okwedlula zonke. Loba kunjalo iNdodana kaNkulunkulu yayihlonitshwa njengoMkhulu wezulu, lowo owayelamandla alingana lakaBaba. Kuyo yonke imihlangano kaNkulunkulu, uKrestu wayesiba khona, kodwa uLusifa wayengavunyelwa ukubakhona. “Yindaba,” yaqala ukubuza ingilosi leyi, “kungani uKrestu ephezulu? Kungani ephakanyiswa okwedlula uLusifa? {GC 495.1}IEP 495.1

Watshiya indawo yakhe eyokwembesa ubukhosi bukaNkulunkulu, uLusifa waphuma ukuthi ayenika ezinye ingilosi umoya wakhe wokukhonona. Wasebenza ensitha, njalo okwesikhatshana wafihla injongo yakhe yeqiniso esenza engathi wayephakamisa uNkulunkulu, wenza imizamo yokuthi alethe ukungasuthiseki ngemithetho kaNkulunkulu eyayilawula izidalwa zonke zezulu, esithi lokhu kwakuletha umgoqo ongadingekiyo. Njengoba izimo zabo zazingcwele, waletha umcabango wokuthi ingilosi kwakumele zilalele kuphela lokho okutshiwo yintando yazo. Wazama ukuthi bamzwele usizi ngokubatshela ukuthi uNkulunkulu wayengamphathanga kahle ngokuphakamisa uKrestu okwedlula yena. Wabatshela ukuthi isifiso sakhe sokuthola amandla adlula lawa ayelawo kwakungasiyo imizamo yokudinga ukuziphakamisa, kodwa wayezama ukutholela izidalwa zonke inkululeko, ukuze ngale indlela benelise ukufinyelela izinga eliphezulu lokuphila. {GC 495.2}IEP 495.2

UNkulunkulu emuseni wakhe wabekezelela uLusifa okwesikhathi eside. Kazange ehliswe esikhundleni sakhe nxa wayeqala ukuletha umoya lowu owokusola, ngitsho lalapho ayeseqala khona ukuletha amanga phambi kwezinye ingilosi. Wagcinwa ezulwini okwesikhathi eside. Ukusa kwamalanga wayethenjiswa intethelelo ngaphansi kwamazwi wokuthi kwakumele aphenduke njalo azehlise. Yonke imizamo leyi yayiqondiswe ukuthi imbonise ukuthi wayesenza iphutha. Umoya wokungasuthiseki wawungakaze ubekhona ezulwini. ULusifa ngokwakhe ekuqaleni kazange ananzelele ukuthi wayesenzani, kazange azwisise isimo esiqotho semizwa yakhe. Kodwa nxa ukungasuthiseki kwakhe kwasekuveziwe ukuthi kwakungela sizatho, uLusifa wananzelela ukuthi wayeyenze

iphutha, lokuthi imithetho yezulu yayilungile, njalo lokuthi kwakumele ayiphakamise phambi kwezidalwa zonke ezulwini. Ngabe wayekwenzile lokhu wayezazihlenga yena kanye lengilosi ezinengi. Ngalesi isikhathi wayengakalahli ngokuphelela inhlonipho ayelayo phambi kaNkulunkulu. Loba nje wayesetshiye isikhundla sakhe sokuba yikherubi emboza ubukhosi bukaNkulunkulu, ngabe wayefisa ukubuyela kuNkulunkulu, evuma ukuhlakanipha koMdali, njalo elokusithiseka ngokuthatha isikhundla ayesinikwe nguNkulunkulu, wayezabuyiselwa esikhundleni sakhe. Kodwa ukuziphakamisa kwanqabela ukuthi azehlise. Waqhubeka enika izizatho zokuvikela isinqumo ayesithethe, esitsho ukuthi kwakungela sizatho sokuthi avume isono sakhe, njalo wazimisela ukuthi wayezalwisana loMdali wakhe. {GC 495.3}IEP 495.3

Wonke amandla ayewaphiwe waqala ukuwasebenzisa emsebenzini wokudukisa, ukwenzela ukuthi athole uzwelo lwezinye ingilosi ezazingaphansi kwamandla wakhe. Lesizatho sokuthi uKrestu wayemxwayisile saguqulwa senziwa njengento embi. Kibo labo ababemthanda njalo bemthemba, uSathane wabatshela ukuthi wayekhuzwe ngendlela engalunganga, lokuthi isikhundla sakhe sasingahlonitshwanga, njalo lokuthi amalungelo akhe ayencindezelwe. Kusukela ekuguquleni amazwi kaKrestu waqhubeka esiyaphambili waqala ukuqamba amanga, ebeka icala phezu kweNdodana kaNkulunkulu ezama ukumnyangisa phambi kwezidalwa zezulu. Wazama futhi ukuletha impi phakathi kwakhe lengilosi ezazikhethe ukulandela intando kaNkulunkulu. Bonke labo ayehluleke ukubakhohlisa ukuthi babesequleni lakhe, wababeka icala lokungabi lendaba lamalungelo ezinye izidalwa zezulu. Umsebenzi lowo ayewenza yena wawuphendulela wenza sengathi wawusenziwa yilabo ababekhethe ukulandela intando kaNkulunkulu. Njalo ukwenzela ukuthi enze ukuthi amazwi akhe okusola uNkulunkulu abelesisindo, wazama ukuphendulela amazwi lezenzo zoMdali. Kwakuyinjongo yakhe ukudida ingilosi ngokusebenzisa amazwi acatshileyo ayephikisa injongo kaNkulunkulu. Yonke into eyayisobala wenza ukuthi ingazwisiseki, njalo ngobungcitshi bakhe wenza ukuthi amazwi kaJehova athandabuzeke. Isikhundla sakhe esasiphezulu, esasimenza abeseduzane loNkulunkulu, senza ukuthi amazwi wakhe abelamandla, njalo abanengi baholelwa ukuthi bavumelane laye ekuhlamukeleni amandla ezulu. {GC 496.1}IEP 496.1

UNkulunkulu ngokuhlakanipha kwakhe wavumela uSathane ukuthi aqhubeke ngomsebenzi wakhe, kwaze kwayafika ebangeni lapho umoya wokungasuthiseki owacina usungumvukela osegcekeni. Kwakubalulekile ukuthi amacebo wakhe akhule aze aphelele, ukwenzela ukuthi isimo sawo sibonwe ngumuntu wonke. ULusifa njengekherubi eligcotshiweyo, wayephakanyisiwe kakhulu, njalo wayethandwa yizidalwa zonke zezulu, njalo indonsela yakhe phezu kwabo yayinkulu kakhulu. Umbuso kaNkulunkulu wawungagoqeli kuphela labo ababehlala ezulwini kodwa yonke imihlaba ayeyidalile, njalo uSathane wayecabanga ukuthi nxa wayengathatha ingilosi zonke zezulu laye, wayezenelisa ukuthatha yonke imihlaba eyayidaliwe. Wayesebenzise ubungcitshi bakhe ukuletha

amazwi akhe njalo wasebenzisa ubuqili bonke ukuthi akhohlise izithunywa zezulu. Amandla akhe wokukhohlisa ayemakhulu, njalo ngokuzivala ngengubo yamanga wayesenelise ukunqoba abanye. Lengilosi ezazikhethe ukulandela intando kaNkulunkulu azizange zizwisise ngokugcweleyo isimo sakhe futhi azizange ziqedisise ukuthi umsebenzi wakhe wawuzaholela ngaphi. {GC 497.1}IEP 497.1

USathane wayekade ephakanyiswe kakhulu okwabangela ukuthi izenzo zakhe zembeswe ngemfihlakalo, okwenza ukuthi kubenzima ukuvezela ingilosi isimo somoya ayelawo. Ngaphandle kokuthi amacebo wakhe akhule aphelele, isono sasingeke sibonakale sisibi ngendlela esiyiyo yona. Kuze kuyefika lapha sasingazange sibe lendawo embusweni wezulu, njalo ingilosi zazingazwisisi isimo saso njalo lobubi baso. Abazange bananzelele umphumela owawuzaba khona nxa basebezabeka umthetho kaNkulunkulu eceleni. USathane ekuqaleni wayefihle umsebenzi wakhe ngaphansi kokuthi wayelokhe elandela intando kaNkulunkulu. Wasebenzisa amazwi okuthi wayezama ukukhulisa ukuhlonitshwa kukaNkulunkulu, njalo lesisekelo sombuso wakhe, njalo lenhlalakahle yezidalwa zonke zasezulwini. Nxa wayeqhubeka efaka ukungasuthiseki engqondweni zengilosi zasezulwini ezazingaphansi kwakhe, wasebenzisa ubuqili bakhe ukuthi kubonakale sengathi wayezama ukususa ukungasuthiseki kwabo. Nxa wayesithi kumele kube lenguquko yendlela izinto ezazisenziwa ngayo njalo lemithetho kaNkulunkulu, kwakungaphansi kobuqili bokuthi lokhu kwakudingeka ukwenzela ukuthi kube lokubambana ezulwini. {GC 497.2}IEP 497.2

Ngendlela uNkulunkulu aphatha ngayo isono esasesikhona, kwakungekho okunye ayengakwenza kulokuthi asebenzise ukulunga njalo leqiniso. USathane wayesenelisa ukusebenzisa lokho uNkulunkulu ayengeke akusebenzise, okungamanga njalo lokukhohlisa. Wayezamile ukwenza ukuthi ilizwi likaNkulunkulu liphendulwe libe ngamanga njalo wayephikise indlela ayebusa ngayo ezulwini, esithi uNkulunkulu wayengalunganga ngokufaka imithetho phezu kwezidalwa zezulu, njalo lokudinga ukuthi bazehlise njalo balandele intando yakhe. Injongo yakhe kwakuyikuthi aphakanyiswe yena akhonzwe. Ngakhoke kwakumele kubonakale phambi kwezidalwa zezulu, lezidalwa ezikweminye imhlaba, ukuthi umbuso kaNkulunkulu wawulungile, njalo lokuthi umthetho wakhe ulungile. USathane wayekwenze kwabonakala sengathi nguye owayezama ukuthi kube lokuthula emhlabeni wonke. Isimo sakhe njalo lenjongo yakhe kwakumele kuvezwe sobala phambi kwabo bonke. Kwakumele anikwe isikhathi esifaneleyo ukuthi kubonakale injongo yakhe yobubi. {GC 498.1}IEP 498.1

Ukungahlaliseki ayesekudalile ezulwini, uSathane wabeka icala lakho phezu kwemithetho njalo lombuso kaNkulunkulu. Bonke ububi wabubeka phezu kombuso wezulu. Watshela ababemlalele ukuthi injongo yakhe yayingeyokuqinisa imthetho kaJehova. Ngakhoke kwakudingeka ukuthi abonise umfanekiso wamazwi wakhe, njalo abonise umphumela wenguquko ayefuna ukuyenza emlayweni. Umsebenzi wakhe

kwakumele umbophe ngokwawo. USathane wayeqhubeke ngokuthi wayengasuye umhlamuki. Izidalwa zonke kwakumele zibone ukuvezwa komkhohlisi. {GC 498.2}IEP 498.2

Langemva kokuba kwasekubekiwe isinqumo sokuthi wayengeke esahlala ezulwini, uNkulunkulu kazange ambhubhise uSathane. Njengoba uNkulunkulu edinga ukuthi simkhonze ngothando kuphela, ngokunjalo ukukhonzwa kwakhe kumele kwenziwe ngenxa yothando lokunanzelela ukuthi ulungile njalo ulesihawu. Izidalwa zasezulwini labanye abakwemihlaba, ngoba babengalungelanga ukuzwisisa isimo njalo lomphumela wesono, babengeke babone ukulunga njalo lomusa kaNkulunkulu ngabe wayembhubhisile. Ngabe wayebhujisiwe eqeda ukona, babezakhonza uNkulunkulu ngaphansi kokwesaba hatshi ngenxa yothando. Indonsela yomkhohlisi yayingeke itshabalale yonke, ngitsho lomoya wokuhlamuka wawungeke ubhujiswe wonke. Ububi kwakumele buvunyelwe ukuthi bukhule bubonakale. USathane kwakumele anikwe ithuba lokuveza isimo sakhe seqiniso ukwenzela ukuthi wonke umuntu azibonele ukuthi uNkulunkulu ulungile njalo ulomusa njalo lokuthi umthetho wakhe ngeke uguquke. {GC 498.3}IEP 498.3

Ukuhlamuka kukaSathane kwakuzaba yisifundo sendalo yonke eyayikhona leyayizakuba khona, njengobufakazi besimo njalo lezithelo zesono ezimbi. Ukusebenza kukaSathane, lomphumela wakho ebantwini lasezingilosini, kwakuzabonisa izithelo zokulahla umthetho kaBaba. Kwakuzaba yibufakazi bokuthi ukubakhona kombuso kaNkulunkulu lomthetho wakhe yikho okuqukethe injabulo yezidalwa zonke. Ngale indlela imbali yesenzo lesi yayizaba yisikhumbuzo esingapheliyo esivikela izidalwa zonke ukuthi zingaweli esonweni njalo zingamukeli isijeziso esizakwehlela bonke abonayo. {GC 499.1}IEP 499.1

Ngitsho lasemephethelweni wempikiswaneni leyi eyayisezulwini, uSathane waqhubeka esithi kwakungela bubi ayebenzile. Kwathi sekubekwe ilizwi lokuthi yena lazo zonke ingilosi ezazisehlangothini lwakhe zazingeke ziqhubeke zihlala ezulwini, yikho lapho uSathane aqala ukukhuluma ukuthi wayewuzonda umthetho woMdali. Waqhubeka ngemfundiso yakhe yokuthi izidalwa zezulu zazingawudingi umthetho, kodwa kwakumele ziyekelwe ukuthi zilandele intando yazo eyayizahlala iziholela ebuhleni. Waphika imilayo wayibiza ngokuthi yayiyindlela yokwenqabela ukuthi bazibuse, njalo wakwenza kwaba sobala ukuthi kwakuyinjongo yakhe ukuthi umthetho ubhidlizwe, lokuthi ngemva kwalokho izidalwa zezulu zazizakwenelisa ukufinyelela ezingeni eliphezu kwalelo ezazikulo. {GC 499.2}IEP 499.2

Ngelizwi elilodwa uSathane lengilosi ayezikhohlisile babeka icala lokuhlamuka kwabo phezu kukaKrestu, besithi ngabe babengakhuzwanga, babengeke bahlamuke. Ngale indlela babonisa inkani njalo lokungazisoli, bezama ngeze ukuwisa umbuso kaNkulunkulu, ngesikhathi esifanayo bezibiza ngokuthi babengela cala kodwa ngenxa yombuso wochuku

basebezithole besesimeni ababekiso, kodwa ekucineni umkhohlisi omkhulu lalabo ababemlalele baxotshelwa phandle kwezulu. {GC 499.3}IEP 499.3

Umoya ofanayo owabangela ukuhlamuka ezulwini lokhe ubangela ukuthi abantu bahlamuke lasemhlabeni. USathane lokhe eqhubeka enika abantu imfundiso ayinika ingilosi ezulwini. Umoya wakhe manje uphila ebantwaneni bokungalaleli. Njengaye bayazama ukwephula umthetho kaNkulunkulu njalo bathembisa abantu ukuthi bazathola inkululeko ngokwephula imilayo. Ukukhuzwa ngenxa yesono lokhe kubangela inzondo njalo lokuhlamuka. Nxa imilayezo kaNkulunkulu yokuxwayisa ilethwa phambi komzwangedwa, uSathane ukhokhela abantu ukuthi bazivikele njalo bafune uzwelo lwabanye endleleni yabo yesono. Kulokuthi baqondise amaphutha wabo, benza ukuthi lowo obakhuzayo azondwe, sengathi nguye obangela ubunzima. Kusukela ensukwini zika Abela olungileyo kusiya fika esikhathini sethu, unjalo umoya oqondiswa kulabo abakhuza isono. {GC 500.1}IEP 500.1

Ngendlela efananayo yokuphendulela isimo sikaNkulunkulu ayeyenzile ezulwini, esenza ukuthi abonakale njengombusi olochuku, uSathane wabangela ukuthi abantu bone. Njalo ngemva kokuthi anqobe, waqala ukuthi imthetho kaNkulunkulu engalunganga yiyo eyayibangele ukuthi umuntu awe, ngendlela efananayo umthetho owawubangele ukuthi laye ahlamuke. {GC 500.2}IEP 500.2

Kodwa uSimakade uqobo lwakhe uyatsho ukuthi: “YiNkosi! yiNkosi! nguNkulunkulu olesihawu lomusa, ophuza ukuthukuthela, ogcwele uthando olungapheliyo lobuqotho, ohawukela abayizigidi, othethelela ububi leziphambeko lezono, kodwa ongayikubayekela abalecala.” (Eksodusi 34:6,7). {GC 500.3}IEP 500.3

Ngokuxotsha kwakhe uSathane ezulwini, uNkulunkulu waveza ukulunga kwakhe njalo wagcina ukuhlonipheka kwesihlalo sakhe. Kodwa ngemva kokona komuntu ngenxa yokulalela amazwi womlingi, uNkulunkulu wabonisa ubufakazi bothando lwakhe ngokunikela iNdodana yakhe ezelwe yodwa ukuthi ifele umhlaba wonke. Emsebenzini wokubuyisana isimilo sikaNkulunkulu sivezwe sobala. Umnikelo owenziwa esiphambanweni uveza sobala phambi kwezidalwa zonke ukuthi indlela yesono eyakhethwa nguSathane ngeke ibekwe phezu kombuso kaNkulunkulu. {GC 500.4}IEP 500.4

Empini ephakathi kukaKrestu loSathane, nxa uMsindisi wayesemhlabeni, isimilo somkhohlisi sabonakala sobala. Akula esinye isenzo esasingabangela ukuthi ingilosi ezisezuwini zime ukuzwela uSathane okwedlula indlela aphatha ngayo uKrestu ngochuku nxa wayesemhlabeni. Amazwi wakhe ayisinengiso awokuthi uKrestu kamkhonze, njalo lokuziphakamisa kwakhe okwamenza ukuthi athwalele uKrestu phezu kwentaba lethempeli, njalo lenjongo yakhe yokuthi aziphosele phansi athathe umphefumulo wakhe, njalo lobubi obamlandela endaweni zonke ayehamba kuzo, lokufuqa kwakhe abapristi

labantu ukuthi bamphike, njalo lokumemeza kokucina, “Makabethelwe! Makabethelwe! konke lokhu kwamangalisa izidalwa zonke ezazibukele. {GC 501.1}IEP 501.1

KwakunguSathane owahola umhlaba ukuthi uphike uKrestu. Umkhohlisi wasebenzisa wonke amandla wakhe njalo lobuqili bonke ukuthi abulale uKrestu, ngoba wabona ukuthi uthando lomusa woMsindisi, njalo lesihelo sakhe kwakubonisa umhlaba isimo sikaNkulunkulu. USathane wenza imizamo yonke ukuphikisa yonke into eyayikhulunywa nguKrestu, njalo wasebenzisa abantu njengezisebenzi zakhe ukuthi benze impilo yakhe ibe ngeyosizi lokuhlupheka. Amaqhinga kanye lamanga ayewasebenzisile ukuthi avimbe umsebenzi kaKrestu, lenzondo ayiletha ngabantu ababengamlaleli, njalo lamacala awabeka phezu kwalowo owayelokulunga okwakungakaze kubonakale emhlabeni, konke kwakuphuma enhliziyweni eyayidinga ukuphindisela. Amalangabi wenzondo lomona, lokuphindisela, aphakama eKhalivari phezu kweNdodana kaNkulunkulu, izulu lonke lakukhangela lokhu ligcwele usizi lokumangala benanzelela ngokokuqala ukuthi isono sasisibi ngale indlela. {GC 501.2}IEP 501.2

Nxa umnikelo omkhulu okwedlula yonke wasewenziwe, uKrestu wenyukela phezulu, wayala ukwamukela ukuphakanyiswa ingilosi ezazimnika khona ngaphambi kokuthi alethe isicelo phambi kaBaba esithi: “Ngiyafisa ukuthi labo onginike bona labo, bebelami lapho engikhona.” (Johane 17:24). Ngemva kokutsho kwakhe isicelo lesi, impendulo egcwele uthando lamandla yezwakala ivela esihlalweni sikaBaba: “Izithunywa zonke zikaNkulunkulu azimkhonze.” (Amaheberu 1:6). Akuzange kube lesici esatholakala kuKrestu. Ukuyangiswa kwakhe kuphelile, lomnikelo wakhe wapheleliswa, kwanikwa kuye ibizo eliphezu kwawo wonke amabizo. {GC 501.3}IEP 501.3

Manje icala likaSathane laselimile phambi kwakhe kungela mazwi okuzama ukulivikela. Wayesebonisile isimo sakhe seqiniso njengomqambi wamanga njalo lombulali. Kwabonakala ukuthi umoya ofanayo ayewusebenzisile ukubusa abantu, abangaphansi kwamandla wakhe, wayezawusebenzisa ngabe wayeyenelisile ukukhokhela izidalwa zezulu. Wayefundise ukuthi ukwephulwa komthetho kaNkulunkulu kwakuzaletha inkululeko lodumo, kodwa kwabonakala ukuthi umphumela wakho kwakuyibugqili lokufa. {GC 502.1}IEP 502.1

Amanga kaSathane ayewalethe mayelana lesimo sombuso wezulu abonakala phambi komhlaba wonke. Wayebeke phezu kaNkulunkulu icala lokufuna ukuziphakamisa kuphela ngokufuna ukuthi izidalwa zakhe zizehlise njalo zimkhonze, njalo wayeqhubeke wathi, loba uMdali wayefuna ukuthi abanye bazidele, yena wayengenzanga lutho olubonisa ukuzidela kwakhe. Manje kwavezwa sobala ukuthi abantu basindiswe, uMbusi wendalo yonke wayeyenze umnikelo omkhulu okwedlula yonke owawungenziwa luthando kuphela, “Ngoba uNkulunkulu wayekuKrestu ebuyisana lomhlaba kuye.” (2 Korinte 5:19). Kwavezwa sobala futhi ukuthi loba uSathane wayevule umnyango ukuthi isono singene

ngenxa yokufuna ukuphakanyiswa lokubusa, uKrestu ukwenzela ukuthi abhubhise isono, wayezehlisile wakhetha ukulalela waze wayakufa. {GC 502.2}IEP 502.2

UNkulunkulu wayebonisile indlela azonda ngayo ukuhlamuka. Izulu lonke labona ukulunga kwakhe, ekubekeni icala kuSathane njalo lasekusindisweni kwabantu. ULusifa wayetshilo ukuthi nxa kwakuyikuthi umlayo kaNkulunkulu awuguquki, njalo lesigwebo sawo sasingeke sisuswe, wonke umuntu owayewephulile kwakumele alahlwe kokuphela. Wayekukhulumile njalo wathi abantu ngemva kokuwa kwabo basebefike ezingeni lokuthi babengasindiseki ngakho basebeyimpahla yakhe. Kodwa ukufa kukaKrestu kwakuyisenzo esasimele abantu esasingasoke siguqulwe. Isigwebo sokwephula umlayo sawela phezu kwalowo owayelingana loNkulunkulu, njalo umuntu wayesekhululekile ukwamukela ubungcwele bukaKrestu njalo ngempilo yokuzehlisa anqobe, njengoba iNdodana kaNkulunkulu yayinqobile, phezu kwamandla kaSathane. Ngale indlela uNkulunkulu ulungile njalo uyamukela njengabalungileyo labo abakholwa kuKrestu. {GC 502.3}IEP 502.3

Kodwa kwakungasiso isizatho sokuhlenga abantu kuphela esabangela ukuthi uKrestu abuye emhlabeni ahlupheke njalo afe. Wabuya ukuthi “aphakamise umthetho” njalo “lokuwenza ukuthi uhlonipheke.” Hatshi kuphela ukuthi labo abahlala emhlabeni lowu kumele bagcine umlayo ngendlela efaneleyo, kodwa kwavezwa kuyo yonke imihlaba ukuthi umthetho kaNkulunkulu awuguquleki. Ngabe wawubekwe eceleni, iNdodana kaNkulunkulu yayingeke ibe lesizatho sokuthi inikele impilo yayo njengomhlatshelo wokwephulwa kwawo. Ukufa kukaKrestu kuyibufakazi bokuthi awuguquleki. Njalo lomnikelo owabangelwa luthando lukaBaba leNdodana, ukuthi izoni zisindiswe, ubonisa phambi kwezidalwa zonke, lokho okwakungeke kwenziwe ngelinye icebo ngaphandle kwecebo losindiso, njalo lokuthi ukulunga lomusa kuyinsika yomthetho lombuso kaNkulunkulu. {GC 503.1}IEP 503.1

Ngosuku lokwahlulela lapho isigcwebo esizabekwa khona, kuzabonakala ukuthi akulasizatho sokuthi isono sibekhona. Lapho uMahluleli womhlaba wonke azabuza uSathane, “Kungani wangivukela, njalo wangiphanga izidalwa zombuso wami? umqali wobubi uzaswela isizatho. Imilomo yonke izaphela amathe, njalo bonke abantu abahlamukayo bazaswela amazwi wokutsho. {GC 503.2}IEP 503.2

Isiphambano saseKhalvari loba siveza ukuthi umthetho awuguquki, sivezela umhlaba wonke ukuthi inkokhelo yesono iyikufa. Emazwini woMsindisi wokucina athi, “Kuphelile,” isigwebo sokufa kukaSathane sezwakala. Impikiswano enkulu kakhulu eyayiqhubeke okwesikhathi esingaka yaseyifike emaphethelweni wayo, njalo kwasekusobala ukuthi ububi babuzatshabalaliswa kungekudala. Indodana kaNkulunkulu yadlula phakathi kwethuna, ukwenzela ukuthi “ngokufa amchithe obelamandla okufa onguSathane.” (Amaheberu 2:14). Isifiso sikaLusifa sokuphakanyiswa sasiholele ukuthi

athi: “Ngizakwenyukela ezulwini, ngaphezu kwezinkanyezi zikaNkulunkulu...ngizenze ngibe njengoPhezulu.” (Isaya 14:13,14). UNkulunkulu uthi: “Ngizakwenza ubengumlotha emhlabathini...kawusayi kubakhona kuze kube ninini.” (Hezekeli 28:18,19). “Ngoba usuku luyeza oluvutha njengeziko lapho bonke abaziphakamisayo labenza okubi bazakuba njengezibi ezitshayo, lolosuku oluzayo luzabatshisa, kutsho iNkosi yamabandla, lungabatshiyeli impande logatsha.” (Malaki 4:1). {GC 503.3}IEP 503.3

Umhlaba wonke uzabe ubengofakazi besimo njalo lomphumela wesono. Njalo ukuqedwa kwaso, okwakuzaletha ukwesaba phakathi kwengilosi ngabe kwakwenziwe ekuqaleni, manje kuzaphakamisa uthando lwakhe njalo lokuhlonitshwa kwakhe phambi kwemihlaba yonke elezidalwa ezithokozela ukwenza intando yakhe, njalo abalomthetho wakhe enhliziyweni zabo. Isono asisoze siphakamise ikhanda futhi. Ilizwi likaNkulunkulu lithi: “Ukuhlupheka akusoke kuphakame ngokwesibili.” (Nahume 1:9). Umlayo kaNkulunkulu, uSathane awuchothoze ngokuthi lijogwe lobugqili, uzakuphakanyiswa njengomthetho wenkululeko. Indalo ehloliweyo njalo yalinganiswa ayisoke njalo iphambulwe ekumkhonzeni yena olesimo esivezwe ngokuphelela phambi kwabo njengothando olungela mkhawulo njalo lokuhlakanipha okungela kubalwa. {GC 504.1}IEP 504.1

Isahluko 30—Ubutha Phakathi Komuntu LoSathane.

“Ngizafaka ubutha phakathi kwakho lowesifazana, laphakathi kwenzalo yakho lenzalo yakhe, izakucobodisa ikhanda lakho, njalo wena uzakuhluzula isithende sakhe.” Genesisi 3:15. Isigwebo esabekwa nguNkulunkulu phezu kaSathane ngemva kokuwa komuntu sasiyisiprofethi njalo esasigoqela izizukulwane zonke kuzekuyefika ekupheleni kwesikhathi njalo kwakuveza impi enkulu eyayizakwehlela yonke imihlobo yabantu ababezaphila emhlabeni. {GC 505.1}IEP 505.1

UNkulunkulu uthi: “Ngizafaka inzondo.” Inzondo leyi ayizibuyeli yodwa ngemva kokuzalwa komuntu. Nxa umuntu wayeseyephule umlayo kaNkalunkulu, isimo sakhe saguquka saba ngesokona, njalo waqala ukuba moya munye loSathane. Ngokwenyama lokuzalwa akulanzondo ekhona phakathi kwezoni lomqali wesono. Bonke bobabili baqala ukuba yizoni ngenxa yokuhlamukela intando kaNkulunkulu. Lowo ohlamukayo katholi ukuphumula, ngaphandle kokuthi athole uzwelo njalo lokusekelwa ngokuhugela abanye ukuthi balandele umzekeliso wakhe. Ngenxa yalesi isizatho ingilosi ezawayo ndawonye labantu ababi bayabambana ebunganini obuyize. Ngabe uNkulunkulu wayengangenelanga ngendlela angenela ngayo, uSathane labantu babezabambana bahlamukele izulu, njalo kulokuthi abantu bathakazelele inzondo phakathi kwabo loSathane, imuli yonke yoluntu yayizabambana ukuba iphikisane loNkulunkulu. {GC 505.2} IEP 505.2

USathane walinga umuntu ukuthi awone, ngendlela efana laleyo ayebangele ukuthi ingilosi zihlamuke ngayo, ngale indlela ukuze athole ukuxhaswa ekulweni kwakhe leZulu. Kwakungekho ukungazwisisani phakathi kwakhe lengilosi ezawayo mayelana lendlela ababezonda ngayo uKrestu, loba nje ezintweni ezehlukeneyo kwakukhona ukungavumelani, kodwa babelokubambana emsebenzini wabo wokuphikisa amandla oMbusi womhlaba wonke. Kodwa nxa uSathane wayesizwa ukuba kwakuzaba khona ubutha phakathi kwakhe lowesifazana, laphakathi kwenzalo yakhe lenzalo yowesifazana, kwabasobala kuye ukuthi imizamo yakhe eyokungcolisa isimo somuntu yayizamiswa ngelinye ilanga ngoba wananzelela ukuthi kwakuzaba lendlela yokuthi umuntu ayenelise ukumelana lamandla wakhe. {GC 505.3}IEP 505.3

Inzondo uSathane alayo phezu koluntu seyabaselwa ngenxa yokuthi ngoKrestu sebeyizidalwa okuboniswa kuzo uthando lokuNkulunkulu njalo lesihawu sakhe. Kuyisifiso sakhe ukuba aphambanise icebo lezulu elokuhlengwa kwabantu, lokungcolisa ibizo likaNkulunkulu, ngokuguqula njalo lokuphambanisa imisebenzi yezandla zakhe, ngoba efuna ukuletha usizi ezulwini njalo lokuba agcwalise umhlaba usizi njalo lokufa. Njalo ubeka phezu kukaNkulunkulu icala lobubi bonke abulethileyo emhlabeni ngenxa yokuthi nguye owadala umuntu. {GC 506.1}IEP 506.1

Kungenxa yomusa uKrestu awuhlanyela enhliziyweni zabantu obangela ukuthi kubelenzondo phakathi kwabo loSathane. Nxa umusa lamandla lawa avuselelayo kungekho, umuntu ubezaqhubeka eyisigqili sikaSathane, isigqili ebesizahlala silungele ukwenza intando yakhe. Kodwa amandla lawa amatsha enhliziyweni adala impikiswano lapho obekulokuthula khona ngaphambilini. Amandla lawa avela kuKrestu yiwo ayenza ukuthi umuntu anqobe izilingo zomubi. Lowo lalowo obonakala ezonda isono endaweni yokuthi asithande, lalowo olwisana njalo lonqoba imizwa yokona ebikade ibusa empilweni yakhe, uyabonisa ukusebenza kwamandla avela phezulu kuphela. {GC 506.2}IEP 506.2

Ubutha obukhona phakathi komoya kaKrestu lomoya kaSathane wavezwa sobala endleleni umhlaba owamukela ngayo uKrestu lapha emhlabeni. Kwakungasiso isizatho sokuthi kabuyanga ngokuziphakamisa njalo lokubonisa inotho okwabangela ukuthi amaJuda amphike. Bakunanzelela ukuba wayelamandla ayesenelisa ukuthatha indawo yalokho angazange akubonise ngokwempilo yakhe yangaphandle. Kodwa ukulunga lokubamsulwa kukaKrestu yikho okwaletha phezu kwakhe inzondo yomhlaba. Impilo yakhe yokuzidela leyokungoni yayingamukeleki ebantwini abazigqajayo njalo labalandela inkanuko yemizimba yabo ngoba yayibabonisa ububi babo. Yikho lokhu okwabangela inzondo ababelayo ngeNdodana kaNkulunkulu. USathane ndawonye lengilosi ezimbi babambana labantu ababi. Onke amandla okuhlamukela iqiniso abamoya munye emsebenzini wokulwisa iNkosana yamaqiniso. {GC 506.3}IEP 506.3

Inzondo efanayo iboniswa phezu kwabalandeli bakaKresu ngendlela eyaboniswa phezu kweNkosi yabo. Lowo onanzelela ububi besono, njalo ngamandla avela phezulu onqoba izilingo, kasoke aphuthe ukuvusa inzondo kaSathane njalo leyezisebenzi zakhe. Inzondo yemfundiso yeqiniso lokuphikiswa lokuhlukunyezwa kwalabo abamela iqiniso, kuzaqhubeka kukhona ngazo zonke izikhathi isoni kanye lezoni nxa zisasekhona emhlabeni. Abalandeli bakaKrestu njalo lenceku zikaSathane akwenzakali ukuthi babemoya munye. Inzondo ebangelwa yikuthwala isiphambano ayikami lalamuhla. “Bonke abazaphila impilo yobungcwele kuKrestu bazadlula phakathi kokuhlukunyezwa.’ 2 Timothi 3:12. {GC 507.1}IEP 507.1

Inceku zikaSathane zihleli zisebenza ngaphansi kobukhokheli bakhe ngoba zifuna ukukhulusa amandla akhe njalo lokwakha umbuso wakhe oyiwo olwisana lombuso kaNkulunkulu. Kungenxa yalokho okubangela ukuthi basebenzele ukudukisa abalandeli bakaKrestu njalo lokuthi babahuge ukuze bamhlamukele. Njengomholi wabo bayahlanekela njalo baguqule amazwi eBhayibhili ukwenzela ukuthi bafeze inhloso yabo. Ngendlela uSathane azama ngayo ukungcolisa ibizo likaNkulunkulu, ngokunjalo abalandeli bakhe bahlala bedinga amacebo okungcolisa ibizo labantwana bakaNkulunkulu. Umoya ofananayo owabangela ukubulawa kukaKrestu uholela ababi ukuba babulale abalandeli bakhe. Konke lokhu kuveziwe emazwini esiprofethi awokuqala: “Ngizafaka

ubutha phakathi kwakho njalo lowesifazana, njalo laphakathi kwenzalo yakho lenzalo yakhe.” Njalo lokhu kuzaqhubeka kuze kube sekupheleni. {GC 507.2}IEP 507.2

USathane uqhubeka eqoqa ibutho lakhe njalo usebenzisa wonke amandla akhe ekuhlaseleni akwenzayo. Kungani engahlangani labantu abazama ukumlwisa kakhulu na? Kungani amabutho kaKrestu elele njalo enganaki isimo abakiso na? Kungenxa yokuba balobudlelwano obuqotho loKrestu obuncinyane, njalo abalawo uMoya wakhe. Isono emehlweni wabo asenyanyeki njalo asisilo ihlazo phambi kwabo ngendlela esasibonakala ngayo phambi kweNkosi yabo. Abahlangani laso ngokuzimisela okwenziwa nguKrestu, langokulwisa okulenhloso yokungafuni ukuwa. Abananzeleli ububi besono njalo lobubanzi bokungcola kwaso, njalo amehlo wabo afiphele ukuba babone isimo saso njalo lamandla enkosi yobumnyama. Kulobutha obungatsho lutho phakathi kwabo loSathane lemisebenzi yakhe, ngoba kulokungaqedisisi amandla lobubi njalo lobukhulu bokulwisa uKrestu lebandla lakhe akwenzayo. Inengi labantu likhohlisiwe ngaleso sizatho. Abakwazi ukuthi isitha sabo singumkhulu webutho omkhulu owenelisa ukulawula ingqondo zezingilosi ezawayo, lokuthi usebenzisa amaqhinga lamacebo alobungcitshi obukhulu ekulweni loKrestu ngenxa yenhloso yokwenqabela ukuba abantu basindiswe. Phakathi kwabantu abazibiza ngokuthi bangamaKrestu ngitsho laphakathi kwabafundisi, kukalutshwana ukuzwa kukhulunywa ngoSathane, kuphela nxa ibizo lakhe lingene phakathi kwentshumayelo nje. Ubufakazi bokubakhona njalo lokuphumelela kwakhe abunakwa, izixwayiso zobuqili bakhe aziqakathekiswa, njalo indlela abenza ngayo ibonisa ukuthi sebakhohlwa ukuthi ukhona emhlabeni. {GC 507.3}IEP 507.3

Nxa abantu belokhe beqhubeka bengananzeleli amaqhinga wakhe, isitha lesi esingalaliyo sihlala sisendleleni yabo ngezikhathi zonke. Ubakhona kuzo zonke izigaba zemuli, kuyo yonke imigwaqo emadolobheni, emabandleni wonke, emihlanganweni yelizwe, emthethwandaba, elinga njalo ehuga, kuzo zonke indawo uhlala engcolisa impilo njalo lemzimba yamadoda, labesifazane, labantwana, uyabhidliza izimuli, uhlanyela inzondo, ukulungisela, izimpi, ubugovu, njalo lokubulalana. Ngesikhathi esifanayo amaKrestu amukela lezi izinto sengathi uNkulunkulu nguye ohlelileyo ukuba zenzakale. {GC 508.1}IEP 508.1

USathane ngazo zonke izikhathi uhlala esenza amaqhinga okunqoba abantwana bakaNkulunkulu ngokwephula imiduli lothango olubahlukanisa lomhlaba. Abantwana bakoIsrayeli endulo baholelwa esonweni ngemva kokubambana labezizwe okuyinto ababetshelwe ukuba bangayenzi. UIsrayeli walamuhla laye uholelwa ekulahlweni ngendlela efanayo. “Unkulunkulu walesisikhathi uphumputhekisile ingqondo zabangakholwayo, ukuze kungakhanyi kibo ukukhanya kwevangeli lenkazimulo kaKristu, ongumfanekiso kaNkulunkulu.” 2 Khorinte 4:4. Bonke abangasibo abalandeli bakaKrestu beqiniso bayizisebenzi zikaSathane. Enhliziyweni engaphendukanga kulothando lwesono njalo lendonsela yokusikholisa njalo lokusikhulumela lokusivikela. Enhliziyweni

esiphendukile kulenzondo yesono lokuzimisela okukhulu ekwenzeni imizamo yokusinqoba. Nxa amaKrestu ekhetha ukwakha ubudlelwano labantu abangakhonziy labangakholwayo, bazifaka engozini yokulingwa. USathane uyazifihla ukuba angabonakali njalo kancane kancane uyafiphalisa amehlo abo ukuze bengananzeleli imijibila yakhe. Ubenza banganananzeleli ukuba ubudlelwano obunjalo budalelwe ukubalimaza njalo ngesikhathi esifanayo bayabe beguqulwa ukuba bafane lomhlaba ngokwesimo sabo, langamazwi abawakhulumayo, njalo langezenzo, okubangela ukuba baqhubeka besiba yiziphofu kokwakomoya. {GC 508.2}IEP 508.2

Ukulandela inkanuko zomhlaba kubangela ukuba ibandla liphendukele emhlabeni, akwenzeki ukuthi kuphendulele umhlaba kuKrestu. Ukujwayela isono ekucineni kubangela ukuthi isono sicine singasabonakali sisenyanyeka. Lowo okhetha ukwakha ubudlelwano lezisebenzi zikaSathane ekucineni ulahlekelwa yikwesaba inkosi yabo. Nxa ngesikhathi sisemsebenzini sifakwa ngaphansi kokuvivinywa, ngendlela uDanyeli afakwa ngayo esigodlweni senkosi, singaba lesiqiniseko sokuthi uNkulunkulu uzasivikela, kodwa nxa sizifaka ngaphansi kwezilingo sizakuwa kuphela ekucineni. {GC 509.1}IEP 509.1

Umlingi wandise ukuphumelela kakhulu nxa esebenzisa abantu abangacatshangelwayo ukuthi bangaphansi kwamandla wakhe. Abantu abafundileyo kakhulu njalo labalezipho ezingajwayelekanga bandise ukuhlonitshwa lokuthandwa ngabantu, sengathi izipho lezi zingavala isikhexe sokungamesabi uNkulunkulu kumbe lokuthi zingabangela ukuthi bamukeleke phambi kwakhe. Izipho lendlela abantu abaziphatha ngayo nxa kukhangelwa kumi kodwa, kuyimizekeliso yezipho ezivela kuNkulunkulu, kodwa nxa lokhu kusenziwa ukuthi kuthathe indawo yokulunga, nxa kulokuthi kusetshenziswe ukuletha inhliziyo eduze loNkulunkulu, kubangela ukuthi abantu baholelwe khatshana laye, ekucineni abantu bakhona baphenduka babe yisinengiso njalo lemijibila yomubi. Kulomcabango osengqondweni zabanengi owokuthi konke okuhambelana lokulunga njalo lokuphatha kahle abantu kufanele kube kuvela kuKrestu. Akukaze kube lephutha elikhulu okwedlula leli. Kuliqiniso ukuthi zonke lezi izinto kumele zitholakale kuwo wonke amaKrestu, ngoba zingaletha indonsela elamandla amakhulu enkolweni yeqiniso, kodwa kufanele zinikelwe kuNkulunkulu, ngoba zilamandla okusetshenziswa kokubi. Amadoda amanengi akhaliphileyo njalo alezimilo ezilolongiweyo, abangenzi izenzo ezazakalayo ukuthi azilunganga, atholakala eyizisebenzi zakaSathane ezilolongiweyo. Isimilo sakhe esifihlakeleyo njalo lendonsela alayo yenza ukuthi abeyisitha sombuso kaKrestu esiyingozi kakhulu kulalabo abangelakho okubukekayo ngabo. {GC 509.2}IEP 509.2

Ngomkhuleko oqotho njalo lokwethemba uNkulunkulu kuphela, uSolomoni wamukela inhlakanipho eyamangalisa njalo leyayifiswa ngumhlaba wonke. Kodwa wathi esefulathele umthombo wamandla wakhe, njalo waqhubeka ngempilo yokuzithemba yena, kwaba lula ukuthi awele esonweni. Ngemva kwalokho ukuhlanakipha konke lamandla

ayenikwe inkosi eyayilokuhlakanipha okwedlula zonke, kwabangela ukuthi abe yisikhali esesabekayo esandleni sikaSathane. {GC 509.3}IEP 509.3

Loba nje uSathane ehlala esebenzela ukufiphalisa ingqondo zamaKrestu ukuthi zingakunanzeleli lokhu, amaKrestu awangakhohlwa ukuthi “kasibindani legazi lenyama, kodwa lemibuso lamandla, lababusi balumhlaba wobumnyama balesisikhathi, labomoya ababi endaweni eziphezulu.” Efesu 6:12. Amazwi okulimukisa ezwakala kusukela endulo esiza esikhathini sethu athi: “Qondani lilinde ngoba isitha senu uSathane, siyazula njengesilwane esibhongayo sidinga esingamginya.” 1 Phetro 5:8. “Hlomani izikhali zonke zikaNkulunkulu ukuze libe lamandla okumelana lobuqili bukaSathane.” Efesu 6:11. {GC 510.1}IEP 510.1

Kusukela ensukwini zika Adamu kusiyafika esikhathini sethu, isitha sethu esikhulu silokhe sisebenzisa amandla waso ukugqilaza njalo lokubulala abantu. Khathesi ulungiselela umkhankaso wakhe wokucina azawuqondisa ebandleni. Bonke abazama ukulandela uJesu bazangena phakathi kwempi enkulu lesitha lesi esingadeliyo. UmKrestu nxa eqhubeka esakha isimo esiseduzane laleso esikhangelelwe lizulu, yikho lapho azifaka khona egcekeni ukuba ahlaselwe nguSathane. Bonke abaphatheke emsebenzini kaNkulunkulu, njalo abasebenzela ukuveza amaqhinga kaSathane njalo lokuveza uKrestu phambi kwabantu, bazakwenelisa ukuba lengxenye ebufakazini bukaPhawuli, lapho akhuluma khona ngokusebenzela iNkosi ngokuzehlisa konke okwengqondo, langenyembezi ezinengi njalo lezilingo. {GC 510.2}IEP 510.2

USathane wahlasela uKrestu ngezilingo ezesabeka okwedlula zonke njalo lezibonisa ubugcitshi bakhe bonke, kodwa ngazo zonke izikhathi uKrestu wamninela khatshana. Izimpi lezi zaliwa endaweni yethu, ukunqoba kwakhe konke kwenza ukuba lathi senelise ukunqoba. UKrestu uzanika amandla bonke abawadingayo. Akulamuntu ngaphandle kokuthi azivumele yena onganqotshwa nguSathane. Umlingi kalawo amandla okulawula amandla okukhetha kwethu kumbe okusibamba ngamandla ukuthi sone. Usengazwisa ubuhlungu benhliziyo, kodwa ngeke adonge ukubamsulwa kwethu. Usengadabula inhliziyo kodwa ngeke angcolise. Isizatho sokuthi uKrestu sewanqoba kumele sinike abalandeli bakhe amadlabuzane wokulwa ngesibindi impi ekhona phakathi kwabo lesono kanye loSathane. {GC 510.3}IEP 510.3

Isahluko 31—Ukusebenza Kwemimoya Emibi.

Ubudlelwano obuphakathi kwezinto ezibonakalayo lezingabonwayo emhlabeni, lokusebenza kwengilosi zikaNkulunkulu, njalo lemimoya emibi, buvezwe sobala eBhayibhilini, njalo abuhlukaniseki lembali yabantu. Sekulemfundiso ekhulayo kulezi insuku eyabantu abangafuni ukukholwa ukuthi kulemimoya emibi emhlabeni, ngesikhathi esifanayo ingilosi ezilungileyo “ezihambela labo abazakuba zindlalifa zokusindiswa” Amaheberu 1:14 ziphathwa njengemimoya yabantu abafileyo. Kodwa iMibhalo ayifundisi kuphela ngokuthi kulengilosi eziphila phakathi kwethu, ezilungileyo lezimbi, kodwa iletha ubufakazi obungaphikisekiyo obuchaza ukuthi ingilosi lezi azisiyo imimoya yabantu abafileyo. {GC 511.1}IEP 511.1

Ngaphambi kokudalwa komuntu, ingilosi zazikhona, ngoba nxa isisekelo somhlaba sasibekwa, “inkanyezi zokusa zahlabela ndawonye, njalo amadodana kaNkulunkulu wonke amemeza ngamazwi entokozo.” Jobe 38:7. Ngemva kokuwa komuntu, ingilosi zathunyelwa ukuthi zilinde isihlahla sokuphila, njalo lokhu kwenzeka ngaphambi kokuthi kufe loyedwa umuntu. Ingilosi ngokudalwa kwazo zilesimo esiphezulu kulumuntu, ngoba umlobi kamahubo uthi umuntu wadalwa “wabangaphansi kancane kulengilosi.” Amahubo 8:5. {GC 511.2}IEP 511.2

Siyaziswa eBhayibhilini ngenani njalo lamandla kanye lenkazimulo yezidalwa zezulu, njalo lobudlelwano bazo lombuso kaNkulunkulu, njalo lomsebenzi eziwenzayo phakathi kwecebo losindiso. “INkosi isimisile isihlalo sayo emazulwini, njalo lombuso wayo uphezu kwakho konke.” Njalo uMprofethi uthi, “Ngasengisizwa ilizwi lezithunywa ezingelakubalwa.” Phambi kwesihlalo seNkosi yamakhosi zilindile - “ingilosi ezilamandla amakhulu,” “izisebenzi zakhe, ezenza intando yakhe,” ezilalela ilizwi lakhe.” Amahubo 103:19-21, Sambulo 5:11. Inkulungwane zezinkulungwane, lezinkulungwane ezilitshumi zezinkulungwane ezilitshumi, kwakuzingilosi zezulu ezabonwa ngumprofethu uDanyeli. Umpostoli uPhawuli waziveza “njengenani elingelakubalwa.” Danyeli 7:10, Amaheberu 12:22.

Njengezithunywa zikaNkulunkulu ziyaphuma, “njengomfanekiso wokuphazima kombani,” Hezekeli 1:14, zikhazimula ngenkazimulo yazo njalo ngesiqubu esikhulu. Ingilosi eyabonakala engcwabeni loMsindisi, ubuso bayo babungathi “ngumbane, njalo lengubo yakhe yayimhlophe njengonqwaqwane”, lokhu kwabangela ukuthi labo ababelindile besabe, njalo “baphenduka abantu abafileyo.” Mathewu 28:3,4. Nxa uSenakeribi, inkosi yaseAsiriya eyayiziphakamisa, yaseyihlambaze igama likaNkulunkulu, njalo yethusela isizwe sakoIsrayeli, “Inkosi yathumela isithunywa sayo ebusuku, sayabulala izinkulungwane ezilikhulu lamatshumi aficaminwembili lanhlanu ezihonqweni zamaAsiriya. “Sabulala amaqhawe wonke labaphathi bezimpi lezinduna ezihonqweni zenkosi yaseAsiriya,” ababephakathi kwebutho lika Senakeribi. “Yona

yabuyela elizweni layo ilenhloni.” 2 Amakhosi 19:5; 2 Imilandu 32:21. {GC 511.3}IEP 511.3

Ingilosi ziyathunyelwa ukuthi zizokwenza umsebenzi wokubonisa umusa ebantwaneni bakaNkulunkulu. KuAbrahama, zaletha izithembiso zokubusiswa, emasangweni aseSodoma, ukuzohlenga uLothi phakathi komlilo. KuElija nxa wayesezakufa ngokudinwa njalo ngendlala enkangala, kuElisha ngenqola lamabhiza omlilo edolobheni elincane izitha zakhe ezazimvalele khona, kuDanyeli, nxa wayedinga ukuhlanipha kwasezulwini esigodlweni senkosi eyayingumhedeni lanxa wayesephoselwe emgodini wezilwane, kuPetro nxa wayesebotshelwe ukufa entolongweni, kuzibotshwa zaseFiliphi; kuPhawuli labanye ayelabo phakathi kwesiphepho olwandle, ukuvula ingqondo kaConeliasi ukuthi amukele ivangeli; ukuthumela uPetro lodaba losindiso ukuba alunike indoda yezizwe — ngale indlela ingilosi ezingcwele, kusukela endulo, zazisebenzela abantu bakaNkulunkulu. {GC 512.1}IEP 512.1

Ingilosi yokulinda inikwa wonke umuntu olandela uKrestu. Abalindi laba abavela ezulwini bavikela bonke abangcwele emandleni kaSathane. Lokhu uSathane ngokwakhe wakunanzelela nxa wayesithi: “UJobe umesabela ize uNkulunkulu na? Kawumvikelanga inxa zonke yena lendlu yakhe kanye lakho konke alakho na?” Jobe 1:9,10. Indlela uNkulunkulu avikela ngayo abantu bakhe ivezwe emazwini womlobi wamahubo: “Isithunywa seNkosi siyabavikela labo abayesabayo, sibakhulule.” Amahubo 34:7. UMsindisi nxa wayekhuluma ngalabo abakholwa kuye wathi: “Khangelani lingadeleli omunye walaba abancinyane ngoba ngithi kini: Ezulwini izithunywa zabo zihlala zibona ubuso bukaBaba osezulwini.” Mathewu 18:10. Ingilosi ezinikwe umsebenzi wokuvikela abantwana bakaNkulunkulu ziyenelisa ukufinyelela uNkulunkulu ngaso sonke isikhathi. {GC 512.2}IEP 512.2

Ngale indlela abantu bakaNkulunkulu abahlangana lamandla lobubi bukaSathane, njalo abalwisana lemimoya yonke yobubi, balesiqiniseko sokuthi kukhona abalindi abangabatshiyiyo abavela ezulwini. Njalo isiqiniseko lesi asinikwanga ngoba indingeko yakhona ingekho. Nxa uNkulunkulu enike abantwana bakhe isithembiso somusa lokuvikelwa, kungenxa yokuthi kulamandla amakhulu obubi okumele alwiswe, amandla amanengi, azimiseleyo, njalo angadinwayo okumele abantu bonke bawazi. {GC 513.1}IEP 513.1

Imimoya emibi ekuqaleni eyayidalwe ingelasono, yayilingana ngokudalwa, lamandla, lobukhosi lengilosi ezingcwele eziyizithunywa zikaNkulunkulu lamhlanje. Kodwa ngokuwa ngenxa yesono, ingilosi lezi zibambene lamhlanje njalo zisebenzela ukuhlamukela uNkulunkulu lokubhidliza abantu. Ngemva kokubambana loSathane ekuhlamukeni kwakhe, njalo laye zalahlelwa ngaphandle kwezulu njalo kusukela endulo, zisebenzisana laye empini yakhe ayilwa lamandla ezulu. Siyatshelwa eMbhalweni

ngokubuthana kwazo njalo lombuso wazo, njalo lezikhundla zazo, lokuhlakanipha kanye lokukhohlisa kwazo, njalo lamacebo wazo alwisana lokuthula njalo lenjabulo yabantu. {GC 513.2}IEP 513.2

Imbali etholakala eThestamentini elidala iyachaza ngokubakhona kwazo kanye lomsebenzi wazo, kodwa kwakuphakathi kwensuku zikaKrestu emhlabeni lapho imimoya emibi eyabonisa khona amandla okwedlula izikhathi zonke. UKrestu wayeze ukuzongena ecebeni elaliyenzelwe ukusindiswa kwabantu, njalo uSathane wazimisela ukuvikela ilungelo lakhe lokuhola umhlaba. Wayephumelele emsebenzini wakhe wokwenza ukuthi abantu bakhonze izithixo endaweni zonke zomhlaba ngaphandle kwelizwe lasePalestine. Elizweni leli elilodwa elalingakakhothameli amandla wakhe ngokupheleleyo, uKrestu wabuya ukuthi azonika abantu ukukhanya kwasezulwini. Kule indawo amandla amabili alwela ukubusa. UJesu wayeselula isandla sakhe sothando, enxusa bonke abafisayo ukuthi bazothola ukuthethelelwa njalo lokuthula kuye. Ixuku lobunyama lananzelela ukuthi lalingelamandla amanengi, njalo bananzelela ukuthi nxa umsebenzi kaKrestu wawungaphumelela, ukubusa kwabo kwakuzaphela masinyane. USathane wagcwala ulaka njengesilwane esibotshelweyo, njalo wenza inkani ebonisa amandla wakhe phezu kwemizimba njalo lemphefumulo yabantu. {GC 513.3}IEP 513.3

Iqiniso lokuthi abantu babengenwa ngamadimoni livezwe sobala eThestamentini elitsha. Abantu ababelamadimoni laba, babengaguli nje ngenxa yemikhuhlane ejwayelekileyo. UKrestu wayelokuzwisisa okuqondileyo mayelana lalokho ayehlangena lakho, njalo wananzelela ubukhona bemimoya emibi phakathi kwabo. {GC 514.1}IEP 514.1

Umzekeliso omangalisayo oveza inani, lamandla njalo lochuku lwawo, njalo lamandla kanye lomusa kaKrestu, uvezwe endabeni yokusiliswa kwabantu ababelamadimoni endaweni yaseGadara. Abantu laba ababengcolile, besehlula ukubotshwa konke, bebhubhudla amagwebu, belolaka, babezwakala ngokukhala kwabo, bezilimaza, njalo beyingozi kibo bonke ababebalanda. Ukuvuza kwegazi emzimbeni yabo njalo lengqondo ezaseziphambene kwakuletha umfanekiso owawuthokozisa uSathane. Elinye lamadimoni lawa ayehola amadoda lawa lathi: “Ibizo lami nginguLigiyoni, ngoba sibanengi.” Marko 5:9. Emabuthweni aseRoma iligiyoni yayisiba lamamabutho aphakathi kwenkulungwane ezintathu kusiya kwezinhlanu. Amabutho kaSathane lawo ayesebenza ngamaxuku, njalo ixuku elilodwa lamadimoni lawa lalingabi ngaphansi kweligiyoni. {GC 514.2}IEP 514.2

Ngelizwi likaJesu imimoya emibi yaphuma phakathi kwamadoda lawa, yabatshiya behleli ngokuthula ezinyaweni zoMsindisi, becolekile, umcabango wabo usuphendukile, njalo belungile. Kodwa amadimoni avunyelwa ukuthi aphosele ingulube elwandle, njalo kuzakhamizi zaseGadara ukulahlekelwa zingulube zabo kwakulohlonzi okwedlula

izibusiso uKrestu ayezinike amadoda lawa, ngakho uMsindisi wacelwa ukuthi asuke kule indawo. Lowu kwakungumphumela uSathane ayewufuna. Ngokubeka icala lokulahlekelwa yizifuyo zabo kuJesu, wavusa ukwesaba okubangelwa yibumina ebantwini njalo wabanqabela ukuthi bazwe amazwi kaKrestu. USathane uhlala ebeka icala phezu kwamaKrestu nxa kukhona okulahlekileyo, lokungahambanga kahle, njalo lokuhlupheka, kulokuthi ayekele icala libekwe lapho okumele libe khona, phezu kwakhe lezisebenzi zakhe. {GC 514.3}IEP 514.3

Kodwa injongo kaKrestu yayingeke imiswe yimizamo yakhe. Wavumela imimoya emibi ukuthi ibhubhise ingulube njengendlela yokukhuza amaJuda lawa ayefuya izifuyo lezi bona besazi ukuthi zingcolile phambi kukaNkulunkulu ngoba befuna inzuzo. Ngabe uKrestu wayenganqabelanga amadimoni lawa, ayezaphosela elwandle hatshi kuphela lengulube kodwa lalabo ababezelusile kanye labanikazi. Ukuvikelwa kwabelusi labanikazi kwakungenxa yamandla akhe, ayesetshenziswe ngomusa ukuthi abavikele. Ngokunjalo futhi isehlakalo lesi savunyelwa ukwenzakala ukwenzela ukuthi abafundi babone uchuku lwamandla kaSathane phezu kwabantu lenyamazana. UMsindisi wayefisa ukuthi abalandeli bakhe babe lolwazi ngesitha ababezahlangana laso, lokuthi engabakhohlisi. Kwakuyintando yakhe njalo ukuthi abantu bakule indawo babone amandla akhe okwephula ubugqili obabubekwe nguSathane njalo lokukhulula bonke ayebathumbile. Loba nje uJesu ngokwakhe wasuka endaweni lweyi, amadoda lawa ayekhululiwe, asala etshumayela ngomusa walowo owayebakhululile. {GC 515.1}IEP 515.1

Ezinye izehlakalo ezihambelanayo zilotshiwe eBhayibhilini. Indodakazi yomama wase Syrophonicia yayihlutshwa ngamadimoni, uJesu awakhiphayo ngelizwi lakhe. Marko 7:26-30. “Omunye owayelamadimoni, eyisiphofu njalo engakhulumi.” Mathewu 12:22, omunye omutsha owayelomoya oyisimungulu “lapho ombamba khona umlahla phansi, abhubhudle amagwebu, ukuthi umbulale” Marko 9:17-27; lomunye owayelahlekelwe zingqondo zakhe, njalo ehlukunyezwa “ngumoya omubi” Luka 4:33-36, owayephambanisa ukuthula kweSabatha ebandleni laseCapenaumi, bonke basiliswa nguMsindisi owayelozwelo. Phose kuzo zonke izikhathi, uKrestu wayekhuluma lamadimoni njengezidalwa ezikhaliphileyo, ewatshela ukuthi aphume njalo ewaqonqosela ukuthi angamhluphi futhi. Abantu ababekhonza edolobheni laseCapernaumi, nxa babebona amandla wakhe, “bamangala bonke, bakhulumisana besithi: Yilizwi bani leli? Ngoba ngamandla uyalaya omoya ababi, baphume.” Luka 4:36. {GC 515.2}IEP 515.2

Labo abalamadimoni bayandise ukuchazwa njengabantu abasesimeni sokuhlupheka, kodwa kwakunganjalo ngaso sonke isikhathi. Ngesizatho sokufuna ukuba lamandla aphezu kwawabantu bonke, abanye babesamukela umoya kaSathane. Laba babengela kuphikisana lamadimoni. Phakathi kwequla leli kwakulalabo ababelomoya wokutshaya amathambo, ababefana loSimon Magus, loElymus, njalo lentombazana eyalandela uPhawuli loSilas edolobheni laseFiliphi {GC 516.1}.IEP 516.1

Akulabantu abasengozini yokungenwa yimimoya emibi okwedlula labo abathi nxa besizwa ubufakazi obusobala obuvela eBhayibhilini abayalayo ukuthi imimoya emibi lamadimoni ikhona njalo iyaphila emhlabeni. Nxa sihlala singazi ngokusebenza kwayo, imimoya kaSathane ibalamandla phezu kwethu, ngoba abanye bayalalela ukukhokhela kwayo bona becabanga ukuthi balandela ukuhlakanipha kwengqondo zabo. Yiso isizatho sokuthi nxa sifika ensukwini zokucina, lapho uSathane azasebenza ngamandla amakhulu ukukhohlisa lokubulala, uhambisa yonke indawo imfundiso yokuthi akulasidalwa esithiwa nguSathane esiphilayo emhlabeni. Kuyindlela asebenza ngayo ukuthi azifihle yena lendlela asebenza ngayo. {GC 516.2}IEP 516.2

Akulanto umkhohlisi ayesaba kangaka okwedlula ukuthi sizabawazi amaqhinga akhe wonke. Ngemizamo yokufihla isimo sakhe njalo lenjongo zakhe, usebangele ukuthi labo abakhuluma ngobukhona bakhe bakhangelwe njengabantu abasangeneyo njalo wenza ukuthi behlekwe ulunya. Uyathokoza nxa labo abadwebayo besenza umfanekiso wesidalwa esibi njalo esilempondo esingabonakaliyo ukuthi ngumuntu kumbe yinyamazana. Uyajabula nxa esizwa ibizo lakhe lisetshenziswa emaqenjini wemidlalo, njalo lalabo abenza inhlekisa ngalo ngoba becabanga ukuthi bakhaliphile njalo balolwazi ngaye. {GC 516.3}IEP 516.3

Kungenxa yokuthi uzifihle ngobunono obukhulu okwenza ukuthi kube lombuzo obuzwa endaweni ezinengi: “Ngabe kukhona vele isidalwa esinjalo emhlabeni?” Kuyibufakazi bokuphumelela kwakhe okwenza ukuthi kube lemfundiso emhlabeni ezibangela ukuthi ubufakazi obusobala obutholakala eBhayibhilini mayelana laye bamukelwe njengamanga lamhlanje. Njalo kungenxa yokuthi uSathane uyenelisa ukuholela ingqondo zalabo abangananzeleli indonsela yakhe, okubangela ukuthi ilizwi likaNkulunkulu lisinike imzekeliso eminengi kangaka mayelana lomsebenzi wakhe, liyavula phambi kwethu amaqhinga akhe, ukwenzela ukuthi silulame angasikhohlisi. {GC 517.1}IEP 517.1

Amandla njalo lobubi bukaSathane kanye lengilosi zakhe ebengasethusa ngabe bekungasikho ukuthi siyenelisa ukuthola indawo yokuphepha njalo lokukhululwa ngenxa yamandla woMsindisi wethu. Siyenza imizamo yonke yokuvikela imizi yethu ngokufaka amabhawudo lamakhiye sizama ukuvikela inotho yethu lempilo zethu ukwenzela ukuthi zingaphanjaniswa ngabantu ababi, kodwa asicabangi ngemimoya emibi ehlala izama ukungena phakathi kwethu, njalo esingelamandla ngokwenyama wokuzivikela nxa isihlasela. Nxa imimoya leyi inikwe imvumo, iyenelisa ukuphambanisa ingqondo zethu, ihlukumeze imizimba yethu, ibhidlize imfuyo yethu njalo lempilo zethu. Into eyithokozisayo yikusibona sihlupheka njalo sisifa. Siyesabeka isimo salabo abaphika intando kaNkulunkulu njalo bavumele izilingo zikaSathane, kuze kufike isikhathi lapho uNkulunkulu abayekela ukuthi babesezandleni zamadimoni kaSathane. Kodwa labo abalandela uKrestu bahlala bephephile ngaphansi kwelihlo lakhe elingalaliyo. Ingilosi

ezilamandla amakhulu ziyathunyelwa zivela ezulwini ukuthi zibavikele. Omubi kenelisi ukufohla uthango uNkulunkulu alufake ebantwini bakhe. {GC 517.2}IEP 517.2

Isahluko 32—Imijibila KaSathane.

Impikiswano enkulu phakathi kukaKrestu loSathane, elokhe iqhubeka okweminyaka phose efika inkulungwane eziyisithupha, isizaphela, njalo omubi manje usesebenza ngamandla aphindwe kabili ngoba ezama ukunqoba umsebenzi kaKrestu wokuhlenga abantu njalo lokubophela abantu emjibileni yakhe. Injongo yakhe ngeyokuthi abambe abantu emnyameni kuzekufike isikhathi lapho uMsindisi azakuma khona ukusincengela, lapho okuyabe sekungasela umnikelo wesono, njalo ithuba lokuphenduka eliyabe lingasekho khona. {GC 518.1}IEP 518.1

Nxa kungekho imizamo yokulwisa amandla akhe, nxa ukungabilendaba kugcwele ebandleni njalo lasemhlabeni, uSathane kalandaba, ngoba kakho engozini yokulahlekelwa yilabo abathumba ngokuthanda kwakhe. Kodwa nxa abantu bebizelwa empilweni ephakade, njalo imphefumulo nxa ibuza ukuthi, “Kuyini okumele ngikwenze ukuba ngisindiswe?” uyabuya laye ezozama ukulwisana lamandla kaKrestu njalo lokuphikisa indonsela kaMoya oNgcwele. {GC 512.2}IEP 518.2

IBhayibhili liyachaza ukuthi ngolunye usuku, nxa ingilosi zikaNkulunkulu zazizohlangana phambi kaNkulunkulu, uSathane laye wabuya phakathi kwabo, hatshi ukuzokhothama phambi kaSimakade, kodwa ukuzophumelelisa injongo yakhe phezu kwabangcwele. (Job 1:6). Uzangenjongo efananayo lamuhla nxa abantu bebuthene ukuba bakhonze uNkulunkulu. Loba nje engabonakali, usebenza ngobungcitshi obukhulu ezama ukukhokhela ingqondo zabantu laba abakhonzayo. Njengomkhulu webutho ubeka amacebo wakhe phansi kuselesikhathi. Nxa ebona isithunywa sikaNkulunkulu sihlola uMbhalo, uyaqaphelisa indaba azakhuluma ngayo phambi kwabantu. Abesesebenzisa wonke amandla wakhe lobuqili alabo ukuhlela izehlakalo ngendlela yokuthi indaba leyi ingafinyeleli lowo amkhohlisa ngezinto okuzakhulunywa ngazo. Lowo odinga amazwi lawa kakhulu uyafuqwa ukuthi abesendaweni ethile edinga ukuthi abekhona, kumbe ngezinye indlela engenelisi ukuzwa amazwi lawa abengasiza umphefumulo wakhe. {GC 518.3}IEP 518.3

USathane uyabona njalo nxa inceku zikaNkulunkulu zilomthwalo ngenxa yobunyama obembese abantu. Uyezwa imithandazo yabo yokucela umusa njalo lamandla wokususa ukulala okusebandleni, lobutshapha njalo lokungakholwa. Ngamandla avuselelweyo uyabumba amanye amaqhinga. Uyalinga abantu ukuthi bengazithibi ekudleni kumbe kokunye abantu abazithokozisa ngakho, njalo ngale indlela uyenelisa ukuthundubeza imizwa yabo ukwenzela ukuthi behluleke ukuzwa lezo izinto okumele bazifunde. {GC 519.1}IEP 519.1

USathane uyazi kahle ukuthi bonke angenelisa ukubahola ukuthi bayekele ukukhuleka njalo lokubala iBhayibhili, bazakwehlulwa yikuhlasela kwakhe. Ngakho

uyabumba yonke imijibila angayisebenzisa ukuthi ingqondo ihlale igcwele zonke izinto ezibavimbela ukuthi bathandaze njalo babale ilizwi likaNkulunkulu. Kuhlala kulequla lalabo abazibiza ngokuthi balungile, abathi kulokuthi benze imizamo yokwazi iqiniso, bona benza kube yinkolo yabo ukuhlala bedinga amaphutha kulabo abangavumelani labo. Abantu abanjalo bayizisebenzi zikaSathane ezinkulu. Abantu abahlala bebeka icala kwabanye abazalwane abakho balutshwana, njalo bahlala bephathekile nxa uNkulunkulu esemsebenzini njalo nxa inceku zakhe zimkhonza ngokweqiniso. Bazafaka amanga phezu kwamazwi lezenzo zalabo abathanda njalo abalandela iqiniso. Bazakwenza ukuthi inceku zikaNkulunkulu ezisebenza ngokuzimisela njalo lokuzidela zibonakale njengabakhohlisi kumbe abantu abakhohlisiweyo. Kungumsebenzi wabo ukuphendulela injongo zezenzo zabo ezinhle, lokuhambisa imbiko yamanga ngabo, ukwenzela ukuthi labo abatsha ebandleni bangabathembi. Kuyoyonke indlela abangayisebenzisa benza ukuthi konke okuhle lokulungileyo kubonakale sengathi kubi njalo kuyinkohliso. {GC 519.2}IEP 519.2

Kodwa akulamuntu okufanele ukuthi akhohliswe mayelana labo. Kuyabonakala sobala ukuthi bangabantwana bakabani, njalo lokuthi balandela umzekeliso kabani, njalo lokuthi benza umsebenzi kabani. “Lizakubazi ngezithelo zabo.” Mathewu 7:16. Umsebenzi wabo ufana lokaSathane, umkhohlisi omkhulu, “ummangaleli wabazalwane.” Sambulo 12:10. {GC 519.3}IEP 519.3

Umkhohlisi omkhulu ulezisebenzi zakhe ezihlala zilungele ukuletha loba yiphi imfundiso yamanga ukwenzela ukuthi badukise abantu, ulemfundiso ezilungiselelwe abantu ngokutshiyana kwabo. Kulicebo lakhe ukuletha ebandleni izinto ezingalunganga ezibangela ukuthi kube lokuthandabuza njalo zivimbele labo abalesifiso sokusebenzela uNkulunkulu. Abantu abanengi abangelakho ukukholwa kweqiniso kuNkulunkulu kumbe elizwini lakhe bayamukela ezinye imfundiso zeqiniso, bamukelwe njengamaKrestu, njalo ngale indlela bayenelisa ukuletha imfundiso zabo zamanga sengathi ngamaqiniso avela eBhayibhilini. {GC 520.1}IEP 520.1

Imfundiso yokuthi akukhathalekile ukuthi umuntu ukholwani, ngeyinye yenkohliso kaSathane esibangele ukuthi aphumelele kakhulu emsebenzini wakhe wokudukisa abantu. Uyazi ukuthi iqiniso, nxa lamukelwe ngothando, liyangcwelisa umphefumulo walowo olamukelayo, ngakhoke uhlala ezama ukuletha imfundiso zamanga njalo levangeli elihlukileyo. Kusukela ekuqaleni inceku zikaNkulunkulu zazihlala zilwisana labafundisi bamanga, hatshi kuphela njengamadoda ayingozi, kodwa njengabasunguli bamanga ayingozi emphefumulweni yabantu. UElijah loJeremiya, loPhawuli, bonke bema ngesibindi baphikisa labo ababephambula abantu elizwini likaNkulunkulu. Umoya lowo ofundisa abantu ukuthi ukulandela inkolo yeqiniso akubalulekanga, ayizange yamukelwe ngamadoda lawa ayengabavikeli beqiniso. {GC 520.2}IEP 520.2

Ingcazelo zeBhayibhili ezingekho sobala abantu abazibumbela zona, njalo lemfundiso ezinengi eziphikisanayo mayelana lokukholwa, ezitholakala emabandleni amaKrestu zingumsebenzi kaSathane wokudida ingqondo zabantu ukwenzela ukuthi bengananzeleli iqiniso. Njalo lokulwisana njalo lokwehlukana okusemabandleni kungenxa yokuchasisa iBhayibhili ngendlela evumelana lenhliziyo zabantu njalo lokusekela imfundiso ethile abayithandayo. Kulokuthi ilizwi likaNkulunkulu libalwe ngokunanzelela njalo lokuzehlisa kwenhliziyo ukwenzela ukuthi abantu bafumane intando yakhe, abanengi bazama kuphela ukuthola lokho okungajwayelekanga kumbe okungaziwayo. {GC 520.3}IEP 520.3

Ukwenzela ukuthi basekele imfundiso zamanga njalo ezingafanelanga inkolo yamaKrestu, abanye bayathatha imigca ethile eBhayibhilini bayehlukanise lendikimba yendaba, kwesinye isikhathi bathatha ingxenye ethile yevesi bayenze sengathii iyasekela umcijo wabo, khona ingxenye abayitshiyayo ibizabonisa ukuthi umutsho wakhona awuvumelani lalokho abakufundisayo. Ngobuqili obufana lobenyoka bayazifihla ngemuva kwamazwi angelasisindo adalelwe ukusekela inkanuko zabo zenyama. Ngale indlela abanengi bayakhetha ukuphendulela lokho okutshiwo lilizwi likaNkulunkulu. Abanye abalengqondo ezithanda imfanekiso, bayathatha imfanekiso eseBhayibhilini, bayichaze ngendlela ehambelana lentando yabo, bengamukeli ukuthi iBhayibhili liyazichasisa lona, besebefundisa imbono yabo sengathi iyimfundiso yeBhayibhili. {GC 521.1}IEP 521.1

Kuzozonke indawo lapho iBhayibhili elibalwa khona kungabanga lomkhuleko, lokuzehlisa njalo lomoya ovuma ukufundiswa, amazwi acacileyo okwedlula wonke njalo lalawo anzima ukuzwisiseka acina ephendulelwa njalo ephikisana lengcazelo eqotho. Abaholi bebandla leRoma bayakhetha ingxenye zoMbhalo ezisekela injongo yabo, bazichasise ngendlela evumelana labo, njalo besebeyiletha phambi kwabantu, ngesikhathi esifanayo ababaniki ithuba lokuzibalela iBhayibhili lokuthi bazizwisisele ngokwabo amaqiniso walo. IBhayibhili ngokuphelela kwalo kumele linikwe abantu njengokuba linjalo. Bekungaba ngcono ukuthi bengabi lokufundiswa ngeBhayibhili kulokuthi imfundiso yalo ichazwe ngendlela engaqondanga. {GC 521.2}IEP 521.2

IBhayibhili ladalelwa ukuthi liholele bonke abalesifiso sokwazi intando yomdali wabo. UNkulunkulu wanika abantu ilizwi lesiprofethi eliqinisekileyo, ingilosi njalo loKrestu ngokwakhe beza ukuthi benze ukuthi uDanyeli loJohane bazwisise zonke izinto ezazizakwenzakala. Zonke lezo izinto eziphathelene lokusindiswa kwethu azizange zitshiywe zifihlakele. Azizange zichazwe ngendlela ebangela ukuthi zingazwisiseki njalo zikhohlise labo abadinga iqiniso ngokwethembeka. INkosi yathi: “Bhala umbono, uwenze ucace...ukwenzela ukuthi lowo owufundayo agijime.” (Habakuki 2:2). Ilizwi likaNkulunkulu licacile kibo bonke abalifunda ngenhliziyo yomkhuleko. Wonke umuntu ozimiseleyo njalo othembekileyo uzafinyelela ekukhanyeni kweqiniso. “Ukukhanya kuhlanyelelwe abangcwele.” (Amahubo 97:11). Njalo alikho ibandla elingakhula

ebungcweleni ngaphandle kokuthi amalunga alo abengabantu abahlolisisa iqiniso njengegugu elifihlakeleyo. {GC 521.3}IEP 521.3

Ngenxa yamazwi wokuthi abantu kumele bamukele lokho okufunwa yintando yabo, abantu bavaleka amehlo ukuthi bengaboni imijibila yesitha, yena ngezikhathi zonke esebenzela ukuthi injongo zakhe zifezeke. Nxa ephumelela ukususa iBhayibhili njalo lokufaka imbono yabantu endaweni yalo, umthetho kaNkulunkulu uyalahlwa njalo amabandla angaphansi kobugqili besono ngesikhathi bona besithi bakhululekile. {GC 522.1}IEP 522.1

Ebantwini abanengi ulwazi lwezemfundo seluphenduke lwaba yisiqalekiso. UNkulunkulu uvumele ukukhanya ukuthi kuthelwe emhlabeni osekwenze ukuthi kutholakale imfihlo ekufundweni kwemvelo, kodwa ngitsho labo bonke abantu abakhaliphe okwedlula bonke, nxa ilizwi likaNkulunkulu lingayisilo elibaholayo ekufundeni kwabo, bacina bedideka emizameni yabo yokuhlolisisa ubudlelwano obuphakathi kwemvelo lelizwi likaNkulunkulu. {GC 522.2}IEP 522.2

Ulwazi lwabantu mayelana lendalo kanye lezinto zakomoya aluphelelanga, ngakho abanye bayehluleka ukubambanisa imbono yabo ngezinto eziphathelene lemvelo lalokho okubhalwe elizwini likaNkulunkulu. Abanengi bayamukela imigca yokuzicabangela njengeqiniso elisekelwa yikufunda kwabo ngemvelo, njalo bacabanga ukuthi ilizwi likaNkulunkulu kumele lihlolwe ngemfundiso “yalokho okuthiwa yilwazi kungesikho.” (1 Timothi 6:20). UMdali njalo lemisebenzi yakhe iphezu kokuzwisisa kwabo, njalo ngenxa yokuthi bayehluleka ukuchaza lokhu besebenzisa ulwazi lwemvelo, imbali etholakala eBhayibhilini yamukelwa njengamanga. Labo abathandabuza amazwi weThestamenti elidala lelitsha esikhathini esinengi bathatha inyathelo elilandelayo lokuthandabuza ubukhona bukaNkulunkulu bathathe amandla wakhe njengamandla wemvelo. Ngemva kokulahla insika yabo, bazithola betshayana lamadwala wokuhlamukela uNkulunkulu. {GC 522.3}IEP 522.3

Ngale indlela inengi labo licina lihlamukela inkolo yeqiniso njalo ekucineni bayahugwa nguSathane. Abantu kudala bezama ukuba lokuhlakanipha okwedlula uMdali wabo, imfundiso yomuntu ihleli izama ukuveza imfihlo ezingasoke zivezwe kulo umhlaba. Ngabe abantu bebengazama ukuzwisisa lokho uNkulunkulu akuvezileyo ngaye njalo lenjongo yakhe, bebengathola ulwazi olumayelana lobukhosi, lokuphakama, njalo lamandla kaJehova abezabangela ukuthi bananzelele ubuncane babo njalo bebezasuthiseka ngalokho okuvezelwe bona kanye labantwababo. {GC 522.4}IEP 522.4

Kungelinye lamaqhinga kaSathane elokwenza ukuthi ingqondo zabantu zihlale zihlolisisa izinto lezo uNkulunkulu angazivezanga njalo angahlosanga ukuthi bazizwisise. Kwakungenxa yalesi isizatho ukuthi uLusifa alahlekelwe yindawo yakhe ezulwini. Waqala ukungasuthiseki ngenxa yokuthi imfihlo kaNkulunkulu mayelana lenjongo yakhe

yayingambulelwanga yena, njalo wacina elahla konke okwakuveziwe mayelana lomsebenzi wakhe ayewuphiwe. Ngokuletha ukungasuthiseki okufanayo phakathi kwengilosi ezazingaphansi kwakhe, wabangela ukuthi lazo ziwe. Manje uhlala ezama ukufaka umoya ofananayo engqondweni zabantu ngoba efuna ukubaholela ukuthi baphike imilayo kaNkulunkulu. {GC 523.1}IEP 523.1

Labo abangafuni ukwamukela amaqiniso asobala atholakala eBhayibhilini bahlala bedinga inganekwano ezizathulisa umzwangedwa wabo. Zonke imfundiso ezingadingi ukuthi abantu bazidele, njalo bazehlise zamukelwa ngenjabulo ngabantu abanjalo. Abantu laba bacina besehlisa amandla wemicabango yabo ukwenzela ukuthi belandele inkanuko zenyama. Ngenxa yokuthi bazitshela ukuthi ukukhalipha kwabo kwedlula imizamo yokuhlolisisa iMbhalo ngokuzehlisa njalo lokukhuleka, bacina bengelahawu lokubavikela phambi komkhohlisi. USathane uhlala elungele ukunika inhliziyo lokho ekufunayo, njalo uyabeka imijibila yakhe endaweni yeqiniso. Kwakungenxa yalokhu okwabangela ukuthi umbuso wabopapa uthole amandla phezu kwengqondo zabantu, njalo ngokuphika iqiniso ngoba ligoqela isiphambano, amabandla alamuhla alandela indlela efananayo. Bonke abangafundiyo ilizwi likaNkulunkulu abakhetha ukubala amazwi womuntu, ngoba besenzela ukuthi bengaphikisani lomhlaba, bazacina besamukela imfundiso yamanga becabanga ukuthi liqiniso. Yonke imfundiso yamanga ekhona emhlabeni izakwamukelwa yilabo abakhetha ukuphika iqiniso. Lowo okhangela inkohliso ethile ngelihlo lokumangala uzacina esamukela eyinye elandelayo. Umpostoli uPhawuli nxa wayekhuluma ngequla lalabo “abangamukelanga uthando lweqiniso, ukwenzela ukuthi basindiswe,” uthi: “Ngalesi sizatho uNkulunkulu uzabathumela umoya odukisayo, ukuze bakholwe amanga, ukuba bonke abangakholwanga iqiniso kodwa bethokoziswa yikungalungi balahlwe. (2 Thesalonika 2:10-12). Nxa sisizwa amazwi alukhuni njengalawa, kuqakathekile ukuthi silimuke njalo sinanzelele zonke imfundiso esizamukelayo. {GC 523.2}IEP 523.2

Phakathi kwamaqhinga womkhohlisi asebengale ukuthi aphumelele kakhulu awasebenzisa ukukhohlisa abantu abanengi, kumi imfundiso njalo lezenzo zamanga zemimoya. Uyazifihla njengengilosi yokukhanya, abesedonsela abantu abanengi abangananzeleliyo kuye. Ngabe abantu bebengabala iBhayibhili kuphela bekhulekela ukuthi bezwisise, bebengeke betshiywe besemnyameni ukuthi bamukele imfundiso zamanga. Kodwa nxa bephika iqiniso bazibeka esimeni sokuthi bakhohliswe kalula. {GC 524.1}IEP 524.1

Eyinye imfundiso eyingozi ngeyokuphika ubuNkulunkulu bukaKrestu, eyokuthi kazange abekhona ezulwini ngaphambi kokuzalwa kwakhe emhlabeni. Imfundiso leyi yamukelwa ngabantu abanengi abazibiza ngokuthi bayalikholwa iBhayibhili, kodwa yona iphikisa amazwi kaKrestu asobala mayelana lobudlelwane bakhe loBaba, lesimo sakhe esingcwele njalo lobukhona bakhe kusukela ekuqaleni. Ngeke yamukeleke imfundiso leyi ngaphandle kokuzama ukuguqula imfundiso yeBhayibhili ecacileyo. Imfundiso leyi

ayehlisi kuphela imicabango yabantu mayelana lecebo lokusindiswa komuntu, kodwa ikhangelela phansi ukukholwa kweBhayibhili njengesambulelo esivela kuNkulunkulu. Nxa lokhu kuyenza ukuthi ibeyingozi, kuyenza futhi ukuba kubenzima ukuyiqondisa. Nxa abantu bephika ubufakazi beBhayibhili mayelana lobuNkulunkulu bukaKrestu, kubayize ukuzama ukuphikisana labo, ngoba akulakuphikisana loba kulamandla angakanani, okungabenza ukuthi balahle inkolo yabo. “Umuntu wemvelo kazamukeli izinto zikaMoya kaNkulunkulu, ngoba ziyibuthutha kuye, kalawo amandla okuziqedisisa, ngoba ziqedisiswa ngokuboniswa nguMoya.” (1 Korinte 2:14). Akulamuntu okholwa iphutha leli ongaba lokuqedisisa okupheleleyo ngesimo njalo lomsebenzi kaKrestu kumbe ngecebo likaNkulunkulu lokusindiswa komuntu. {GC 524.2}IEP 524.2

Eyinye njalo imfundiso yamanga elokhe ikhula emhlabeni ngeyokuthi akulasidalwa esibizwa ngokuthi nguSathane esiphilayo, njalo lokuthi ibizo leli lisetshenziswa eBhayibhilini ukuchaza imicabango lezifiso zabantu ezimbi. {GC 524.3}IEP 524.3

Imfundiso etshunyayelwa kakhulu emabandleni amanengi eyokuthi ukuza kukaKrestu kwesibili kutsho ukuza kwakhe emuntwini munye ngamunye ekufeni kwabo, iyinkohliso edalelwe ukuphambula ingqondo zabantu eqinisweni lokuza kwakhe emayezini wezulu. Okweminyaka eminengi uSathane lokhe esithi: “Khangela, usendlini efihlakeleyo” (Mathewu 24:23-26); njalo abantu abanengi balahliwe ngenxa yokwamukela imfundiso leyi. {GC 525.1}IEP 525.1

Ulwazi lwasemhlabeni lufundisa futhi ukuthi umkhuleko awuqakathekanga. Izikhwicamfundo zasemhlabeni zithi ngeke kube lempendulo yomkhuleko, ngoba lokhu kuyabe kuyikwephula umthetho, lesibonakaliso, njalo lokuthi izibonakaliso azikho emhlabeni. Bafundisa ukuthi umhlaba ubuswa yimithetho engaguqukiyo njalo lokuthi uNkulunkulu uqobo lwakhe kenzi lutho oluphambene lemithetho leyi. Ngale indlela baveza uNkulunkulu sengathi laye ubotshwe yimithetho yakhe, sengathi ukusebenza komthetho kuphambene lokukhululeka kwakhe. Imfundiso efana laleyi iphambene lobufakazi beBhayibhili. UKrestu labafundi bakhe abazange benze izibonakaliso na? UMsindisi olesihawu ofananayo uyaphila lamuhla, njalo ulesifiso sokulalela umthandazo wokukholwa ngendlela ayekuthakazelela ngayo nxa wayesaphila emhlabeni. Indalo yasemhlabeni yasebenzisana lamandla wezulu. Kulicebo likaNkulunkulu ukusinika, njengempendulo yomkhuleko wokukholwa, lokho abengeke asinike khona ngabe besingacelanga. {GC 525.2}IEP 525.2

Zinengi kakhulu imfundiso zamanga esezingene emabandleni amaKrestu lamhlanje. Kunzima ukuzama ukubala izithelo ezimbi ezibangelwa yikususa loba ngeyodwa imfundiso yeqiniso esekelwa lilizwi likaNkulunkulu. Balutshwana abakwenzayo lokhu abama ngemva kokuphika imfundiso eyodwa kuphela. Inengi labo liyaqhubeka liphika

zonke imfundiso zeqiniso ngokulandelana kwazo baze becine bengalakho lokukodwa abakukholwayo okuvela eBhayibhilini. {GC 525.3}IEP 525.3

Amaphutha emfundiso ezijwayelekileyo asebangele ukuthi inengi labantu licine lingakholwa ngitsho lakulabo abebekade bezakholwa imfundiso yeqiniso etholakala eBhayibhilini. Kubanzima ukuthi bamukele imfundiso eziveza ukulunga kukaNkulunkulu, lomusa lothando lwakhe, njalo njengoba lokhu kufundiswa njengamazwi aphuma eBhayibhilini, bayala ukukwamukela njenge lizwi likaNkulunkulu. {GC 525.4}IEP 525.4

Lokhu yikho uSathane afuna ukuthi kwenzakale. Akukho okunye akufisa okwedlula ukubhidliza ithemba abantu abalalo kuNkulunkulu laselizwini lakhe. USathane umi njengomkhulu webutho labantu abathandabuzayo, njalo usebenza ngamandla wakhe wonke ukulinga abantu ukuthi bahlanganyele laye. Sekuyinto ejwayelekileyo njalo eyamukelekayo ukuthi umuntu athandabuze. Kulequla elikhulu labantu abakhangela ilizwi likaNkulunkulu ngelihlo lokungethembi ngesizatho esifanayo sokungethembi uMlobi walo, ngoba liyaveza njalo likhuze isono. Labo abangafuniyo ukulandela imfundiso yalo bayazama ukulahla amandla walo. Bayafunda iBhayibhili, kumbe balalele imfundiso yalo nxa itshunyayelwa, ngoba bedinga indlela zokuthola amaphutha kilo kumbe entshumayelweni. kababalutshwane abacina besiba ngabangakholwayo ngoba befuna ukuvikela amanyethelo wabo wokungafuni kubalamlandu. Abanye bamukela imfundiso zokuthandabuza ngenxa yokuziphakamisa njalo lobuvila. Ngenxa yokuthanda impilo yokuzithokozisa abazami ukwenza izinto ezinkulu ezizabangela ukuthi bahlonitshwe ezidinga ukuzimisela njalo lokuzidela, bayahlosa ukwazakala njengabantu abakhaliphileyo ngokuphikisa iBhayibhili. Kunengi ngengqondo ezingakhanyiselwanga lizulu esingeke sikuzwisise, ngakhoke bayathola izizatho zokuchothoza iBhayibhili. Banengi abacabanga ukuthi kuyinto ebukekekayo ukuma ehlangothini lokungakholwa, lelokuthandabuza, njalo lelokuhlamuka. Kodwa ngaphansi kwakho konke lokhu kuyabonakala ukuthi abantu laba bafuqwa yikuzithemba njalo lobumina. Abanye bayathokozelela ukuthola izinto eziseMbhalweni ngoba befuna ukudida abanye. Abanye ekuqaleni bayachothoza njalo benze isinqumo ehlangothini olungaqondanga, ngoba befuna ukuletha impikiswano kuphela. Abananzeleli ukuthi bayazibophela emjibileni yomkhohlisi. Kodwa ngemva kokubonisa ukungakholwa phambi kwabantu, bacina bebona sengathi kumele basekele isinqumo sabo. Ngale indlela bayabambana labangakholwayo bazivalele amasango weParadayisi. {GC 526.1}IEP 526.1

UNkulunkulu unikile elizwini lakhe ubufakazi obaneleyo mayelana lesimo sakhe esingcwele. Amaqiniso aphathelane lokusindiswa kwethu avezwe sobala. Ngokuphathiswa nguMoya oNgcwele, yena othenjiswe bonke abawucela ngokuzimisela, wonke umuntu uyenelisa ukuzizwisisela amaqiniso lawa. UNkulunkulu unike abantu isisekelo esilamandla lapho abangabeka khona ukholo lwabo. {GC 526.2}IEP 526.2

Loba kunjalo ingqondo zabantu aziphelelanga ukuthi ziqedisise ngokuphelela amacebo lenjongo zikaSimakade. Ngeke ngokucwayisisa kwethu sifumane uNkulunkulu. Akumelanga ngokuziphakamisa sizame ukuphakamisa iveyili elivala iNkosi yethu. Umpostoli uthi: “Yeka izahlulelo zakhe ezingaphenyekiyo lendlela zakhe ezingalandelekiyo.” (Roma 11:33). Siyenelisa kuphela ukuzwisisa indlela asebenzisana lathi, njalo lenjongo zakhe, ukwenzela ukuthi sinanzelele uthando lwakhe olungapheliyo njalo lesihawu esibanjaniswe lamandla angapheliyo. UBaba wethu osezulwini wenza konke ngokuhlanipha njalo lokulunga, njalo akufanelanga sibe lokungasuthiseki njalo lokuthandabuza, kodwa kumele simkhothamele ngokuzehlisa. Uzasivezela injongo zakhe ezifaneleyo kuphela nxa zisilungele ukuthi sizazi, njalo okwedlula lokhu kumele sithembe isandla sakhe esingaphuthiyo, lenhliziyo egcwele uthando. {GC 527.1}IEP 527.1

Loba nje uNkulunkulu enike ubufakazi obunengi obenza ukuthi sibe lokukholwa, kasoke asuse zonke izinto ezibangela ukuthi abantu bengakholwa. Bonke abadinga ingwegwe yokulengisa ukuthandabuza kwabo bazayithola. Njalo labo abala ukwamukela njalo lokulandela ilizwi likaNkulunkulu ngaphandle kokuthi konke abangavumelani lakho kube sekususiswe, njalo kube sekungasela ithuba lokuthandabuza, abasoke bafinyelele ekukhanyeni. {GC 527.2}IEP 527.2

Ukuthandabuza uNkulunkulu kuyisithelo senhliziyo engahlanjululwanga, yona elobutha loNkulunkulu. Kodwa ukukholwa kuqiniswa nguMoya oNgcwele, njalo kuzakhula kuphela nxa kusetshenziswa. Akulamuntu ongakhula ekukholweni engazange asebenzise amandla wakhe wonke lokuzimisela. Ukuthandabuza kuyakhula nxa kulokhe kufukamelwa, njalo nxa abantu, kulokuthi bagxile emazwini uNkulunkulu asinike wona ukuthi akhuthaze ukukholwa, bevumela ukuthi bathandabuze njalo babelemibuzo, bazathola ukuthi ukuthandabuza kwabo kuyabe kuqhubeka kukhula. {GC 527.3}IEP 527.3

Kodwa labo abathandabuza izithembiso zikaNkulunkulu njalo abangathembi isiqiniseko somusa wakhe abamthokozisi, njalo indonsela yabo, kulokuthi idonsele abanye kuKrestu, icina ibafuqela khatshana laye. Bayizihlahla ezingatheliyo, eziqhelisa ingatsha zazo endaweni zonke, zivala ilanga ukuthi lingafinyeleli ezinye izihlahla, njalo ezibangela ukuthi zife ngenxa yomthunzi wazo. Umsebenzi abawenze impilo yabo bonke, izakuma njengofakazi abangaphuthiyo ngosuku lokwahlulela. Bahlanyela intanga zokuthandabuza njalo lokungakholwa ezizaletha isivuno esingaphuthiyo. {GC 527.4}IEP 527.4

Kulendlela eyodwa kuphela evulelwe labo abafisa ukukhululwa emoyeni wokuthandabuza. Kulokuthi baphikise kumbe bangasuthiseki ngalokho abangakuzwisisiyo, kabalandele ukukhanya abalakho njalo ngemva kwalokho bazakwamukela ukukhanya okuphindiweyo. Kabayenze wonke umsebenzi obekwe waba sobala phambi kwabo, njalo bazanikwa ulwazi njalo lamandla wokwenza zonke izinto abazithandabuzayo kathesi. {GC 528.1}IEP 528.1

USathane uyenelisa ukuletha into isiphamaso kodwa sibukeka sengathi liqiniso okubangela ukuthi kukhohlise labo abafuna ukukhohliswa, abaloyisa ukufulathela ukuzidela lokuzinikela okudingwa liqiniso; kodwa akwenzeki ukuthi anqobe loba ngoyedwa, ofisa ukwazi iqiniso loba ngayiphi intengo. UKrestu uliqiniso njalo "lokukhanya okukhanyisela wonke umuntu oza emhlabeni." (Johane 1:9). UMoya weqiniso wathunyelwa emhlabenI ukuthi ukhokhelele abantu eqinisweni lonke. Njalo emandleni eNdodana kaNkulunkulu kuyamenyezelwa ukuthi: "Funani lizakufumana." "Uba umuntu ethanda ukwenza intando kaNkulunkulu, uzakwazi ngemfundiso." (Mathewu 7:7; Johane 7:17). {GC 528.2}IEP 528.2

Abalandeli bakaKrestu bazi okuncinyane mayelana lamacebo kaSathane awenza ndawonye lezisebenzi zakhe awokulwisana labo. Kodwa lowo ohlala emazulwini uzavikela ukuthi wonke amacebo akhe angabehleli ukwenzela ukuthi amacebo ezulu aphumeleliswe. INkosi iyavumela ukuthi abantu bayo badlule phakathi kokulingwa okukhulu, hatshi ngoba uyakholisa ukubabona besenhlungwini lasesizini, kodwa ngoba lokhu kubalulekile ukuthi bedlule kukho ukwenzela ukuthi banqobe. Ngeke ngazo zonke izikhathi asebenzise ubukhosi bakhe ukuthi abavikele ukuthi bengalingwa, ngoba isizatho sokuhlolwa ngesokuthi bazilungiselele ukumelana lezilingo zomubi. {GC 528.3}IEP 528.3

Akulabantu ababi kumbe ingilosi ezimbi ezinganqabela ukuhamba komsebenzi kaNkulunkulu, kumbe ukusitha ubuso bakhe phambi kwabantu bakhe, nxa bona besiza kuye ngenhliziyo ezivumayo, njalo bevuma izono zabo futhi bezitshiya, njalo ngokukholwa becela izithembiso zakhe. Konke ukulingwa, lemimoya yonke ephikisayo, loba lokho okwenziwa egcekeni kumbe ensitha, bayenelisa ukukunqoba, "hatshi ngempi langamandla, kodwa ngoMoya wami, kutsho iNkosi yamabandla." (Zekariya 4:6). {GC 529.1}IEP 529.1

"Ngoba amehlo eNkosi akubo abalungileyo, lezindlebe zayo zilalela ukukhuleka kwabo…pho ngubani ongalilimaza, uba litshisekela okuhle na?" (1 Petro 3:12, 13). Nxa uBhalami, wayesehugwe yizipho zenotho, wazama ukuqalekisa isizwe sako Israyeli, njalo ngokwenza iminikelo eNkosini wayezama ukuthi uNkulunkulu eqalekise abantu bakhe, uMoya kaNkulunkulu wavimbela ububi ayezama ukubenza, njalo uBhalami waphoqelwa ukuthi athi: "Ngingamqalekisa kanjani ongaqalekiswanga nguNkulunkulu na? ngingamthuka kanjani ongathukwanga nguNkulunkulu na? "Kangife ukufa kolungileyo, lokuphela kwami kube njengokwakhe!" Lapho umnikelo wasewenziwe futhi umprofethi omubi wazithola esesithi: "Khangela ngilayiwe ukubusisa, ngoba ubusisile, kangilamandla mina okuguqula. Ububi abufunyaniswanga, lamanga kuJakobe, kakubonakalanga kuIsrayeli. Inkosi uNkulunkulu wabo ilabo, ukumemeza kwenkosi kuphakathi kwabo." "Ngempela akulamilingo kuJakobe kakulakuvumisa koIsrayeli. Khathesi kuzakutshiwo ngoJakobe langoIsrayeli ukuthi: Khangela ukuthi uNkulunkulu wenzeni." Loba kwakunjalo banikela okwesithathu, njalo ngalesi isikhathi uBalami wehluleka

ukubaqalekisa. Kodwa ngokusebenzisa indebe zomprofethi lowu loba wayengafuni, uMoya kaNkulunkulu wakhuluma amazwi wokunqoba kwabakhethekileyo bakhe, njalo waveza ububi bezitha zabo: “Kababusiswe bonke abakubusisayo, baqalekiswe bonke abakuqalekisayo!” Amanani 23:10,20,21,23; 24:9. {GC 529.2}IEP 529.2

Isizwe sakoIsrayeli sasilandela imilayo kaNkulunkulu ngalesi isikhathi, njalo nxa babeqhubeka belandela umthetho wakhe, kwakungela mandla emhlabeni lasegehena ayengabanqoba. Kodwa isiqalekiso uBalami ayehlulekile ukusibeka phezu kwabantwana bakaNkulunkulu, wenelisa ukusiletha phezu kwabo ekucineni ngemva kokubalinga ukuthi bone phambi kweNkosi. Nxa basebephule imithetho kaNkulunkulu, bazehlukanisa laye, njalo batshiywa ukuthi bezwe amandla ombulali. {GC 529.3}IEP 529.3

USathane uyazi kahle ukuthi umphefumulo obuthakathaka owodwa obambelela kuKrestu ulamandla amakhulu phezu kwezisebenzi zobunyama, njalo lokuthi, nxa kungenzeka aziveze sobala phambi kwabo, uzakwehlulwa. Ngakhoke uyazama ukubadonsela khatshana lensika yabo, abesebacathamela lebutho lakhe, elungele ukubhubhisa bonke abanyathela ensimini yakhe. Kuphela ngokuthembela kuNkulunkulu ngokuzehlisa njalo lokulandela imilayo yakhe yonke, yikho esilokuphepha khona. {GC 530.1}IEP 530.1

Akulamuntu ophephileyo okosuku kumbe okwehola elilodwa engakhulekanga. Kuqakathekile ukuthi sicele iNkosi ukuthi isinike inhlakanipho yokuthi siqedisise ilizwi layo. Elizwini yikho okuvezwe khona imijibila yonke kaSathane njalo lendlela esingamqoba ngayo. USathane uyintshantshu ekuchaphuneni iBhayibhili, leyokufaka eyakhe ingcazelo emazwini walo, ayisebenzisa ukuthi asikhube ngayo. Kumele sibale iBhayibhili ngenhliziyo elokuzehlisa, singavumi ukulahlekelwa yikuthi kumele sithembele kuNkulunkulu. Loba nje kumele sihlale sinanzelela imijibila kaSathane, kumele sikhuleke ngokukholwa kokuphela sisithi: “Ungasiholi ekulingweni.” {GC 530.2}IEP 530.2

Isahluko 33—Inkohliso Enkulu Yakuqala.

Kusukela embalini yomuntu yakuqala emhlabeni, uSathane waqala imizamo yakhe yokudukisa uluntu. Yena owayesungule ukuhlamuka ezulwini wafisa ukuthi izidalwa zasemhlabeni sibambane laye empini yakhe yokulwisana lombuso kaNkulunkulu. UAdam loEva babephila phakathi kwenjabulo yokulandela umthetho kaNkulunkulu, njalo impilo yabo yayiyibufakazi obabuphikisa amazwi kaSathane ayewakhulume ezulwini, awokuthi umlayo kaNkulunkulu wawuncindezela njalo wawuphikisana lenhlalakahle yezidalwa zakhe. Njalo umona kaSathane wakhula ngamandla nxa wayebona umuzi wokuthula owawulungiselwe laba bobabili. Wazimisela ukuthi wayezabangela ukuwa kwabo ezitshela ukuthi ngemva kokubahlukanisa loNkulunkulu wayezabafaka ngaphansi kwamandla wakhe njalo wayezathumba umhlaba ayakhe kuwo umbuso akhe owawuzaphikisana loNkulunkulu. {GC 531.1}IEP 531.1

Ngabe uSathane wayeziveze ngesimo sakhe seqiniso, wayengeke enelise ukubalinga, ngoba uAdamu loEva babexwayisiwe ngesitha lesi esiyingozi, kodwa wasebenza ebunyameni, wafihla injongo yakhe, ukwenzela ukuthi aphumelelise iqhinga lakhe. Wasebenzisa inyoka, ngalesi isikhathi eyayiyisidalwa esihle kakhulu, wafika kuEva wathi: “Impela uNkulunkulu watsho yini ukuthi, lingadli okwezihlahla zasensimini na?” Genesisi 3:1. Ngabe uEva wayezibambile wangangeni phakathi kwempikiswano lomlingi, wayezabe ephephile, kodwa waqala ukukhuluma laye wawela phakathi kwemijibila yakhe. Lalamuhla uSathane unqoba abanengi ngendlela efanayo. Bayathandabuza njalo baphikise lokho okufunwa nguNkulunkulu, njalo kulokuthi balandele imilayo kaJehova, bona bamukela imfundiso zabantu eziyizo ezigoqela amaqhinga kaSathane. {GC 531.2}IEP 531.2

“Owesifazana wathi enyokeni, singadla izithelo zezihlahla zasensimini, kodwa ngesithelo zesihlahla esiphakathi kwensimu uNkulunkulu wathi, lingazidli, lingazithinti ukuba lingafi. Inyoka yathi kowesifazana kaliyikufa. Ngoba uNkulunkulu uyazi ukuthi mhla lizidlayo, amehlo enu azavuleka, libe njengoNkulunkulu, likwazi konke okuhle lokubi.” Genesisi 13:2-5. Wamtshela ukuthi babezakuba njengoNkulunkulu, bebelokuhlakanipha okwedlula lokho ababelakho njalo benelise ukufinyelela izinga eliphezulu lokuphila. UEva wavumela isilingo lesi, njalo ngokusebenzisa indonsela yakhe, uAdamu laye waholelwa esonweni. Bamukela amazwi enyoka, awokuthi uNkulunkulu wayengatsho lokho ayekutshilo, bathandabuza uMdali wabo njalo banakana ukuthi wayenyathezela inkululeko yabo njalo babezathola inhlakanipho enkulu lokuphakama ngesenzo sokwephula kwabo umthetho wakhe. {GC 532.1}IEP 532.1

Kodwa yiphi ingcazelo uAdamu ngemva kokona kwakhe ayifumanayo eyayimelwe ngamazwi athi, “Ngalolosuku elizakudla khona lizakufa impela”? Wathola yini ukuthi ayesitsho lokho uSathane ayebangele ukuthi bakukholwe, ukuthi wayezangeniswa

ezingeni eliphezulu lokuphila? Ngabe kwakunjalo kwakuzaba lenzuzo enkulu ababezayithola ngokwephula umlayo kaNkulunkulu, njalo uSathane weyezakuba ngumkhululi woluntu. Kodwa uAdamu kazange athole ukuthi lokhu kwakungumutsho wamazwi ayekhulunywe nguMdali. UNkulunkulu wayetshilo ukuthi njengesigwebo sokona, umuntu kwakumele abuyele emhlabathini lapho ayephume khona: “Ngoba ungumhlabathi, uzabuyela emhlabathini.” Genesisi 3:19. Amazwi kaSathane, “Amehlo wenu azavulwa,” agcwaliseka ngokuthi: Ngemva kokona kukaAdamu loEva, amehlo wabo avulwa ukuthi bazwisise ububi, baqala ukwazi isono, njalo banambitha isithelo esibabayo sokona kwabo. {GC 532.2}IEP 532.2

Enkabeni yensimu yaseEdeni kwakulesihlahla sokuphila, esasilezithelo ezilamandla wokunika impilo enguphakade. Ngabe uAdamu wayeqhubeke ngokulandela intando kaNkulunkulu, wayezaqhubeka elemvumo yokudla isithelo lesi njalo wayezenelisa ukuphila iphakade. Kodwa ngemva kokona kwakhe, kwasekumele amukele ukufa. Isigwebo esithi, “Ngoba ungumhlabathi, uzabuyela emhlabathini,” sikhomba ukutshabalaliswa kwempilo. {GC 532.3}IEP 532.3

Impilo ephakade eyayithenjiswe umuntu kuphela nxa wayelandele imilayo kaNkulunkulu yaseyisusiwe ngenxa yokona. UAdamu wayengeke adlulisela kunzalo yakhe lokho ayengaselakho yena, njalo kwakungasela themba ebantwini ngemva kokuwa kwabo, ngabe uNkulunkulu wayenganikelanga iNdodana yakhe, eyabangela ukuthi benelise ukufinyelela impilo ephakade ngaye. “Njengalokho ukufa kwabehlela bonke abantu ngoba bonke bonile,” UKrestu “waletha ekukhanyeni ukuphila lokungabhubhi ngevangeli.” Roma 5:12; 2 Timothi 1:10. Njalo kuphela ngoKrestu yikho impilo ephakade etholakala khona. UJesu wathi: “Yena okholwa eNdodaneni ulokuphila okungapheliyo, kodwa yena ongakholwayo eNdodaneni kayikubona ukuphila kodwa ulaka lukaNkulunkulu luhlezi phezu kwakhe.” Johane 3:36. Wonke umuntu ulethuba lokufumana isipho lesi esiligugu kangaka kuphela nxa elandela imilayo kaNkulunkulu. Bonke “abathi ngesineke bafune inkazimulo lodumo lokungabhubhi ngokwenza imisebenzi emihle, uzakubanika ukuphila okungapheliyo.” Roma 2:7. {GC 533.1}IEP 533.1

Umkhohlisi omkhulu nguye yedwa owathembisa uAdamu impilo engapheliyo ngokwephula imilayo kaNkulunkulu. Njalo lamazwi akhulunywa yinyoka kuEva athi: “Kaliyikufa” aba yintshumayelo yakuqala eyatshunyayelwa ngemfundiso yokuthi umphefumulo womuntu awufi. Kodwa amazwi lawa, ayevela emlonyeni kaSathane uqobo lwakhe, atshunyayelwa njengeqiniso emabandleni amaKrestu lamhlanje njalo amukelwa kalula ngendlela efananayo amukelwa ngayo ngabazali bethu bakuqala. Isigwebo esivela ezulwini esithi, “Umphefumulo owonayo uzakufa” (Hezekeli 18:20), senziwa ukuthi sitsho ukuthi: Umphefumulo owonayo awusoze ufe, kodwa uzaphila inaphakade. Kuyamangalisa

ukuthi abantu babambelela emazwini kaSathane njalo bakhetha ukungakholwa amazwi kaNkulunkulu. {GC 533.2}IEP 533.2

Ngabe umuntu ngemva kokuwa kwakhe wayevunyelwe ukudla isihlahla sokuphila wayezanelisa ukwamukela impilo engapheliyo, ngale indlela isono sasizabakhona kuze kube nini nini. Kodwa ingilosi ezazilenkemba yelangabi zavikela “indlela eya esihlahleni sokuphila” (Genesisi 3:24), njalo akula loyedwa ophuma emulini kaAdamu oseke wavunyelwa ukuthi athabathe isithelo lesi esinika impilo. Ngakhoke asikho isoni esingaphila impilo engapheliyo. {GC 533.3}IEP 533.3

Kodwa ngemva kokuwa, uSathane watshela ingilosi zakhe ukuthi ziyenze yonke imizamo yokuletha imfundiso yokuthi umphefumulo ulamandla wokuphila kokuphela, njalo ngemva kokwenza ukuthi abantu bamukele amanga lawa, ingilosi zakhe zazizabakhokhelela ukuthi bacabange ukuthi isoni sasizaphila phakathi kosizi olungapheliyo. Ensukwini zalamuhla umkhohlisi ngenxa yokusebenzisa inceku zakhe, uveza uNkulunkulu njengombusi othanda ukuphindisela njalo olochuku, ufundisa ukuthi uphosela egehena bonke abangamjabulisiyo, njalo wenza ukuthi bamukele ulaka lwakhe, njalo lokuthi nxa besizwa ubuhlungu emalangabini, uMdali wabo ubakhangela ngentokozo njalo lokusuthiseka. {GC 534.1}IEP 534.1

Ngale indlela umkhohlisi ugqokisa uMdali ngezakhe izembatho. Uchuku luphuma kuSathane ngokwakhe. UNkulunkulu uluthando, konke akudalayo kwakumsulwa, kungcwele, njalo kukuhle, kwaze kwafika isikhathi lapho isono esalethwa ngumhlamuki omkhulu. USathane nguye olinga abantu ukuthi bone, njalo abesebabulala nxa esenelisa, njalo nxa eseqede ngabo, uyathokoza ngenxa yobubi ayabe sebulethile. Ngabe ubephiwe imvumo ubezabuthelela wonke umuntu abe ngaphansi kwakhe. Ngabe bekungasikho ukuthi amandla ezulu ayangenela, bekungasoke kube leyodwa indodana kumbe indodakazi kaAdamu ebizaphunyuka. {GC 534.2}IEP 534.2

USathane uzama ukunqoba abantu lamhlanje, njengoba wanqoba abazali bethu bakuqala ngosebenzisa iqhinga lokunyikinya ukholo lwabo kuMdali wabo njalo lokubahola ukuthi bathandabuze inhlakanipho yombuso wezulu njalo lokulunga kwemilayo yakhe. USathane lenceku zakhe baveza uNkulunkulu sengathi mubi okwedlula bona, ukwenzela ukuthi kubonakale sengathi mubi njalo lokuhlamuka kwabo kulungile. Umkhohlisi omkhulu uyazama ukubeka isimo sakhe sochuku phezu kaBaba wethu osezulwini, ukwenzela ukuthi kubonakale sengathi nguye umoniwa owaxotshwa ezulwini ngoba wayengakhothamelanga umbuso owawunyathezela amalungelo wakhe. Uveza phambi komhlaba inkululeko abangayikholisa ngaphansi kwakhe, nxa eyiqathanisa lobugqili obulethwa yimithetho kaJehova. Ngale indlela uyaphumelela ukulinga imphefumulo eminengi ukuthi yehlukane loNkulunkulu. {GC 534.3}IEP 534.3

Iphambene kangakanani lemizwa yethu yonke yothando leyesihawu, njalo lokuzwisisa esilakho mayelana lokulunga, imfundiso yokuthi abantu ababi abafileyo bayatshiswa ngomlilo endaweni okuthiwa yigehena kokuphela, ngenxa yezono abazenze empilweni emfitshane emhlabeni bayatshiswa kokuphela phambi kukaNkulunkulu. Loba kunjalo imfundiso leyi lokhe ifundiswa emabandleni amanengi. Esinye isikhwicamfundo kwezenkolo sathi: “Isenzo sokutshiswa kwabantu egehena sizayenza ukuthi abangcwele bathokoze kokuphela. Nxa bebona abanye abazelwe ngokwenyama njengabo besebuhlungwini, lokhu kuzabenza ukuthi benanzelele injabulo abaphila kiyo.” Omunye wasebenzisa amazwi athi: “Nxa isigwebo sokujeziswa sibekwa kokuphela phezu kwezidalwa okumele zamukele ulaka, intuthu yokutsha kwabo izahlala isenyuka phambi kwamehlo ezidalwa zomusa, bona kulokuthi bahlanganyele ebuhlungwini balabo abatshiswayo, bazakuthi, Amen, Aleluya! Idumiseni iNkosi!” {GC 535.1}IEP 535.1

Itholakala kuwaphi amakhosi elizwini likaNkulunkulu imfundiso leyi? Kambe abasindisiweyo ezulwini bazakhohlwa imizwa yabo yozwelo lesihawu, njalo lemizwa yomuntu wonke na? Imizwa leyi izaguqulwa ibe ngeyochuku na? Hatshi, hatshi, imfundiso leyi ayisiyo yencwadi kaNkulunkulu. Labo abafundisa imfundiso efana laleyi, bengaba ngamadoda aqeqetshileyo njalo acabanga ukuthi enza okuhle, kodwa iqiniso yikuthi badukiswe yikusebenza kukaSathane. Ubaholela ukuthi baguqule amazwi oMbhalo, belandele amazwi abonisa uchuku lwakhe, hatshi olutholakala kuMdali wethu. “Ngiyazifunga mina, kutsho iNkosi, kangithokozi ngokufa komubi, kodwa ngokuba omubi atshiye indlela yakhe aphile, tshiyanike, tshiyani indlela zenu ezimbi, ngoba lizafelani, lina bakoIsrayeli na?” Hezekeli 33:11. {GC 535.2}IEP 535.2

Ubezatholani uNkulunkulu nxa besingavuma ukuthi uyathokoza ngokubona abantu besitsha kokuphela, lokuthi uyajabula nxa esizwa ukukhala kobuhlungu kwalabo abafake emalangabini wegehena? Ukukhala kwabo kungaba kuyingoma emnandi endlebeni zalowo oLuthando olungapheliyo na? Kuyafundiswa ukuthi ukuhlupheka kwababi kubonisa ukuthi uNkulunkulu uzonda kangakanani isono, esiyiso esiphambanisa ukuthula komhlaba wonke. Khepha ukuthuka uNkulunkulu okungaka! Sekungathi isizatho sokuthi uNkulunkulu uzonda isono yiso esenza ukuthi isono siqhubeke sikhona. Ngoba nxa ulandela imfundiso yabantu laba, ukutshiswa kokuphela kungela themba lokuhawukelwa kwenza abatshiswayo bazonde kakhulu, baqale ukuthethisa njalo lokuqalekisa, ngokwenza njalo kufundiswa ukuthi bahlala besengeza amacala wabo. Ubukhosi bukaNkulunkulu abukhuliswa yikwekela ukuthi isono siphile kokuphela. {GC 536.1}IEP 536.1

Ayikho ingqondo yomuntu engenelisa ukulinganisa ubukhulu bobubi obulethwe yimfundiso leyi yokutshiswa kwabantu kokuphela. Inkolo yeBhayibhili egcwele, uthando, njalo lokulunga, lesihawu, yenzwa ukuthi ibemnyama ngenxa yemfundiso leyi yamanga. Nxa sikhangela indlela uSathane angcolisa ngayo isimo sikaNkulunkulu ngamanga, kuyasimangalisa yini ukuthi uMdali wethu uyesatshwa, njalo uyazondwa na? Umfanekiso

kaNkulunkulu osabekayo osugcwele emhlabeni ngenxa yemfundiso ezitshunyayelwa emabandleni sezabangela ukuthi inkulungwane, yebo lezigidi zabantu ziphike ubukhona bakhe. {GC 536.2}IEP 536.2

Imfundiso yokutshiswa kokuphela ngeyinye yemfundiso zamanga ezigoqela iwayini yesinengiso seBhabhiloni, alinathisa izizwe zonke. (Sambulo 14:8; 17:2). Ukuthi abafundisi bakaKrestu labo bayamukela imfundiso leyi njalo bayayitshumayela kuyisimanga. Bayamukela ivela eRoma, ngendlela efanayo abamukela ngayo isabatha lamanga. Kuliqiniso ukuthi yafundiswa ngamadoda amsulwa njalo aphakemeyo, kodwa ukukhanya endabeni leyi kwakungakafiki kibo ngendlela osekufike ngayo kithi. Babelomlandu kuphela ngokukhanya okwakubehlele ngesikhathi sabo, thina silomlandu ngalokho okukhanyisa esikhathini sethu. Nxa siphambuka ebufakazini obuselizwini likaNkulunkulu, njalo samukele imfundiso zamanga ngoba okhokho bethu babezifundisa, siwela ngaphansi kwecala elibekwa phezu kweBhabhiloni, njalo sinatha iwayini lesinengiso sakhe. {GC 536.3}IEP 536.3

Kuxuku elikhulu elabantu abangamukeliyo imfundiso yokutshiswa okungapheliyo baholelwa ukuthi bamukele eyinye imfundiso yamanga. Bayananzelela ukuthi iBhayibhili liveza uNkulunkulu njengoMdali olothando njalo olesihawu, njalo kunzima ukuthi bakholwe ukuthi uzaphosela izidalwa zakhe emlilweni ongapheliyo wegehena. Kodwa ngenxa yokuthi bakholwa ukuthi umphefumulo uphila impilo engapheliyo, ababoni elinye iqiniso ngaphandle kokuthi wonke umuntu ekucineni uzasindiswa. Abanengi bakholwa ukuthi izixwayiso zeBhayibhili zinikelwe ukuthi zethusele abantu ukuthi benze okuhle, njalo azisoke zigcwaliseke. Ngale indlela isoni singaphila impilo yokuzithokozisa, singalandeli imilayo kaNkulunkulu, kodwa sibelethemba lokuthi uNkulunkulu uzasamukela embusweni wakhe. Imfundiso enje, eyenza sengathi yamukela umusa kaNkulunkulu, kodwa yona iphika ukulunga kwakhe, yenza ukuthi inhliziyo yenyama ijabule njalo iqinisa ababi ezonweni zabo. {GC 537.1}IEP 537.1

Ukwenzela ukuthi siveze indlela labo abakholwa ukuthi wonke umuntu uzasindiswa baphendulela njani amazwi eBhayibhili bezama ukuthi basekele imfundiso zabo, kuqakathekile ukuthi sisebenzise kuphela amazwi aphuma emlonyeni wabo. Emngcwabeni wejaha elalingakholwa njalo elalife engozini, umfundisi webandla elikholwa imfundiso leyi wafunda ivesi ekhuluma ngoDavida ethi: “Ngoba wayeseduduzekile ngokufa kukaAmnoni.” 2 Samuweli 13:39. {GC 537.2}IEP 537.2

“Ngihlala ngibuzwa,” watsho umtshumayeli, “ukuthi kuzakwenzakalani ngalabo abaphila emhlabeni phakathi kwesono, nxa besifa, phakathi kwempilo yobubi bengahlanjululwanga izembatho zabo, kumbe bafe ngendlela efana leyejaha leli esibuthene ngalo, bengazange bekholwe. Siyasuthiseka ngeBhayibhili, impendulo yalo izasixakululela inkinga leyi. UAmnoni wayeyisoni esikhulu, njalo wayengavumanga izono

zakhe, wenzwa ukuthi anathe utshwala, njalo wathi esedakiwe wabulawa. UDavida wayengumprofethi kaNkulunkulu, kwakumele akwazi ukuthi kwakukubi kumbe kwakulungile ngoAmnoni embusweni ozayo. Kwaba yini akubonisayo? “Inhliziyo kaDavida yakhumbula uAbisalomu kakhulu, ngoba wayeseduduzekile ngokufa kukaAmnoni.” 2 Samuweli 13:39. {GC 537.3}IEP 537.3

“Kuyini esikuthola emazwini lawa? Ayisikho yini ukuthi ukutshiswa kokuphela kwakungekho enkolweni yakhe na? Ngakhoke siyananzelela njalo sithola ubufakazi obusekela imfundiso elothando eveza ukuthi ekucineni wonke umuntu uzahlanzwa njalo athole ukuphila. Waduduzeka nxa wayebona indodana yakhe isifile. Kungani kwakunjalo? Ngoba ngelihlo lesiprofethi wayelamandla okukhangela phambili empilweni yenkazimulo njalo wabona indodana leyi isisusiwe ezilingweni, isikhululiwe ebugqilini njalo yahlanjwa ebubini besono, njalo ngemva kwalokho seyenziwe yaba ngcwele njalo yamukelwa phakathi kwexuku lemimoya ethokozayo. Into eyodwa eyamduduzayo yayiyikuthi, ngokususwa esimeni lesi sesono njalo lokuhlupheka, indodana yakhe ayithandayo yaseyihambe endaweni lapho umphefumulo ophakemeyo kaMoya oNgcwele owawuzathelwa phezu komphefumulo wakhe omnyama, lapho ingqondo zakhe ezazivulelwa ukuhlakanipha kwasezulwini, lobuhle bothando olungapheliyo, ngale indlela eselungiswe ngesimo esingcwelisiweyo ukuba akholise ukuthula lobudlelwano bokuba zindlalifa zezulu.” {GC 538.1}IEP 538.1

“Emicabangweni leyi, siyabe sizwisiseka nxa sikholwa ukuthi ukusindiswa kwezulu akweyamanga ezenzweni esingazenza empilweni leyi, kumbe ekuguqulweni kwenhliziyo khathesi, kumbe kwesikukholwayo khathesi, kumbe enkolweni ethile emhlabeni.” {GC 538.2}IEP 538.2

Ngale indlela umuntu obizwa ngokuthi ngumfundisi kaKrestu, uphinda phinda amanga akhulunywa yinyoka ensimini yaseEdeni athi: “Kawuyikufa.” “Ngosuku elizakudla khona, amehlo wenu azavuleka, njalo lizafana loNkulunkulu.” Ufundisa ukuthi isoni esibi okwedlula zonke, umbulali, lesela, njalo lesiphingi, ngemva kokufa uzabe elungele ukungena embusweni kaNkulunkulu. {GC 538.3}IEP 538.3

Njalo lowu ophendulela amazwi eBhayibhili uyithatha ngaphi imfundiso leyi? Uyithatha emugceni owodwa obonisa ukwamukela kukaDavida intando yezulu. Inhliziyo yakhe “yamloyisa uAbisalomu kakhulu, ngoba wayeseduduzekile ngokufa kukaAmnoni kubhekeka wayesefile.” Ubuhlungu bokukhala kwakhe ngemva kokuthi sekwehlile ngenxa yokuhamba kwesikhathi, imicabango yakhe yasuka endodaneni efileyo yaya kwephilayo, eyayibalekile ngenxa yokwesaba isigwebo secala laso. Njalo lokhu kuyibufakazi bokuthi isiphingi lesidakwa esingu Amnoni ngemva kokufa kwakhe wathwalelwa ebuhleni lapho ayezahlanjululwa njalo aphile lengilosi! Leyi yinganekwane ejabulisayo impela, elungiselwe ukujabulisa inhliziyo ethanda isono! Leyi yimfundiso kaSathane, njalo yenza

umsebenzi wakhe kahle kakhulu. Kumele simangale yini ukuthi, ngenxa yemfundiso ezinje, ububi buyanda na? {GC 538.4}IEP 538.4

Indlela ehanjwa ngumfundisi wamanga esimvezileyo yiyo elandelwa ngabanye abanengi. Amazwi amalutshwana weBhayibhili ayehlukaniswa lendikimba yendaba, ezikhathini ezinengi ebingabonisa ukuthi ingcazelo efundiswayo ayivumelani lokulotshiweyo, njalo imigca efana laleyi engaphelelanga iyaphendulelwa njalo isetshenziswe njengobufakazi bemfundiso ezingela sisekelo elizwini likaNkulunkulu. Amazwi afundwe njengobufakazi bokuthi uAmnoni usezulwini ayimfundiso ephikisana lamazwi weBhayibhili athi akulasidakwa esizaba yindlalifa yombuso kaNkulunkulu. (1 Korinte 6:10). Kwenzeka ngale indlela ukuthi abathandabuzayo labangakholwayo, baphendulela iqiniso libe ngamanga. Njalo izigidi zabantu sezabangelwa ukuthi zikhohliswe ngenxa yamanga abo njalo zenziwa ukuthi ziqhubeke empilweni yesono bona becabanga ukuthi baphephile. {GC 539.1}IEP 539.1

Ngabe bekuyiqiniso ukuthi imphefumulo yabantu bonke ihle idlulele ezulwini ngemva kokufa, bekuzaba kuhle ukuthi sonke sifise ukufa kulokuphila. Abanengi sebakhokhelwa yimfundiso leyi ukuthi bazibulale. Nxa besindwa yikuhlupheka, lokudangala, njalo lobuhlungu, kubonakala sengathi yinto elula ukuthi bathathe impilo yabo badlulele ebuhleni bezulu. {GC 539.2}IEP 539.2

UNkulunkulu usinikile elizwini lakhe ubufakazi obusobala bokuthi uzajezisa bonke abephula imilayo yakhe. Labo abaziyengayo abathi ulesihawu esikhulu ukuthi ehlulele isoni, kumele bakhangele esiphambanweni saseKhalivari kuphela. Ukufa kweNdodana kaNkulunkulu eyayingela sono kuyibufakazi bokuthi “inkokhelo yesono iyikufa,” ukuthi konke ukwephulwa kwemilayo kaNkulunkulu kumele kuthole umvuzo ofaneleyo. UKrestu owayengela sono waphenduka waba yisono endaweni yomuntu. Wathwala icala lokona, njalo lokusithwala lobuso bukaYise, inhliziyo yakhe yaze yadabuka impilo yakhe yaphela. Umnikelo lowo wenzelwa ukuthi izoni zisindiswe. Kwakungela eyinye indlela isoni esasingakhululwa ngayo esigwebeni sesono. Njalo wonke umuntu oyala ukwamukela umnikelo onikwe ngentengo enkulu kangaka kumele azithwalele icala njalo lemfanelo yaso. {GC 539.3}IEP 539.3

Asikhangeleni okunye okufundiswa liBhayibhili mayelana labantu ababi njalo abangavumiyo izono zabo, labo ababekwa ngabafundisi bamanga njengokuthi basezulwini njengabantu abangcwele asebezingilosi ezithokozayo. {GC 540.1}IEP 540.1

“Owomileyo ngizakumnathisa ngesihle emthonjeni wamanzi okuphila.” Sambulo 21:6. Isithembiso lesi ngesalabo kuphela abomileyo. Akula omunye kodwa labo kuphela abananzelela ukuthi bomile, njalo abadinga amanzi lawa ngokudela konke, yibo kuphela abazanathiswa. “Onqobayo uzakudla ilifa lalezizinto, ngizakuba nguNkulunkulu wakhe,

yena abe yindodana yami.” (Sambulo 21:7). Lapha futhi, kulemigomo ebekiweyo. Ukwenzela ukuthi sibe zindlalifa kumele silahle njalo sinqobe isono. {GC 540.2}IEP 540.2

INkosi nxa ikhuluma ngomprofethi uIsaya ithi: “Tshelani abalungileyo ukuthi kuzabakuhle kubo, ngoba bazakudla umvuzo wezenzo zabo.” “Maye komubi, kuzakuba kubi kuye, ngoba lokho okwenziwe ngezandla zakhe kuzakwenziwa lakuye.” Isaya 3:10,11. “Lanxa isoni sisenza okubi izikhathi ezilikhulu siphile isikhathi eside, kodwa ngiyazi ukuthi kuzabalungela labo abemesabayo uNkulunkulu ngoba bayamesaba, kodwa ababi kakuyikubalungela.” Mtshumayeli 8:12,13. Njalo uPhawuli uyafakaza ukuthi isoni sizibekela “ulaka ngosuku lolaka, mhla kusambulwa ukuthonisisa okulungileyo kukaNkulunkulu, ozakunika lowo lalowo ngokwemisebenzi yakhe,” “usizi lokubandezeka kuzakwehlela abantu bonke abenza okubi.” Roma 2:5,6,9. {GC 540.3}IEP 540.3

“Yazini lokhu, likuqedisise ukuthi oyisifebe, longcolileyo lolomhawu, okutsho lowo okhonza izithombe, kalalifa embusweni kaKrestu lokaNkulunkulu.” Efesu 5:5. “Nxwanelani ukuhlala ngokuthula labantu bonke, linxwanele lobungcwele, ongelabo bona angeyibone iNkosi.” Amaheberu 12:14. “Babusisiswe labo abenza imilayo yakhe, ukuba babe lelungelo esihlahleni sokuphila, bangene emzini ngamasango. Ngaphandle kukhona izinja, labathakathi, leziphingi, lababulali, labakhonza izithombe, labo bonke abathanda inkohliso beyenza.” Sambulo 22:14,15. {GC 541.1}IEP 541.1

UNkulunkulu unike abantu amazwi achaza isimo sakhe, njalo lendlela azaqeda ngayo isono. “YiNkosi, nguNkulunkulu olesihawu lomusa, ophuza ukuthukuthela, ogcwele uthando olungapheliyo lobuqotho, ohawukela abayizigidi, othethelela ububi leziphambeko lezono, kodwa ongayikubayekela abalecala.” Eksodusi 34:6,7. “Bonke ababi uzababhubhisa.” “Kodwa abaphambukayo bazakubhujiswa bonke, inzalo yababi izakuchithwa.” Amahubo 145:20; 37:38. Amandla njalo lobukhosi bombuso wasezulwini azasetshenziswa ukuqeda ukuhlamuka, kodwa loba kunjalo konke ukujezisa kuzabe kuhambelana lesimo sikaNkulunkulu olesihawu, lozwelo njalo olothando. {GC 541.2}IEP 541.2

UNkulunkulu kabambi ngamandla intando kumbe ukwahlulela komuntu. Kathokozeleli ukumlalela okungaveli enhliziyweni. Ufisa ukuthi izidalwa zezandla zakhe zingamthanda ngoba efanele ukuthandwa. Ufuna kuphela ukuthi bamkhonze ngoba befuna ukubonga ukuhlakanipha kwakhe, lokulunga njalo lothando alalo. Njalo bonke abananzelela ngokulunga zonke lezi izinto bazamthanda ngoba badonselwa kuye ngoba bekhangwa yibuhle bakhe. {GC 541.3}IEP 541.3

Umusa lesihawu, lothando okwafundiswa njalo kwaboniswa nguMsindisi wethu, kungumfanekiso wentando yakhe njalo lesimo sikaNkulunkulu. UKrestu wakubeka sobala ukuthi kazange afundise okunye okuphambene lalokho ayekuphiwe nguYise. Isisekelo sombuso wezulu sihambelana lamazwi woMsindisi wokuthi, “Wothanda izitha zakho.”

UNkulunkulu uyehlulela ababi, ngenxa yokuthi efuna ukuthi umhlaba wonke ubelokuthula, njalo kwesinye isikhathi esenzela ukuthi labo abamukela ukwahlulela kwakhe balimukiswe. Engabenza bajabule nxa ebengakwenza lokhu elandela imithetho yombuso wakhe njalo lokulunga kwakhe. Ubagombolozela ngezikhumbuzo zothando lwakhe, abanike ulwazi mayelana lemithetho yakhe, njalo abalandelele ngokubanika umusa wakhe, kodwa bayaphika uthando lwakhe, bephule imilayo yakhe, njalo baphike umusa wakhe. Loba behlala besamukela izibusiso zakhe, bayadelela onguye obaphayo, bazonda uNkulunkulu ngoba bayazi ukuthi izono zabo ziyisinengiso kuye. INkosi iyabekezelela ububi babo, kodwa ihola lokwahlulela lizafika ekucineni, lapho ikusasa labo elizapheleliswa khona. Uzababophela abahlamuki laba ehlangothini lwakhe na? Uzababamba ngamandla ukuthi benze intando yakhe yini? {GC 541.4}IEP 541.4

Labo abakhethe uSathane njengomholi wabo njalo abaholelwa ngamandla akhe abalungelanga ukuba phambi kaNkulunkulu. Ukuziphakamisa, lokukhohlisa, lokwenza okubi, lochuku, sekungene kwakha ezimeni zabo. Bengangena yini ezulwini ukuthi bahlale lalowo abebekade bemzonda emhlabeni? Iqiniso alisoke livumelane lamanga, ukuzithoba akusoke kusuthise ukuziphakamisa lobumina, ukubamsulwa akuvumelani lobuqili, uthando oluqotho alujabulisi labo abazithandayo. Kuyini okuhle izulu elingakunika labo abazinikele entokozweni yalumhlaba njalo lasezintweni ezithokozisa bona kuphela na? {GC 542.1}IEP 542.1

Ngabe bekungenzeka ukuthi labo abachithe impilo zabo zonke behlamukela uNkulunkulu bathwalelwe ezulwini njalo babone ukuphakama njalo lobungcwele obukhonangale, lapho zonke inhliziyo ezigcwele uthando, lobuso obukhazimula ngentokozo, lengoma eziphakama ziletha udumo kuNkulunkulu njalo leWundlu, njalo lemifula yokukhanya engapheliyo egelezela phezu kwabasindisiweyo evela ebusweni balowo ohleli esihlalweni, labo abalenhliziyo ezizonda uNkulunkulu, leqiniso lobungcwele, bengenelisa yini ukuhlanganyela lezidalwa zezulu behlabele ingoma zokudumisa? Bebengenelisa ukuphila phambi kwenkazimulo kaNkulunkulu leyeWundlu na? Ngeke, ngeke iminyaka yokulungiselela yanikwa bona, ukuthi benelise ukubumba izimilo zezulu, kodwa abazange bafundise ingqondo zabo ukuthi zithande ukulunga, abazange bafunde ulimi lwasezulwini, manje ithuba selidlulile. Impilo yokuhlamukela uNkulunkulu isibangele ukuthi bangalifaneli izulu. Ukubamsulwa kwalo, lobungcwele, njalo lokuthula bekuzaba buhlungu kibo, inkazimulo kaNkulunkulu ibizaba njengomlilo oqothulayo kibo. Bebezahlala befisa ukubalekela indawo leyi engcwele. Bebezakwamukela ukufa, ukwenzela ukuthi bacatshiswe phambi kobuso balowo owafela ukuthi abasindise. Isiphetho sababi sibekwe yikukhetha kwabo. Ukungabi khona kwabo ezulwini kungenxa yokukhetha kwabo, kulungile futhi kungomusa kuNkulunkulu. {GC 542.2}IEP 542.2

Njengamanzi kazamcolo amalangabi wosuku lokwahlulela lukaNkulunkulu abonisa isigwebo sokuthi abantu ababi abasiliseki. Abalasifiso sokukhothamela amandla ezulu. Intando yabo bayisebenzise ukuhlamuka, njalo nxa impilo isiphelile, akwenzeki ukuthi imicabango yabo iguqulwe, akuselasikhathi sokusuka endleleni yokwephula imilayo besiya ekulungeni, lokusuka phakathi kwenzondo besiya ekuthandeni. {GC 543.1}IEP 543.1

Ngokuvumela ukuthi uKhayini umbulali aphile, uNkulunkulu wanika umhlaba isibonelo sokuthi umphumela wokuvumela ukuthi isoni siqhubeke siphila impilo yokwenza okubi. Ngenxa yendosela yemfundiso kaKhayini lesibonelo sakhe, uquqaba lwenzalo yakhe lwakhokhelwa esonweni, kwazekwafika isikhathi lapho “ububi bomuntu basebubukhulu emhlabeni, lokuthi yonke imicabango yenhliziyo yakhe yeseyimibi kokuphela.” “Umhlaba wawonakele phambi kukaNkulunkulu, umhlaba wagcwala udlakela.” Genesisi 6:5,11. {GC 543.2}IEP 543.2

Ngenxa yomusa wakhe phezu komhlaba, uNkulunkulu watshabalalisa abantu ababephila ngesikhathi sikaNowa. Ngenxa yomusa wakhe wabhubhisa abantu baseSodoma. Ngenxa yamandla kaSathane abantu abenza okubi bathola uzwelo lokubukwa, njalo ngale indlela baqhubeka bedukisa abanye ukuthi bahlamuke. Kwakunjalo ngensuku zikaKhayini njalo lezikaNowa, lasesikhathini sikaAbrahama lesika Lothi, kunjalo lasesikhathini sethu. Kungenxa yomusa ukuthi uNkulunkulu ekucineni uzabhubhisa bonke abaphika umusa wakhe. {GC 543.3}IEP 543.3

“Ngoba inkokhelo yesono iyikufa, kodwa isiphiwo somusa sikaNkulunkulu siyikuphila okungapheliyo kuKrestu Jesu iNkosi yethu.” Roma 6:23. Loba impilo iyisipho sabalungileyo, ukufa kubekelwe labo ababi. UMose watshela isizwe sakoIsrayeli: “Khangelani, ngibekile phambi kwenu lamuhla ukuphila lokulunga, ukufa lobubi.” Duterenomi 30:15. Ukufa okuvezwe endimeni lezi lawa ayisikho lokho okwanikwa uAdamu, ngoba wonke umuntu uyamukela isigcebo sokwephula umthetho akwenzayo. “Kuyikufa kwesibili” okubekelwe ukuthi kuqathaniswe lempilo engapheliyo. {GC 544.1}IEP 544.1

Ngenxa yesono sikaAdamu, ukufa kwehlela uluntu lonke. Bonke ngokufanayo bayangena emathuneni. Njalo ngenxa yokwenza kwecebo losindiso, bonke bazavuswa emathuneni wabo. “Kuzaba lovuko lwabafileyo, bonke abalungileyo labangalunganga;” “njengalokhu kuAdamu bonke bayafa, ngokunjalo futhi kuKrestu bonke bazakuvuswa baphile.” Imisebenzi 24:15; 1 Korinte 15:22. Kodwa umehluko uyavezwa phakathi kwamaqembu lawa womabili avuswayo. “Lingamangali ngalokhu, ngoba isikhathi siyeza, lapho bonke abasemalibeni bazakulizwa ilizwi layo, kuthi labo abenze okulungileyo baphumele ekuvukeni kokuphila, lalabo abenze okubi baphumele ekuvukeni kokulahlwa.” Johane 5:28,29. Labo “abatholakale befanele” uvuko lokuphila “babusisiwe njalo

bangcwele.” “Kwabanjalo ukufa kwesibili akulamandla.” Sambulo 20:6. Kodwa labo abangavumanga izono zabo ngokukholwa, njalo bathola ukuthethelelwa, kumele bamukele isigwebo sokwephula imilayo, ngoba “inkokhelo yesono yikufa.” Bazathola izigwebo ezihlukeneyo ngobuhlungu njalo ngesikhathi, “ngenxa yemisebenzi yabo,” kodwa ekucineni lokhu kuzaphelela ekufeni kwesibili. Njengoba kungenzeki ukuthi uNkulunkulu asindise isoni ezonweni zaso engephulanga ukulunga njalo lomusa wakhe, akwenzayo kuphela yikumthathela impilo ephakade ayichithe ngenxa yokona kwakhe, njalo azibonise ukuthi kayifanelanga. “Kuseyisikhatshana nje ukuba omubi angabe esaba khona, loba uhlola indawo yakhe uzakuba engasekho.” Omunye uthi: “Zizakuba sengathi azizange zibekhona.” (Amahubo 37:10; Obadiya 16). Bembeswe ukungalungi bazakutshona befe ukufa kwesibili. {GC 544.2}IEP 544.2

Ngale indlela isono sizakuqedwa, lakho konke ukuhlupheka lokufa okwalethwa yiso. “Uzikhuzile izizwe, wabhubhisa ababi, walesula ibizo labo kwaze kwaba nininini. Izitha zichitheke zaphela nya, imizi yazo uyidilizile, kazisayikukhunjulwa.” Amahubo 9:5,6. UJohane kuSambulo, nxa wayekhangela phambili empilweni engelamkhawulo, uzwa ingoma yodumo engelalizwi elilodwa elingahambelani labanye. Zonke izidalwa ezulwini lasemhlabeni zezwakala zinika lonke udumo kuNkulunkulu. (Sambulo 5:13). Ngaleso isikhathi kuzabe kungasela umphefumulo owodwa olahliweyo ozathuka uNkulunkulu ophakathi kobuhlungu obungapheliyo, akulazidalwa ezisegehena ezikhalayo ezizaphambanisa ingoma yabasindisiweyo. {GC 545.1}IEP 545.1

Phezu kwemfundiso yamanga yokuthi umphefumulo wabantu awufi, kulapho okugxile khona imfundiso yokuthi abantu bayaqhubeka bebona okwenzakalayo ngemva kokufa kwabo, leyi yimfundiso efana laleyi eyokuthi abantu bayatshiswa kokuphela, ephikisana lobufakazi beBhayibhili, lemicabango yethu njalo lemizwa yethu njengabantu. Imfundiso leyi ejwayelekileyo, iletha ukuthi bonke abasindisiweyo abasezulwini bayabona konke okwenzakala emhlabeni ikakhulu empilweni zabangane ababatshiye emuva. Kodwa kungenzeka njani ukuthi kube yinto ethokozisa abafileyo ukuthi bazi inhlupheko zabaphilayo, lokuthi babone izono ezenziwa yilabo ababathandayo, njalo lokubabona bedlula enhluphekweni, lasekudangaleni njalo lasensizini zempilo? Bungakanani ubuhle bezulu obuzakholiswa yilabo abahlala bendiza phezu kwabangane babo emhlabeni na? Njalo iphambene kangakanani imfundiso yokuthi labo abangalunganga nxa beqeda ukuphefumula umphefumulo wabo wokucina badlulela emalangabini wegehena! Beluzaba ngakanani usizi lwalabo ababona abangane babo besiya emathuneni bengazilungiselanga, besiyangena empilweni yobuhlungu lesono kokuphela! Abantu abanengi sebalahlekelwa zingqondo zabo ngenxa yemicabango leyi ehlukuluzayo. {GC 545.2}IEP 545.2

IBhayibhili lifundisani mayelana lezinto lezi? UDavida waloba ukuthi umuntu kalamcabango ngemva kokufa kwakhe. “Lapho esifa, uyabuyela emhlabathini, langalolosuku amacebo akhe ayaphela.” Amahubo 146:4. USolomoni laye uyengeza

ngokuthi: “Ngoba abaphilayo bayazi ukuthi bazakufa, kodwa abafileyo abazi lutho, kabaselawo umvuzo, kabasakhunjulwa” “Uthando lwabo lenzondo yabo lomona wabo sekubhubhile, kabasayikuba khona kulokho okwenziwayo ngaphansi kwelanga.” “Kawukho umsebenzi lomcabango, lolwazi, lokuhlakanipha endaweni yabafileyo lapho uya khona.” Mtshumayeli 9:5,6,10. {GC 545.3}IEP 545.3

Nxa umthandazo wakhe wasewuphenduliwe, njalo impilo kaHezekiya yaseyengezelelwe ngeminyaka elitshumi lanhlanu, inkosi yabonga uNkulunkulu ngokudumisa isihawu sakhe. Wasebenzisa ingoma leyi ukunika isisatho sokujabula kwakhe: “Indawo yabafileyo ingeke ikubonge, lokufa kungeke kukudumise, labo abehlela emgodini bangethembe ubuqotho bakho. Abaphilayo yibo abakudumisayo, njengoba ngikudumisa lamuhla.” Isaya 38:18,19. Imfundiso ejwayelekileyo ithi abantu bonke abalungileyo abafileyo basezulwini, njalo bangene enjabulweni yokudumisa uNkulunkulu ngolimi olungafiyo, kodwa uHezekiya kazange abone injabulo enjalo phakathi kokufa. Amazwi akhe avumelana lobufakazi bukamahubo: “Ngoba kakukho ukukukhumbula wena ekufeni, ngubani ongakubonga endaweni yabafileyo na?” “Abafileyo kabayidumisi iNkosi, kakho loyedwa wabo abehlela elizweni labafileyo oyidumisayo.” Amahubo 6:5; 115:17. {GC 546.1}IEP 546.1

UPetro ngosuku lwePentecosti waveza ukuthi uDavida “wafa, wambelwa, leliba lakhe lisekhona kithi kuze kube lamuhla.” “Ngoba uDavida kenyukelanga ezulwini.” Imisebenzi 2:29,34. Ngesizatho sokuthi uDavida uzahlala ethuneni lakhe kuzekuyefika usuku lokuvuka kuyibufakazi bokuthi abalungileyo abayi ezulwini ngemva kokufa kwabo. Kungenxa yokuvuka kuphela njalo ngesizatho sokuthi uKrestu wavuka, okuzakwenza ukuthi uDavida laye ekucineni ahlale esandleni sokunene sikaNkulunkulu. {GC 546.2}IEP 546.2

UPhawuli laye wathi: “Ngoba uba abafileyo bengavuswa, kavuswanga laye uKrestu. Uba uKrestu engavuswanga, ukukholwa kwenu kuyize, lisesezonweni zenu. Lalabo asebafa bekuKrestu sebatshabalala.” 1 Korinte 15:16-18. Ngabe okweminyaka eyinkulungwane ezine abalungileyo babekade besiya ezulwini, uPhawuli wayezakutsho njani ukuthi nxa kungelavuko, “lalabo asebafa bekuKrestu sebabhubha”? Bekungeke kube lesidingo sokuthi kube lovuko. {GC 546.3}IEP 546.3

UTyndale omunye wabavuseleli abafela iqiniso, nxa wayekhuluma ngesimo salabo abafileyo, wathi: “Ngiyavuma phambi komuntu wonke, ukuthi angivumi ukuthi manje baphakathi kwenkazimulo uKrestu akuyo, kumbe lapho okukhona ingilosi zikaNkulunkulu ezikhethekileyo. Futhi okukho ngitsho lasenkolweni yami eyodwa, ngoba ngabe bekunjalo, angiboni okunye okwedlula ukuthi ukutshumayela ngovuko lwabafileyo bekuzaba yize.” (William Tyndale, Preface to New Testament (ed. 1534). Reprinted in British Reformers-Tindal, Frith, Barnes, page 349). {GC 547.1}IEP 547.1

Kuliqiniso elingaphikisekiyo ukuthi ithemba lesibusiso esingapheliyo ekufeni, selibangele ukuthi imfundiso yokuvuswa kwabafileyo etholakala eBhayibhilini ingafundiswa emabandleni. Lokhu kwasekelwa ngu Dr. Adam Clarke, owathi: “Imfundiso yokuvuswa kwabafileyo ibonakala sengathi yayimqoka kuphela kumaKrestu asendulo okwedlula lamuhla! Kubangelwa yini lokhu? Abafundi bakaJesu babehlala befundisa ngayo, njalo bevusa abalandeli bakaNkulunkulu ukuthi bazimisele, balandele imilayo yakhe, njalo bathokoza ekukwenzeni lokhu. Njalo labo ababalandelayo lamhlanje abakwenzi lokhu! Abafundi bafundisa ngale indlela njalo lamaKrestu asendulo akukholwa lokhu, ngokunjalo lathi siyakutshumayela njalo abalaleli bethu labo bayakukholwa. Akula eyinye imfundiso phakathi kwencwadi zeBhayibhili ezikhuluma ngevangeli egcizelelwa okwedlula leyi, njalo akula eyinye imfundiso enyathezelwayo kumaKrestu alamhlanje okwedlula leyi!”- (Commentary, remarks on 1 Korinte 15, paragraph 3.) {GC 547.2}IEP 547.2

Lokhu sekuqhubeke kwaze kwafika isikhathi lapho iqiniso eliligugu elimayelana lokuvuswa kwabafileyo elingasayazakali khona phakathi kwamabandla amanengi wamaKrestu. Ngaleso sizatho omunye wabalobi nxa wayebhala ngamazwi kaPhawuli atholakala ku 1Thesalonika 4:13-18 uthi: “Kuzo zonke injongo ezisegcekeni zendududuzo, imfundiso yokungabhubhi okubusiselalaleyo kwaba lungileyo ithatha indawo yenfundiso ethandabuzekayo yokuza kwesibili kwenkosi. Ekufeni kwethu iNkosi iyeza ukusithatha. Yikho lokho okumele sikumelele njalo sikukhangelele. Abafileyo sebedlulele ezulwini njengoba sikhuluma. Abameleli icilongo ukuthi bamukele ukwahlulelwa kwabo njalo lokubusiswa.” {GC 547.3}IEP 547.3

Kodwa nxa wayesezatshiya abafundi bakhe, uJesu kazange abatshele ukuthi babezamlandela masinyane. “Ngiyahamba ukulilungisela indawo, njalo uba ngihamba ukuyalilungisela indawo, ngizakuza futhi, ngilamukele ukuze kuthi lapho engikhona lani libe khona.” Johane 14:2,3. Njalo uPhawuli uyasitshela futhi ukuthi, “iNkosi uqobo izakwehla ivela ezulwini ngomdumo, ngokumemeza kwesithunywa, langokukhala kophondo lukaNkulunkulu, labafileyo kuKrestu bazakuvuka kuqala, thinake esisekhona sisasele sizahluthunelwa kanye labo emayezini, sihlangabeza iNkosi emoyeni, sihlale layo kokuphela.” “Ngakhoke duduzanani ngalamazwi.” 1 Thesalonika 4:16-18. Khangela ukuthi ahlukene kangakanani amazwi lawa lalawa aphezulu akhulunywa ngumfundisi wemfundiso yamanga. Abafundisi laba baduduza labo abafelweyo ngokuthi akukhathalekile ukuthi lowo ofileyo ubesona kangakanani, ekufeni kwakhe lapha emhlabeni udlulela ezulwini lapho amukelwa khona njengomunye wezithunywa zezulu. UPhawuli ukhomba abazalwane bakhe phambili ekubuyeni kweNkosi, lapho amandla amangcwaba azaqanyulwa khona njalo “abafele kuKrestu” abazavuselwa empilweni ephakade. {GC 548.1}IEP 548.1

Ngaphambi kokuthi kubekhona ongena ezindlini zabasindisiweyo, impilo zabo kumele zicubungulwe, njalo lezimo kanye lezenzo zabo zidlule phambi kokuphenya kukaNkulunkulu. Bonke abantu kumele bahlulelwe ngalezo izinto ezibhalwe encwadini njalo bathole umvuzo njengemisebenzi yabo. Ukwahlulelwa lokhu akwenzakali ekufeni kwabantu. Khangela amazwi kaPhawuli: “Ngoba umisile usuku azathonisisa umhlaba ngalo ngokulunga ngomuntu ammisileyo, enika bonke abantu ithemba ngokuthi wamvusa kwabafileyo.” Imisebenzi 17:31. Lapha umpostoli wakubeka sobala ukuthi kulesikhathi esibekiweyo, esizayo, lapho umhlaba ozakwahlulelwa khona. {GC 548.2}IEP 548.2

UJuda laye ubhala ngesikhathi esifananayo: “Lezingilosi ezingagcinanga indawo zazo, kodwa zatshiya indawo zazo zigcinelwe ukulahlwa mhla wosuku olukhulu, zibotshiwe ngezibopho ezingaqamukiyo ngaphansi komnyama.” Uphinda futhi atsho amazwi kaEnoki: “Khangelani iNkosi izafika kanye labangcwele bayo abayizigidi, ukuthonisisa bonke...” Juda 6,14,15. UJohane uyachaza ukuthi wabona “abafileyo, abakhulu labancane, bemi phambi kwesihlalo sobukhosi, lezincwadi zavulwa…abafileyo bahlulelwa ngalokhu okwakulotshiwe ezincwadini langalokho ababekwenzile.” Sambulo 20:12. {GC 548.3}IEP 548.3

Kodwa nxa kuyikuthi abafileyo sebeqalile ukukholisa ubuhle bezulu kumbe bephakathi kokutsha kwasegehena, ukwahlulelwa kudingelwani? Imfundiso yelizwi likaNkulunkulu endabeni lezi icace kakhulu njalo akulakuphikisana, wonke umuntu uyenelisa ukuzizwisisela yedwa. Yiphi ingqondo eqedisisayo engenelisa ukubona ukuhlakanipha njalo lokulunga phakathi kwemfundiso yamanga egcwele emhlabeni? Kambe abalungileyo ngemva kokuhlolwa kwempilo zabo ekwahluleleni, bazakuzwa amazwi lawa athi, “Kuhle nceku elungileyo lethembekileyo, ngena ekuthokozeni kweNkosi yakho,” bona bebekade bephila phambi kwakhe mhlawumbe okweminyaka eminengi? Kambe ababi bona babizwa phakathi kwamalangabi egehena labo ukuthi bazokwamukela isigwebo sabo phambi kukaMahluleli womhlaba wonke: “Sukani kimi lina eliqalekisiweyo, liye emlilweni ongapheliyo”? Mathewu 25:21, 41. Yeka inhlekisa engaka! Kuyayangisa ukuthi inhlakanipho lokulunga kukaNkulunkulu kuyalulazwa ngenxa yemfundiso leyi. {GC 549.1}IEP 549.1

Imfundiso yokuthi umphefumulo uyaqhubeka uphila ngemva kokufa kwakungeyinye yemfundiso zamanga eyasetshenziswa libandla leRoma, beyithatha kulabo abakhonza izithombe, njalo bayingenisa enkolweni yamaKrestu. UMartin Luther wayihlanganisa “lenganekwane ezesabakayo ezibumba umquba wemfundiso zamanga zeRoma.”- (E. Petavel, The Problem of Immortality, page 255.) Nxa wayekhuluma ngamazwi kaSolimoni encwadini kaMtshumayeli, athi abafileyo abazi lutho, uMvuseli uthi: “Eyinye indawo efakaza ukuthi abafileyo abalamizwa. Uthi yena akula msebenzi, lolwazi, lenhlakanipho lapho. USolomoni uyehlulela ukuthi abafileyo balele, njalo akulanto abayizwayo. Ngoba abafileyo balele lapho, ababali ngitsho leminyaka yabo kumbe amalanga, kodwa nxa

bevuswa, bazabonakala sengathi bebelele okumzuzu owodwa kuphela.” — (Martin Luther, Exposition of Solomon’s Book Called Ecclesiastes, page 152). {GC 549.2}IEP 549.2

Akukho lakweyodwa indawo eBhayibhilini lapho okubhalwe khona amazwi okuthi abangcwele bamukela umvuzo wabo njalo ababi bamukela isigwebo sabo ngemva kokufa kwabo. Abaprofethi labalobi abanye abatshiyanga isiqiniseko esinjalo. UKrestu labafundi bakhe labo abatshiyanga ilizwi elinjalo. IBhayibhili likubeka sobala ukuthi abafileyo abayi ezulwini nxa besifa. Bavezwe njengabantu abaleleyo abalindele uvuko. (1 Thesalonika 4:14; Jobe 14:10-12).

Ngosuku olufanayo lapho umuntu alala khona ngokufa, imcabango yakhe iyatshabalala. (Mtshumayeli 12:6). Labo abangena phansi emathuneni bathule. Akulalutho olwenzeka emhlabeni abalwaziyo. (Jobe 14:21). Yikuphumula okubusisekileyo kwabangcwele abakhatheleyo! Isikhathi loba siside kumbe simfitshane kuyisikhatshana kibo. Bayalala, bevuswe licilongo likaNkulunkulu lapho abazakwamukela impilo engapheliyo. “Ngoba uphondo luzakukhala, abafileyo bazakuvuswa bengelakubola…nxa lokho okubolayo sekwambethe okungaboliyo, lalokho okufayo sekwambethe okungafiyo, kuzagcwaliseka okulotshiweyo kokuthi, ukufa kuginyiwe ekunqobeni.” (1 Korinte 15:52-54). Nxa bebizwa ekulaleni kwabo bazaqala ukucabanga lapho abacina khona. Imizwa yokucina yayiyibuhlungu bokufa, imicabango yokucina yayingeyokuthi babengena ngaphansi kwamandla okufa. Nxa bevuka emathuneni, umcabango wabo wentokozo uzazwakala phakathi kokumemeza kokunqoba besithi: “Kufa kungaphi ukunqoba kwakho? Ngcwaba lungaphi udonsi lwakho na?” 1 Korinte 15:55. {GC 549.3}IEP 549.3

Isahluko 34—Kambe Abafileyo Bayenelisa Ukukhuluma Lathi Na?

Ukusebenza kwengilosi ezingcwele ngendlela okuvezwe ngayo eBhayibhilini, kuliqiniso elidudzayo njalo eliligugu kubo bonke abalandeli bakaKrestu. Kodwa imfundiso yeBhayibhilini mayelana lakho lokhu seyaguqulwa njalo yangcoliswa zimfundiso zamanga ezigcwele emabandleni amanengi. Imfundiso yokuthi abantu bayaqhubeka bephila ngemva kokufa kwabo eyathathwa kulabo abakhonza izithombe, njalo eyangeniswa enkolweni yamaKrestu ngesikhathi lapho ibandla laliphakathi komnyama, seyaquphula iqiniso, elivezwe sobala eBhayibhilini, elokuthi, “abafileyo abazi lutho.” Abantu abanengi bakholwa ukuthi kuyimimoya yabafileyo evezwe “njengabomoya abasebenzayo abathunyelwe ukukhonza ngenxa yalabo abazakudla ilifa lokusindiswa.” Amaheberu 1:14. Njalo lokhu bayakukholwa loba kulobufakazi obuseBhayibhilini mayelana lokubakhona kwengilosi ezingcwele, njalo lobudlelwano bazo lembali yomuntu, obabukhona kusukela ekuqaleni kungakaze kufe loyedwa umuntu. {GC 551.1}IEP 550.1

Imfundiso yokuthi abantu baqhubeka ngemicabango yabo ngemva kokufa, ikakhulu inkolo yokuthi imimoya yabafileyo iyaphenduka ukuthi izosebenzela abaphilayo, yiyo eyalungiselela indlela yokuthi kungene inkolo yemimoya ekhona lamhlanje. Nxa kuyikuthi abafileyo bayamukelwa phambi kaNkulunkulu laphambi kwengilosi ezingcwele, njalo banikwe ulwazi olwedlula lolo abakade belalo, kungani bengaphenduki emhlabeni ukuthi bafundise abaphilayo? Nxa kusenzeka ngendlela abafundisa ngayo, ukuthi imimoya yabafileyo iyandiza phezu kwabangane babo emhlabeni, kungani bengavunyelwa ukuthi bakhulumisane labo, babaxwayise ngobubi besono, kumbe bebaduduze nxa bephakathi kosizi? Kungenzeka njani ukuthi labo abakholwa ukuthi imicabango yabantu iyaqhubeka ngemva kokufa baphike ukukhanya okulethwa yilabo abakholwa ukuthi bayimimoya esingcwelisiwe? Leyi yindlela abakholwa ukuthi ingcwele uSathane ayisebenzisa ukufeza injongo zakhe. Ingilosi ezawayo ndawonye laye abenza intando yakhe zibonakala njengezithunywa ezivela embusweni yemimoya. Nxa befundisa ukuthi bayenelisa ukwenza ukuthi abaphilayo bakhulumisane labafileyo, umkhohlisi omkhulu usebenzisa indonsela yakhe yokuthakatha engqondweni zabo. {GC 551.2}IEP 550.2

Ulawo amandla okuletha phambi kwabantu umfanekiso wabangane njalo lezihlobo esezalalayo. Umfanekiso lowu ubonakala njengoba unjalo, ubuso babo buvela njengoba babunjalo, lamazwi wabo, aphuma ngendlela efananayo okumangalisayo. Abanengi baduduzwa lithemba lokuthi izihlobo zabo zikholisa ubuhle basezulwini, njalo nxa beqhubeka bengacabangi ukuthi kulengozi, bayalalela “omoya abaduhisayo lezifundiso zabomoya ababi.” {GC 552.1}IEP 551.1

Nxa sebeholelwe ukuthi bakholwe ukuthi abafileyo bayaphenduka ukuzokhulumisana labo, uSathane uyenza ukuthi kubonakale labo abangena ethuneni bengazilungiselelanga. Bayabatshela ukuthi bayathokoza ezulwini, njalo lokuthi balezikhundla eziphakemeyo, njalo ngale indlela imfundiso yamanga iyakhula eyokuthi akulamehluko phakathi kwabalungileyo lababi ezulwini. Abantu laba abazenza izethekeli ezivela ezulwini kwesinye isikhathi bayanika izixwayiso ezigcwalisekayo phambi kwabantu. Ngemva kwalokho nxa abantu sebeqala ukubathemba, bayaqala ukuletha imfundiso eziphikisana leBhayibhili. Ngokuziveza sengathi bajabulela ukuthi abangane babo baphile kahle emhlabeni, baqala ukuletha imfundiso eziyingozi. Ngesizatho sokuthi bayaletha amanye amaqiniso, njalo kwezinye izikhathi bayenelisa ukuveza izinto ezizakwenzakala, kwenza ukuthi amazwi abo abelesisindo, imfundiso zabo zamanga zamukelwa ngamaxuku abantu, njalo bazikholwa sengathi ngamaqiniso eBhayibhili. Umthetho kaNkulunkulu ubekwa eceleni, loMoya womusa uyalahlwa, legazi lesivumelwano lamukelwa njengento engekho ngcwele. Imimoya leyi iyaphika ukuthi uKrestu nguNkulunkulu njalo baqhubeka futhi ngokubeka uMdali ezingeni elilingana lelabo. Ngakho ngaphansi kokuzifihla okutsha umhlamuki omkhulu lokhe eqhubeka ngempi yakhe yokulwisana loNkulunkulu, ayiqala ezulwini phose okweminyaka eyinkulungwane eziyisithupha lokhe iqhubeka emhlabeni. {GC 552.2}IEP 551.2

Abanye bayazama ukuchaza ukubonakala kwabafileyo okwenziwa zinyanga ngokuthi yibuqili obenziwa zinyanga lezi. Kodwa loba kuliqiniso ukuthi kwezinye izikhathi ubuqili buke basetshenziswa ukuthi kubonakale sengathi abafileyo bavusiwe, sekukekwabakhona futhi ukubonakala kwamandla kaSathane. Ukuqakeza okungajwayelekanga okwasungula inkolo yemimoya ekhona kathesi akwenzekanga ngenxa yobuqili, kodwa kwakungumsebenzi wengilosi ezimbi, ezasungula eyinye indlela esezingeni eliphezulu yokukhohlisa abantu. Abanengi bazadukiswa ngenxa yenkolo yokuthi inkolo yemimoya yinto abantu abazenzela yona, kuzekuthi lapho sebehlangana lezehlakalo lezi benanzelele ukuthi ziphezu kwamandla asemhlabeni, bazakhohliswa njalo baholelwe ukuthi bazamukele njengamandla kaNkulunkulu. {GC 553.1}IEP 552.1

Abantu laba bayakhohlwa ubufakazi beBhayibhili mayelana lezimanga ezenziwa nguSathane kanye lezingilosi zakhe. Kwakungenxa yokusizwa nguSathane ukuthi inceku zikaFaro zanikwa amandla wokwenza izimanga ezihambelana lalezo ezenziwa nguMose eholwa nguNkulunkulu. UPhawuli uyachaza ukuthi nxa ukuza kukaKrestu sekusondele, kuzabonakala izibonakaliso zamandla kaSathane ezihambelanayo. Ukuza kweNkosi kungakafiki, “kuzabonakala amandla kaSathane, lezibonakaliso lezimangaliso zamanga, langayo yonke inkohliso yokungalungi.” 2 Thesalonika 2:9,10. Njalo uJohane, nxa wayechaza amandla wokwenza izimangaliso okuzabonakala ngezinsuku zokucina wathi: “Senza izibonakaliso ezinkulu, saze senza lomlilo ophuma ezulwini, ukuba wehlele emhlabeni phambi kwabantu. Sadukisa abakhileyo emhlabeni ngezibonakaliso

esazinikwayo ukuba sizenze.” Sambulo 13:13,14. Lapha akukhulunywa ngabantu abazama ukwenza ubuqili nje. Abantu badukiswa ngenxa yezibonakaliso uSathane lezisebenzi zakhe abalamandla wokuzenza, hatshi lezo abenza sengathi bayazenza. {GC 553.2}IEP 552.2

Inkosi yobunyama esisebenzise amandla ayo okwesikhathi eside kangaka ukuthi iyenze imisebenzi yayo yokukhohlisa, uSathane usebenzisa ubungcitshi bakhe ukwenza ukuthi izilingo zakhe zifinyelele abantu bonke kungakhathalekile ukuthi bakuliphi izinga lempilo lokuthi balezikhundla ezinjani. Ebantwini abafundileyo njalo labakhaliphileyo uletha inkolo yemimoya ngendlela enhle njalo eletha ukuhlakanipha, njalo ngale indlela uyenelisa ukuletha abanengi emjibileni wakhe. Ukuhlakanipha okulethwa yinkolo yemimoya yilokho okuchazwa nguJacobe, “okungokomhlaba, okungokwenyama lokwabomoya ababi.” Jacobe 3:15. Lokhu uSathane uyakufihla ngendlela eyenza ukuthi afeze injongo zakhe. Lowo owenelisa ukuma phambi kaKrestu enkangala egqoke izembatho zengilosi zezulu nxa wayezomlinga, uza phambi kwabantu ebukeka kahle kakhulu njengengilosi yokukhanya. Wenza ukuthi amukelwe yingqondo ngokuletha izinto eziphakamisayo, uthokozisa labo abathanda izinto ezinhle ngokuletha imfanekiso ejabulisayo, njalo wenza ukuthi bamthande ngokuletha imfanekiso yothando lokwenza okuhle. Wenza ukuthi imicabango ifinyelele ezingeni eliphezulu, eholela abantu ukuthi bazikhukhumeze ngokukhalipha kwabo njalo enhliziyweni zabo baphike uSomandla. Isidalwa lesi esilamandla esenelisa ukuthatha uMsindiso womhlaba sambeka phezu kwentaba enkulu kakhulu njalo saphinda senelisa ukuletha phambi kwakhe imibuso yonke yomhlaba njalo lenkazimulo yayo, ngokufanayo uzaletha izilingo zakhe phambi kwabantu ngendlela ezabangela ukuthi ingqondo zalabo abangavikelwanga ngamandla wezulu zingcoliswe. {GC 553.3}IEP 552.3

USathane uyalinga abantu ngendlela alinga ngayo uEva ensimini yaseEdeni ngokubaqila, ngokuletha isifiso sokuthola ulwazi oluyimfihlo, njalo lukuvuselela imizwa yokufuna ukuphakanyiswa. Kwakungenxa yokuthanda izinto lezi okwabangela ukuthi awe, njalo ngokusebenzisa zona ujonge ukuletha ukubhubha ebantwini. “Lizakuba njengoNkulunkulu, lazi okuhle lokubi.” Genesisi 3:5. Imfundiso yemimoya ifundisa ukuthi “abantu bayizidalwa eziqhubeka zithuthuka, ukuthi kuyisabelo sabo kusukela ekuzalweni kwabo ukuthi baqhubeke bethuthuka, besiya empilweni engapheliyo, becine besiba ngoNkulunkulu.” Njalo futhi: “ingqondo yinye ngayinye izazehlulela ayisoze yehlulele eyinye.” “Ukwahlulela lokhu kuzabe kuqondile ngoba, yikuzahlulela…Isihlalo siphakathi kwakho.” Omunye ofundisa ngemimoya wathi: “Abantu bonke njengami bangabonkulunkulu abancane abawileyo.” Njalo omunye uthi: “Wonke umuntu olungileyo unguKrestu.” {GC 554.1}IEP 553.1

Ngakhoke endaweni yokulunga njalo lobungcwele bukaNkulunkulu, onguye yedwa okumele aphakanyiswe, endaweni yobungcwele bomthetho wakhe, oyiwo umgomo

wokuphumelela kwabantu, uSathane ufake isimo somuntu esilesono njalo esilahlekayo njengento okumele iphakanyiswe, njengomgomo owodwa wokwahlulela, loba wokulunga. Lokhu yikuthuthuka hatshi okokuya phezulu kodwa okokuya phansi. {GC 554.2}IEP 553.2

Kungumthetho wokuhlakanipha njalo lowakomoya owokuthi ngokukhangela entweni ethile siyaguqulwa. Ingqondo iyaguquka kancane kancane ifane lemfundiso evunyelwa ukuthi igxile kuzo. Icina ifana lalokho ejwayele ukukwenza njalo lokukuthanda. Umuntu kasoze aphakame adlule umgomo wokulunga kumbe oweqiniso. Nxa ubumina buyikuphakama kwakhe akwaziyo, kasoze afinyelele kwelinye izinga eledlula lapha. Kodwa uzahlala etshona esiyaphansi. Umusa kaNkulunkulu kuphela yiwo olamandla okuphakamisa umuntu. Nxa etshiywe yedwa, indlela yakhe iyaphansi kuphela. {GC 555.1}IEP 554.1

Kulabo abazithandayo, labathanda ukuzithokozisa, labathanda ukulandela imizwa yabo, imfundiso yemimoya iziveza ngobuqili obuphansi kulakulabo abathanda ukuhlakanipha lemfundo, ebubini bayo, bananzelela ukuthi uvumelana lemicabango yabo. USathane uyafundisisa zonke impawu zobuthakathaka besimo sabantu, njalo uyananzelela zonke izono abantu abazenzayo, njalo abesesenza ukuthi kubekhona izehlakalo ezizabangela ukuthi abantu bawele esonweni abasithandayo. Uyalinga abantu ukuthi benze bedlulise lokho okulungileyo ukuthi bakwenze, obenze ukuthi bangazithibi, ukuthi ayenze imzimba yabo lengqondo njalo lamandla wokukwenza okuhle kube buthakathaka. Usebhidlize njalo lokhe ebhidliza izinkulungwane zabantu esebenzisa ukulandela imizwa, ngale indlela uyenelisa ukubhidliza isimo somuntu ngokuphelela kwaso. Njalo ukuphelelisa umsebenzi lowu, usebenzisa imimoya yakhe ukuletha amazwi athi “ulwazi lweqiniso lufaka umuntu phezu komthetho;” ukuthi “loba yini eqondileyo” “UNkulunkulu kayibeki cala” njalo lokuthi “zonke izono ezenziwayo azilacala.” Nxa abantu bekhokhelelwa ngale indlela ukuthi bakholwe ukuthi izifiso zabo zingumthetho ophezu kwayo yonke, lokuthi ukukhululeka kwabo kuyimvumo yokwenza intando yabo, njalo lokuthi abantu balomlandu kibo kuphela, ngubani ongamangala ukuthi ububi njalo lezono ziyanda kuyoyonke indawo? Abantu abanengi bayamukela ngezandla ezivulekileyo imfundiso ezibatshiya belemvumo yokulandela inkanuko zenhliziyo zabo. Amandla okuzithiba anikelwa phezu kwenkanuko zomzimba, amandla engqondo lenhliziyo afakwa ngaphansi kwemizwa yomzimba, uSathane ngokuzigqaja ubuthela bonke abazibiza ngokuthi bangamaKrestu ngaphansi kukamambule wakhe. {GC 555.2}IEP 554.2

Kodwa akukho loyedwa okumele akhohliswe ngamanga emfundiso yemimoya. UNkulunkulu unike umhlaba ukukhanya okwaneleyo ukuthi bananzelele umjibila lowu. Njengoba sekubonisiwe, imfundiso eyiyo eyisisekelo semfundiso yemimoya ilwisana lamaqiniso eBhayibhili asobala. IBhayibhili liyachaza ukuthi abafileyo abazi lutho, lokuthi imicabango yabo layo seyaphela, abalangxenye ezintweni ezenzakalayo ngaphansi

kwelanga, abazi lutho ngenjabulo kumbe ngensizi zalabo ababeyizihlobo zabo emhlabeni. {GC 556.1}IEP 555.1

UNkulunkulu njalo kavuMmeli loba yikuphi ukukhulumisana lemimoya yalabo asebafayo. Ngezinsuku zamaHeberu kwakulequla labantu ababesitsho njengabantu abakholwa imimoya lamhlanje ukuthi, bakhulumisana labafileyo. Kodwa "omoya ababi" okulibizo lezi izethekeli ezivela kweminye imhlaba ezibizwa ngalo, bavezwe eBhayibhilini "njengemimoya yabosathane." (Qathanisa uManani 25:1-3; Amahubo 106:28; 1 Korinte 10:20; Sambulo 16:14). Umsebenzi wokukhulumisana lemimoya ibizwa njengesinengiso phambi kaNkulunkulu njalo wawuthwala isigwebo sokufa. (Levi 19:31; 20:27). Ibizo lokuba ngabathakathi khathesi selibonakala sengathi yinto engekhoyo. Amazwi okuthi abantu bayenelisa ukukhulumisana labomoya ababi abalwa ngokuthi ayinganekwane zasendulo zesikhathi sobunyama. Kodwa inkolo yemimoya, elamalunga azinkulungwane zamakhulu, ikhula kokuphela, njalo yinkolo esifinyelele equleni lalabo abafunda ngezemvelo, njalo esingene lasemabandleni, yamukelwa languhulumende wezizwe ezinengi, njalo lasezigodlweni zamakhosi, inkohliso leyi enkulu iyikuvuselelwa, ngaphansi kwesembatho esitsha, kobuthakathi okungavunyelwayo phambi kaNkulunkulu kusukela endulo. {GC 556.2}IEP 555.2

Ngabe bekungela obunye ubufakazi obuveza isimo seqiniso mayelana lenkolo leyi eyemimoya, bekufanele kube kwanele phambi kwamaKrestu ukuthi imimoya leyi ayihlukanisi phakathi kobungcwele lesono, phakathi kwabafundi bakaKrestu ababemsulwa njalo lezikliwi ezaziyizisebenzi zikaSathane. Ngokubeka ukuthi abantu ababi asebafayo basezulwini, njalo lokuthi balezikhundla eziphezulu khonale, uSathane uthi emhlabeni: "Loba ungabe umubi okungakanani, loba ungabe ukholwa kumbe ungakholwa uNkulunkulu njalo leBhayibhili. Phila ngendlela othanda ngayo, izulu likhaya lakho." Labo abafundisa ngemimoya bathi: "Wonke umuntu owenza okubi ulungile phambi kaNkulunkulu, njalo uyathokoza ngabo; kumbe ungaphi uNkulunkulu wokwahlulela?" Malaki 2:17. Ilizwi likaNkulunkulu lithi: "Maye kulabo abathi okubi kuhle, lokuhle kubi, ababeka umnyama esikhundleni sokukhanya, lokukhanya esikhundleni sobumnyama." Isaya 5:20. {GC 556.3}IEP 555.3

Abafundi nxa bevezwa yimimoya yamanga, benzwa ukuthi baphikise lokho abakubhalayo ngaphansi kokuphefumulelwa nguMoya oNgcwele nxa babesaphila emhlabeni. Bayaphika ukuthi iBhayibhili liphefumulelwe, ngale indlela bayachitha insika yamathemba wamaKrestu njalo bacitshe isibane esiveza indlela yokuya ezulwini. USathane wenza ukuthi umhlaba ukholwe ukuthi iBhayibhili, lingamazwi abumba inganekwane, kumbe ugwalo olwalufanele umuntu nxa wayengakakhuli elwazini lwakhe, kodwa okungamelanga lulandelwe, kumbe okumele lulahlwe. Njalo ukwenzela ukuthi athathe indawo yelizwi likaNkulunkulu, usebenzisa izibonakaliso zemimoya. Leyi yindlela engaphansi kwamandla akhe, ngokusebenzisa indlela leyo ulamandla wokuthi umhlaba

ukholwe loba yini ayitshoyo. Ugwalo oluzakwahlulela yena labalandlei bakhe ulufaka emthunzini, lapho afuna lubekhona, uMsindisi womhlaba wenza ukuthi afane lomuntu wonke owaphila emhlabeni. Njalo ngendlela efananayo amasotsha ayelinde ithuna likaJesu enelisa ukuhambisa umbiko wamanga ababewuphiwe ngabapristi labaholi ukuphikisa ukuthi uJesu wayevukile, benza njalo lalabo abakholwa imimoya, ngokuzama ukufundisa abantu ukuthi kwakungela lutho olumangalisayo ngempilo yoMsindisi. Ngemva kokukuzama ngale indlela ukwehlisa uJesu, baphakamisa izibonakaliso zabo, besithi zedlula khatshana imisebenzi kaKrestu. {GC 557.1}IEP 556.1

Kuliqiniso ukuthi manje imfundiso yemimoya isitshintsha isimo sayo, isifihla ezinye zezimo zayo ezibangela ukuthi abantu bananzelele ububi bayo, manje isizivala ngaphansi kwengubo yesiKrestu. Kodwa amazwi ayo emaphephandabeni phambi kwabantu okweminyaka eminengi, ayaveza isimo sayo seqiniso. Lokhu ngeke kuphikiswe kumbe kufihlwe. {GC 557.2}IEP 556.2

Lasesimeni sayo sakathesi, loba ikhatshana lokuthi yamukeleke okwedlula endulo, isiyingozi okwedlula kudala ngoba isisebenzisa eyinye indlela yokukhohlisa efihlakeleyo. Loba nje endulo yayiphika uKrestu leBhayibhili, manje isisithi yamukela konke. Kodwa iBhayibhili lichazwa ngendlela ethokozisa inhliziyo engaphendukanga, ngesikhathi esifanayo amaqiniso walo ayanyathezelwa. Uthando luchazwa njengesimo esimqoka esikaNkulunkulu, kodwa luyehliswa lube njengento ejwayelekileyo, okubangela ukuthi kungabi lomahluko phakathi kobuhle lobubi. Ukwahlulela kukaNkulunkulu, lokuzonda kwakhe isono, lemfundiso yomthetho wakhe, konke lokhu kuyafihlwa. Abantu bafundiswa ukuthi imithetho elitshumi ifana lencwadi efileyo. Inganekwane ezithokozisa abantu, zihlokomisa imizwa njalo ziholela abantu ukuthi baphike iBhayibhili njengensika yokukholwa kwabo. UKrestu uyaphikwa njengasendulo, kodwa uSathene uvale amehlo abantu okokuthi akulamuntu onanzelelayo ukukhohlisa lokhu. {GC 558.1}IEP 557.1

Balutshwana abananzelelayo amandla wokukhohlisa amumethwe yimfundiso yemimoya njalo lengozi yokuba ngaphansi kwendonsela yayo. Abanengi babeka izandla zabo phezu kwayo ngoba befuna ukusuthisa imizwa yabo efuna ukwazi okwenzeka phakathi kwayo. Abalakukholwa okuqinileyo kiyo njalo bebengagcwala ngokuthuthumela nxa ngomcabango wokuba ngaphansi kwamandla emimoya. Kodwa bayanyathela emhlabathini okungamelanga bahambe kuwo, njalo umbulali omkhulu uyaqala ukusebenzisa amandla akhephezu kwabo bengavumanga bona. Kabazithole sebehugwe ukuthi bavumele ingqondo zabo kulindlela, uhle ababambe njengezigqili zakhe. Akwenzeki ngawabo amandla, ukuthi baphunyuke emandleni akhe. Akula okunye ngaphandle kwamandla kaNkulunkulu anikwa njengempendulo yomkhuleko wokukholwa, okungakhulula abantu laba abathunjiweyo. {GC 558.2}IEP 557.2

Bonke abavumela inkanuko zesono, kumbe abakhetha ukwenza isono esaziwayo, banxusa izilingo zikaSathane. Bayazehlukanisa loNkulunkulu njalo lelihlo lengilosi zakhe ezibelusayo, nxa omubi eletha izilingo zakhe abavikelekanga njalo bayawela esandleni sakhe kalula. Labo abazibeka emandleni akhe ngale indlela abananzeleli lapho indlela yabo ezaphelela khona. Ngemva kokuwa kwabo, umlingi uyabasebenzisa njengenceku zakhe ukuthi balinge abanye ukuthi baye ekubhubheni. {GC 558.3}IEP 557.3

Umprofethi uIsaya uthi: “Abantu bazakuthi kuwe, buza emadlozini, lakubathakathi abatshaya imilozwi, banyenyeze, angithi abantu bangabuza kubonkulunkulu babo babuze kwabafileyo ngabaphilayo na? Emthethweni lasekufakazeni kwabaprofethi, nxa bengakhulumi lokho okuvumelana lelizwi leli, kungenxa yokuthi akulakukhanya kibo.” (Isaya 8:19,20). Ngabe abantu bebelesifiso sokwamukela iqiniso elivezwe sobala eBhayibhilini mayelana lesimo somuntu njalo lesimo sabafileyo, bebezabona emazwini lasezibonakalisweni zenkolo yemimoya ukusebenza kukaSathane ngamandla njalo lezibonakaliso njalo lezimanga zamanga. Kodwa kulokuthi balahle ukukhululeka okuvumelena lenhliziyo embi, njalo batshiye izono abazithandayo, inengi labantu liyavala amehlo ukuthi bangaboni ukukhanya njalo bahambe besiyaphambili bengelandaba lezixwayiso abazitholayo, ngesikhathi esifanayo uSathane uyabuthelela imijibila yakhe phezu kwabo, bacine beyizigqili zakhe. “Ngenxa yokuba bengavumanga ukuthanda iqiniso, ukuze basiliswe,” “Ngakhoke uNkulunkulu ubathumele okudukisayo, ukuze bakholwe amanga.” 2 Thesalonika 2:10,11. {GC 559.1}IEP 558.1

Labo abaphikisa imfundiso yemimoya abalwisani labantu kuphela kodwa loSathane kanye lezingilosi zakhe. Sebengene ekulweni lemimoya njalo lamandla kanye lemimoya emibi endaweni eziphakemeyo. USathane kasoze afune ukulahlekelwa yingxenye yomhlaba ngaphandle nxa efuqwa ngamandla ezithunywa zezulu. Abantu bakaNkulunkulu kumele benelise ukuhlangana laye njengoMsindisi, ngamazwi athi: “Kulotshiwe.” USathane laye uyenelisa ukutsho amazwi eBhayibhili khathesi njengalokhu akwenzayo ngensuku zikaKrestu, njalo uzaphendulela imfundiso yalo ukwenzela ukuthi asekele inkohliso yakhe. Labo abazakuma ngesikhathi lesi sobunzima kumele bazizwisisele ngokwabo amazwi eBhayibhili. {GC 559.2}IEP 558.2

Abantu abanengi bazahlangana lemimoya kaSathane eyabe isithethe isimo sezihlobo labangane babo asebafayo njalo izakutsho imfundiso zamanga eziyingozi kakhulu. Izivakatshi lezi zizakhuluma amazwi azaletha uzwelo kithi, njalo benze izibonakaliso ukwenzela ukuthi baqinise amazwi wabo. Kumele sihlale silungele ukumelana labo ngokusebenzisa iqiniso leBhayibhili elisitshela ukuthi abafileyo abazi lutho njalo lokuthi labo abaziveza phambi kwethu ngomoya ababi. {GC 560.1}IEP 559.1

Phambi kwethu kumi “isikhathi sokulingwa okuzafika emhlabeni wonke ukulinga bonke abakhileyo kuwo.” Sambulo 3:10. Bonke abangalakholo olugxile elizwini

likaNkulunkulu bazadukiswa njalo banqotshwe. USathane usebenza ngokudukisa konke kobubi ukwenzela ukuthi enelise ukulawula bonke abantwana babamuntu, njalo ukukhohlisa kwakhe kuzabe kulokhe kukhula. Kodwa wenelisa ukunqoba kuphela nxa abantu bezinikela ukuthi banqotshwe yizilingo zakhe. Labo abazimisele ukudinga ulwazi lweqiniso njalo abenza konke okusemandleni abo ukuhlambulula inhliziyo zabo ngokulandela imilayo, ngale indlela besenza konke abangakwenza ukulungiselela impi ezayo, bazathola, kuNkulunkulu weqiniso, ukuvikelwa okuqotho. “Ngoba ugcinile ilizwi lokubekezela kwami, ngizakugcina lami”, lesi yisithembiso soMsindisi. Uzimisele ukuthumela zonke ingilosi zezulu ukuthi zizovikela abantu bakhe kulokuthi atshiye umphefumulo owodwa omthembayo ukuthi wehlulwe nguSathane. {GC 560.2}IEP 559.2

Umprofethi uIsaya uveza sobala inkohliso eyesabekayo ezakwehlela ababi, ezabangela ukuthi babone sengathi bazaphepha ekwahluleleni kukaNkulunkulu: “Senzile isivumelwano lokufa, silesivumelwano lendawo yabafileyo, ngakho lapho inhlupheko ezikhukhulayo zidlula, kaziyikusehlela, ngoba senzile ukuthi amanga abe yisiphephelo sethu, sacatsha ngaphansi kwenkohliso.” Isaya 28:15. Equleni leli elivezwe lapha kugoqelwa labo enkanini yabo yokungavumi izono zabo abaziduduza ngesiqiniseko sokuthi akusoke kube lokujeziswa kwesoni, lokuthi wonke umuntu akulamsebenzi ukuthi mubi kangakanani, bonke bazaphakanyiselwa ezulwini, lapho abazaba zingilosi zikaNkulunkulu. Kodwa okwedlula lapha kulalabo abenza isivumelwano lokufa njalo lesivumelwano legehena, abaphikisa amaqiniso izulu eliwanike njengesiphephelo sabangcwele ngosuku lokuhlupheka, njalo bamukela amanga avela kuSathane esikhundleni sawo, wona ayinkohliso evela enkolweni yemimoya. {GC 560.3}IEP 559.3

Kuyamangalisa okungelamazwi wokukuchaza ukubona indlela abantu abazimpumputhe ngayo esikhathini esiphila kuso. Inkulungwane zabantu ziphika ilizwi likaNkulunkulu njengento engafanelanga ukukholwa njalo ngokuzimisela bayamukela amanga kaSathane. Labo abangakholwayo njalo labathanda ukwenza yonke into inhlekisa bayachothoza labo ababambelela enkolweni yabaprofethi njalo labafundi bakaJesu, njalo bayazikhohlisa ngokuhlambaza amazwi eBhayibhili achaza uKrestu njalo lecebo losindiso, njalo lokwahlulela okuzakwehlela labo abaphika iqiniso. Babonisa uzwelokulabo abalengqondo ezincane kangaka njalo ezibuthakathaka abakhetha ukwamukela amazwi kaNkulunkulu njalo abalandela imilayo yakhe. Babonisa ithemba elikhulu kangaka sengathi, ngokweqiniso bayenze isivumelwano lokufa njalo legehena, sengathi bayakhe umduli ongawiyo phakathi kwabo lolaka lukaNkulunkulu. Akulanto ebenza besabe. Bazinikele kumlingi kangaka, sebebambene laye, njalo bagcwele umoya wakhe, okokuthi abasela mandla njalo lesifiso sokuphunyuka emjibileni wakhe. {GC 561.1}IEP 560.1

USathane kudala waqala ukulungiselela imizamo yakhe yokudukisa umhlaba wonke. Isisekelo somsebenzi wakhe sabekwa esiqinisekweni esanikwa ensimini yaseEdeni: “Kaliyikufa.” “Mhla lizidlayo amehlo enu azavuleka, libe njengoNkulunkulu, likwazi

okuhle lokubi.” Genesisi 3:4,5. Kancane kancane ulungise indlela yokuthi inkohliso yakhe edlula zonke ifike ngokuletha imfundiso yemimoya. Akakafiki ekucineni kwamacebo akhe, kodwa lokhu kuzakwenzeka ekupheleni kwesikhathi. Umprofethi uthi: “Ngabona imimoya engcolileyo emithathu efana lamaxoxo…yona ingomoya ababi, abenza izibonakaliso, abaphuma ukuya emakhosini omhlaba wonke ukuwahlanganisela ekulweni ngosuku olukhulu lukaNkulunkulu uSomandla.” Sambulo 16:13,14. Ngaphandle kwalabo abagcinwa ngamandla kaNkulunkulu, ngokukholwa elizwini lakhe, umhlaba wonke uzathanyelelwa ngaphansi kwamandla wokudukisa lokhu. Abantu babuthelwa ekulaleni okungaphansi kwethemba lokuthi baphephile, kodwa bazavuswa yikwehliswa kolaka lukaNkulunkulu. {GC 561.2}IEP 560.2

INkosi uNkulunkulu ithi: “Ngizakwenza okufaneleyo kube yintando yokwakha, lokwahlulela kube yintambo yokulinganisa, isiqhotho sizakhukhula isiphephelo senu samanga, lamanzi akhukhule indawo yenu yokucatsha. Laphoke isivumelwano senu lokufa sizakuchithwa, lesivumelwano senu lendawo yabafileyo siphele, lapho inhlupheko ezikhukhulayo zisedlula, zizalinyathela phansi.” Isaya 28:17,18. {GC 562.1}IEP 561.1

Isahluko 35—Ukuncindezelwa Kwelungelo Lomzwangedwa.

Inkolo yamaRoma isiyamukelwa ngamabandla asungulwa ngabavuseleli ngesandla sobungane lamhlanje okwedlula emnyakeni edlulileyo. Emazweni lawa lapho inkolo yebandla leRoma engakhuli khona, abaholi bayo bathatha amanyathelo wokwakha ubudlelwano labaholi bamazwe lawa ukwenzela ukuthi bathole amandla ababelawo endulo, kulokhe kusanda ukuyekethisa mayelana lemfundiso ezehlukanisa amabandla emvuselelo laleyo efundiswa ngabopapa, njalo kulombono olokhe ukhula owokuthi, asehlukananga okuyangaphi njalo lokuthi ukuyekethisa okuncane ehlangothini lwethu kuzayenza ukuthi sizwisise ngcono inkolo yamaRoma. Kwakulesikhathi lapho amabandla emvuselelo ayeqakathekisa ukukhululeka kwabantu kwezenkolo okwakuthengwe ngentengo ephezulu kakhulu. Babefundisa abantwababo ukuthi bangahlanganyeli lemfundiso yabopapa njalo babekholwa ukuthi ukuzama ukubambana leRoma kwakusitsho ukuhlamukela uNkulunkulu. Kodwa asetshiyene kangakanani amazwi akhulunywa lamuhla lalawa awasendulo! {GC 563.1}IEP 562.1

Labo abamele umbuso wabopapa bafundisa ukuthi ibandla leRoma livezwe ngendlela engaqondanga, njalo amabandla emvuselelo lamhlanje azimisele ukwamukela amazwi lawa. Abanengi bathi akuqondanga ukwahlulela ibandla lakathesi ngezenzo elazenza endulo ngesikhathi sokungazi njalo lesobunyama. Bavikela izenzo zalo zochuku ngokuthi bathi kwakungenxa yobudlova bezikhathi elalikizo njalo bathi indonsela yokwanda kolwazi seyaguqula isimo salo. {GC 563.2}IEP 562.2

Ngabe abantu laba sebekhohliwe amazwi akhulunywa libandla leli awokuthi ngeke liguquke na? Kulokuthi lokhu kuguqulwe, amazwi lawa aphinde aqiniswa eminyakeni edlulileyo ngamandla amakhulu okwedlula endulo. Njengoba iRoma isitsho ukuthi “ibandla alizange lenze iphutha, futhi ngeke lenze iphutha, ngokuseMbhalweni, ngeke lenze iphutha.” (John L. von Mosheim, Institutes of Ecclesiastical History, book 3, century ll, part, 2, chapter 2, section 9, note 17), manje lingaguqula njani imfundiso ezazilawula indlela yalo emnyakeni edlulileyo na? {GC 564.1}IEP 563.1

Ibandla elikhokhelwa ngupapa alisoke lilahle amazwi walo wokuthi ngeke lenze iphutha. Konke lokho elakwenzayo ngokubulala labo abala ukwamukela imfundiso zalo, ibandla leli lithi kwakuqondile, njalo lingekela yini ukuphinda izenzo zalo nxa ithuba lingabakhona? Nxa imigoqo leyi ebekwe ngamazwe ingasuswa amandla weRoma abuyiselwe njengasendulo, kuzabonakala uchuku lwalo njalo lokuhlukumeza elakwenzayo endulo. {GC 564.2}IEP 563.2

Omunye umlobi owazakalayo nxa wayebhala ngesimo sabaholi besihlalo sikapapa mayelana lokukhululeka komzwangedwa, njalo lobubi obuzakwehlela ilizwe laseAmerica ngenxa yokuphumelela kwesisekelo sombuso walo: {GC 564.3}IEP 564.1

“Kulabantu abanengi abahlala bezimisele ukuchaza konke ukwesaba mayelana lebandla leRoma elizweni laseAmerica njengokungamukeli labo abalembono ehlukene leyakho loba ubuntwana. Abantu laba ababoni lutho esimeni sebandla leli ngendlela elizonda ngayo inhlanganiso zethu ezikhululekileyo, futhi ababoni bubi ekukhuleni kwalo. Asiqaleni ngokuqathanisa imfundiso zikahulumende wethu ezimqoka lalezo ezebandla leRoma. {GC 564.4}IEP 564.2

“Isisekelo sombuso waseUnited States sinika wonke umuntu amandla wokulandela umzwangedwa wakhe. Akulanto eligugu njalo ebaluleke okwedlula lokhu. Upapa uGregory XVI nxa wayebhala ngomnyaka ka1832 mhlaka 15 ngenyanga kaNcwabakazi wathi: “Imfundiso lezi ezingelangqondo njalo ezingaqondanga loba amazwi okuvikela ukukhululeka kwemzwangedwa yabantu aliphutha elibi kakhulu, ayibudli, okwedlula ezinye, okumele azondwe elizweni.’ Upapa uPius IX, encwadini eyinye ngomnyaka ka1864 mhlaka 8 ngoMpalakazi, waqalekisa ‘labo abaphakamisa ukukhululeka komzwangedwa njalo lokukhuleka kwezenkolo’ futhi ‘lalabo abafundisa ukuthi ibandla akumelanga libambe abantu ngamandla.’ {GC 564.5}IEP 564.3

“Ukuthi ibandla leRoma elizweni lase America libonakala lilungile akutsho ukuthi inhliziyo yalo seyatshintsha. Liyazehlisa lapho elibona khona ukuthi alilamandla. UBhishopi O’Connor uthi: ‘Ukukhululeka kwezenkolo kuyamukelwa kuphela kuzekuyefika lapho imfundiso ephikisayo efakwa khona ingaphambanisi umbuso webandla leRoma. ‘Umholi webandla laseSt. Louis wake wathi: “Imfundiso yamanga lokungakholwa kungamacala, njalo emazweni akholwa inkolo yamaKrestu, afana laseItaly njalo laseSpain, lapho abantu bonke abangamaRoma njalo lapho inkolo yamaRoma eyingxenye yomthetho welizwe, lokhu kuyajeziswa njengamanye amacala.’ {GC 565.1}IEP 565.1

“Bonke abaholi abaphezulu bebandla leRoma bathatha isifungo sokulandela lokuhlonipha upapa, esifungweni sakhona kutholakala amazwi lawa: ‘Labo abaphikisa inkolo yebandla, labahlamukela inkosi yethu (upapa) kumbe labo abathatha isikhundla ngemva kwakhe, ngizabahlukumeza ngamandla wami wonke njalo ngibaphikise.’”-(Josiah Strong, Our Country, ch.5, pars. 2-4.) {GC 565.2}IEP 565.2

Kuliqiniso ukuthi kulamaKrestu akholwa ngokweqiniso ebandleni lamaRoma. Inkulungwane zabantu ebandleni leli zikhonza uNkulunkulu ngokukhanya esilakho. Abafundiswa ukuthi kufanele bazibalele iBhayibhili njalo ngaleso isizatho abalazi iqiniso. Abakaze babone umahluko phakathi kokukhonza ngenhliziyo yonke njalo lokulandela amasiko lemfundiso yabantu. UNkulunkulu ukhangela abantu laba ngozwelo, loba

befundisiwe ngendlela abafundiswe ngayo enkolweni ekhohlisayo njalo engabasuthisiyo. Uzabangela ukuthi imisebe zokukhanya zingene ebunyameni abaphakathi kwabo. Uzabavezela iqiniso njengoba likuKrestu, njalo abanengi abo bazakhetha ukuma labantu bakaNkulunkulu ekucineni. {GC 565.3}IEP 565.3

Kodwa inkolo yamaRoma ngokubunjwa kwayo ayivumelani levangeli likaKrestu lakathesi njengalokho eyayiyikho khona endulo. Amabandla emvuselelo lawo asebunyameni obukhulu, ngoba ngabe bekunganjalo bebezananzelela izibonakaliso zokuphela kwesikhathi. Ibandla leRoma lilamacebo amanengi okukhulisa amandla walo. Lisebenzisa wonke amaqhinga wokwengeza indonsela yalo njalo lokwengeza amandla walo njengoba lilungiselela impikiswano enkulu yokuthola ukubusa elalilakho emhlabeni, njalo lokuvuselela ukuhlukumeza kwasendulo, njalo lokubuyisela konke okwatshintshwa ngabaVuseleli. Inkolo yebandla leRoma lokhe ikhula endaweni ezinengi. Lokhu kubonakala ngokwanda kwamabandla wabo emazweni eMvuselelo. Khangela indlela izikolo zabo ezithandwa ngayo elizweni laseAmerica, ezisetshenziswa langabantu abakholwa ukuthi bangabavuseleli. Khangela indlela inkolo yamasiko lemimoya ekhula ngayo elizweni laseNgilandi njalo labantu abaphenduka besiba ngamaRoma. Zonke lezi izinto kumele zivuse bonke abaqakathekisa ukuhlambuluka kwevangeli. {GC 565.4}IEP 565.4

Amabandla abavuseleli kudala aqala ukuzihlanganisa njalo lokuphakamisa upapa, sebavumela ukuyekethisa njalo lokwamukela izinto ezimangalisa abaholi bebandla leRoma ngokwabo. Abantu bavala amehlo ukuthi babone isimo senkolo yeRoma esiqotho njalo lengozi ezalethwa yikubusa kwalo. Abantu kumele bafundiswe indlela zokuphika amacebo ayenziwa yisitha lesi esiyingozi esizabhidliza ukukhululeka kwezombusazwe njalo lakwezokholo. {GC 566.1}IEP 566.1

Abantu abanengi bacabanga ukuthi inkolo yeRoma ayithathekisi njalo inkonzo zabo azijabulisi, njalo azilamsebenzi. Yikho lapho abayenza khona iphutha. Loba nje inkolo yeRoma yakhelwe phezu kwemfundiso e ehlose ukudukisa abantu, inkonzo zabo zihlelekile kakhulu. Inkonzo zebandla leRoma ziyathathekisa kakhulu. Ubuhle bemifanekiso njalo lenkonzo zabo kumangalisa ingqondo zabantu njalo kuyathulisa ilizwi lomcabango njalo lomzwangedwa. Ilihlo liyahugeka. Balezakhiwo ezinhle kakhulu, lenkonzo ezihlelekileyo, lama lathi egolide, lemifanekiso ethathekisayo, eyenza ukuthi lowo oyibonayo athathekiswe yibuhle lobu. Lendlebe lazo ziyathathekiswa. Ingoma zabo zedlula zonke. Inkonzo yabo yokuhlabelela ndawonye lamachacho abawasebenzisayo akwehluleki ukuthathekisa ingqondo ngendlela okucoleke ngayo. {GC 566.2}IEP 566.2

Ukucwebezela kwenkonzo zabo, kuphambene lalokho okudingwa yinhliziyo esindwa yisono, njalo kuyibufakazi benkohliso ephakathi. Inkolo kaKrestu ayidingi ukubukisa konke lokhu ukuthi abantu bayamukele. Ekukhanyeni okuphuma esiphambanweni,

isiKrestu seqiniso sivela sihlambulukile njalo sisihle okokuthi akudingeki ukucecesa kwangaphandle ukuthi kubonakale ukuqakatheka kwaso. Kuyibuhle bobungcwele, lomoya ozehlisayo njalo olokulunga, owamukelekayo phambi kaNkulunkulu. {GC 566.3}IEP 566.3

Ubuhle bangaphandle asiyibo obubumba isilinganiso semicabango emsulwa njalo lephakemeyo. Ukwazi ngezinto ezinhle, njalo lokuthanda izinto eziphakemeyo zasemhlabeni kwande ukutholakala engqondweni ezingalunganga. Lokhu kujwayele ukusetshenziswa nguSathane ukuhola abantu ukuthi bakhohlwe izinto ezibalulekileyo ezidingwa ngumphefumulo, lokulahlekelwa lulwazi lwalokho okuzayo, lempilo engapheliyo, lokuthi bafulathele uMsizi wabo omkhulu, njalo lokuthi baphilele impilo yalumhlaba kuphela. {GC 567.1}IEP 567.1

Inkolo ephakamisa lokho okubonakala emehlweni wabantu iyamukeleka lula enhliziyweni engaphendukanga. Inkonzo zebandla leRoma ezilokuphakama emehlweni wabantu zilamandla wokudonsela abantu, njalo ngale indlela abanengi bayakhohliswa, njalo bacina bekhangela ibandla leRoma njengesango lokungena ezulwini. Akulamuntu ngaphandle kwalabo abagxilise inyawo zabo esisekelweni seqiniso, njalo abalenhliziyo ezivuselelwe nguMoya kaNkulunkulu, ongenelisa ukuphika indonsela yalo. Inkulungwane zabantu ezingelabo ubudlelwano obuqotho loKrestu zizaholelwa ukuthi zamukele izimo zokukholwa ezingelawo amandla. Inkolo efana laleyi yiyo ethandwa yizigidi zabantu. {GC 567.2}IEP 567.2

Imfundiso yebandla leRoma eyokuthi lilamandla wokuthethelela izono yenza ukuthi amalunga ebandla leRoma ecabange ukuthi bakhululekile ukuthi bone, njalo umkhuba wokuvuma kuphela oletha intethelelo, lenza ukuthi abantu bakhululeke ekoneni kwabo. Lowo lalowo oguqa phambi komuntu wesono njengaye, futhi avume izono zakhe lemfihlo yenhliziyo yakhe, uzehlisa isithunzi njalo ululaza wonke amandla womphefumulo wakhe. Ngokuvuma izono zakhe phambi kompristi, umuntu oyisoni njengaye, esikhathini esinengi odakwe yiwayini, izinga lesimo sakhe liyehla, njalo lokhu kwenza ukuthi angcoliswe. Imicabango yakhe ngoNkulunkulu iyehla icine ifana leyomuntu wesono, ngoba umpristi uma phambi kwakhe njengomeli kaNkulunkulu. Ukuvunywa kwezono lokhu emuntwini kuyisifula esifihlakeleyo lapho okugeleze khona ububi obukhulu obungcolisa umhlaba njalo obuwenza ulungele ukubhujiswa kwawo kokucina. Kulowo othanda ukuzithokozisa, kungcono ukuvuma izono emuntwini kulokuvula inhliziyo phambi kaNkulunkulu. Kuyamukeleka ngcono emuntwini ukuthenga intethelelo kulokutshiya isono, kulula ukugqoka amasaka lameva njalo lamaketane kulokulahla inkanuko zomzimba. Linzima ijogwe inhliziyo yenyama ezimisele ukulithwala kulokukhothamela ijogwe likaKrestu. {GC 567.3}IEP 567.3

Kulokuhambelana okumangalisayo phakathi kwebandla leRoma lebandla lamaJuda ngesikhathi sikaKrestu nxa wayesemhlabeni. Nxa amaJuda ayesephula yonke imilayo kaNkulunkulu ensitha, ngaphandle babebonisa ukuthi babengayekethisi ekulandeleni imfundiso yawo, besengeza amajogwe kanye lamasiko abo okwenza ukuthi ukulalela kube buhlungu njalo ubengumthwalo ebantwini. Njengoba amaJuda ayefundisa ukuthi balandela umlayo, abaholi beRoma labo benza sengathi baphakamisa isiphambano. Baphakamisa umfanekiso wokuhlupheka kukaKrestu, kodwa empilweni zabo bayamphika lowo isiphambano esimvezayo. {GC 568.1}IEP 568.1

Abaholi bebandla bafaka imfanekiso yeziphambano emabandleni wabo, lakuma lathi, lasezembathweni zabo. Kuzozonke indawo kugcwele imfanekiso yeziphambano. Kuzozonke indawo isiphambano siyaphakanyiswa emehlweni wabantu. Kodwa imfundiso kaKrestu igejelwe ngaphansi kwamasiko angekho eBhayibhilini, lasengcazelweni zamanga, njalo lasemfundisweni ezibangela ukuthi inkolo kaKrestu ibengumthwalo onzima. Amazwi kaKrestu awakhuluma phambi kwabaholi besizwe samaJuda alomutsho omkhulu phezu kwabaholi bebandla leRoma lamhlanje: “Bayabopha imithwalo enzima, bayibeke emahlombe abantu, kodwa bona kabavumi ukuyisusa ngomunwe wabo.” (Mathewu 23:4). Abantu abangalalwazi bagcinwa ngaphansi kokwesaba ngoba besesaba ulaka lukaNkulunkulu abamkhubileyo, ngesikhathi esifanayo abaholi abanengi baphila impilo yezinothi njalo leyokuzithokozisa. {GC 568.2}IEP 568.2

Ukukhonzwa kwemifanekiso lezithombe, lokukhonzwa kwabangcwele abafileyo, lokuphakanyiswa kukapapa, konke lokhe kuzindlela uSathane azisebenzisa ukususa ingqondo zabantu kuNkulunkulu laseNdodaneni yakhe. Ukwenzela ukuthi athole ukubhubha kwabo, uyenza imizamo yonke ukuthi asuse imicabango yabo kulowo abangathola kuye usindiso. Uyabakhomba loba kuyiphi into engakhonzwa endaweni yalowo owathi: “Wozani kimi, lonke elikhatheleyo lelisindwayo, ngizaliphumuza.” (Mathewu 11:28). {GC 568.3}IEP 568.3

Kuyinjongo kaSathane ngazozonke izikhathi ukuphendulela isimo sikaNkulunkulu, lesimo sesono, njalo lazo zonke izinto ezimqoka phakathi kwempikiswano leyi enkulu ephakathi kobuhle lobubi. Amaqhinga wakhe ayenza ukuthi abantu bayekethise ukulandela ilimayo engcwele kodwa abenza ukuthi babelesibindi sokwenza okubi. Ngesikhathi esifanayo ubenza ukuthi bathande imbono yamanga mayelana loNkulunkulu ukwenzela ukuthi bamkhangele ngokwesaba njalo lenzondo kulokuthi bamthande. Uchuku olukuye ulubeka phezu koMdali, lubonakala enkolweni ezinengi ezisemhlabeni njalo lasenkonzweni ezehlukeneyo. Ngale indlela ingqondo zabantu ziyavalwa, njalo uSathane uyabaholela ukuthi babeyizisebenzi zakhe ezilwisana loNkulunkulu. Ngenxa yolwazi olungaqondanga mayelana loNkulunkulu, amazwe abahedeni aholelwa ukuthi anikele abantwana babo emlilweni ngoba bezama ukuthokozisa uNkulunkulu, njalo uchuku

olwesabekayo lwenziwa ngaphansi kwenkonzo ezinengi ezenziwa yilabo abakhonza izithombe. {GC 569.1}IEP 569.1

Ibandla leRoma ngemva kokuhlanganisa inkonzo zalabo abakhonza izithombe lezesiKrestu, njalo ngokufana lalokho okwakusenziwa yilabo abakhonza izithixo, bayaphendulela isimo sikaNkulunkulu lalo lenza izenzo ezibonisa uchuku njalo lokuhlamuka okufananayo. Ngensuku lapho amandla wokubusa ayengaphansi kwamaRoma kwakusetshenziswa uchuku ngesizatho sokubamba abantu ngamandla ukuthi bamukele imfundiso yebandla. Kwakulendawo yokutshiswa ngomlilo eyayilindele labo ababesala ukwamukela intando yebandla. Abantu babebulawa ngobunengi obungeke bazakale kuze kufike usuku lokwahlulela. Abaholi bebandla bafunda ngaphansi kwenkosi yabo uSathane, ukuphuma lendlela ezazizaletha ubuhlungu obukhulu bengathathanga impilo yalowo ababemhlukumeza. Ezikhathini ezinengi indlela lezi zokuhlukumeza abantu zaziphindwa phindwa, kuze kufike isikhathi lapho umzimba owawungasela mandla wokulwisana lobuhlungu lobu, njalo lowo owayehlukunyezwa wayesamukela ukufa njengendlela yokukhululwa. {GC 569.2}IEP 569.2

Leyi kwakuyintengo yokuphikisana leRoma. Kulabo ababelandela inkolo yebandla kwakulendlela yokubajezisa ngokutshaywa, langokuncitshwa ukudla, njalo lokulinyazwa emzimbeni, okugulisa inhliziyo. Ukwenzela ukuthi bamukeleke ezulwini, abantu laba babesephula imithetho kaNkulunkulu ngokwephula imilayo yemvelo. Babefundiswa ukwephula imilayo yonke eyayidalelwe ukubusisa njalo lokwenza ukuthi uhambo lwabantu emhlabeni lube ngolwenjabulo. Iguma lebandla ligcwele izigidi zabantu abachitha impilo yabo yonke bezama ukunyathezela yonke imizwa yothando, loku bandezela kube sengathi licala phambi kaNkulunkulu, ukuvumela imicabango njalo lemizwa yokuzwela ezinye izidalwa ezifana labo. {GC 569.3}IEP 569.3

Nxa sifuna ukuzwisisa uchuku lukaSathane, olwabonakala okweminyaka eminengi, hatshi kulabo ababengelalwazi ngoNkulunkulu, kodwa enzikini yenkolo yesiKrestu, kudingeka ukuthi sikhangele imbali yebandla leRoma. Ngokusebenzisa ibandla leli elikhulu njalo elikhohlisa umhlaba wonke, uSathane uyenelisa ukufeza injongo yakhe yokwenza ukuthi uNkulunkulu azondwe emhlabeni labantu babemadabudabu. Nxa sibona ukuthi uphumelela kanjani ukuzifihla njalo lokuphumelelisa umsebenzi wakhe esebenzisa abaholi bebandla, singenelisa ukuzwisisa ukuba kungani ezonda iBhayibhili kangaka. Nxa iBhuku leli lingabalwa, umusa njalo lozwelo lukaNkulunkulu luzavezwa, kuzabonakala ukuthi kabeki phezu kwabantu ngitsho lowodwa umthalo esiwubonayo. Kuphela akucelayo yinhliziyo evumayo, lomoya wokuzehlisa lowokulandela intando yakhe. {GC 570.1}IEP 570.1

UKrestu kasiniki empilweni yakhe umzekeliso wokuthi abesilisa labesifazane kumele bazivalele endaweni ezithile ezakhiwe libandla ukwenzela ukuthi bafanele umbuso

wezulu. Kazake afundise ukuthi uthando lozwelo kumele lunyathezelwe. Inhliziyo yoMsindisi yayiphuphuma ngothando. Nxa abantu besondela esimeni sokulunga, bayaqala ukuzwisisa ububi besono, njalo bayaqala ukuzwela labo abasebuhlungwini. Upapa uzibiza ngokuthi unguMmeli kaKrestu, kodwa isimo sakhe siyafana yini laleso esoMsindisi wethu? UKrestu wake waziwa ngokuthi wayephosela abantu entolongweni kumbe emlilweni ngoba bengazange bamhloniphe njengeNkosi yezulu na? Ilizwi lakhe lake lezwakala libeka isigwebo sokufa phezu kwalabo abangamukelanga na? Nxa wayethukwe ngabantu besigaba seSamaria, umpostoli uJohane wagcwala ulaka, njalo wabuza wathi: “Nkosi uyathanda ukuba sibize umlilo wehle ezulwini, ubaqothule na? njengalokho okwenziwa nguElija” UJesu wakhangela abafundi bakhe ngosizi, njalo wakhuza umoya wabo wochuku wathi: “Indodana yomuntu ayizanga ukuzobhubhisa impilo zabantu, kodwa ukubahlenga.” (Luka 9:54, 56). Umoya owawakuKrestu wehlukene kangakanani lalowo okulowo ozibiza ngokuthi unguMmeli wakhe emhlabeni. {GC 570.2}IEP 570.2

Ibandla leRoma manje libonisa isimo sokulunga lothando phambi kwabantu emhlabeni wonke, njalo liyavala ngokuxolisa abantu ngenxa yochuku olubumba imbali yalo. Ibandla leli selazigqokisa izembatho ezifana lezikaKrestu, kodwa ibandla leli alikaguquki. Yonke imfundiso yabopapa yasendulo lokhe isaphila lalamhlanje. Imfundiso ezasungulwa ngesikhathi sobunyama lokhe zisasekhona. Kakungabikhona ozikhohlisayo mayelana lebandla leli. Isihlalo sikapapa amabandla weMvuselelo azimisele kangaka ukusiphakamisa lamuhla, yiso esasibusa ngesikhathi seMvuselelo, lapho amadoda ayephefumelwe aphakamayo, anikela impilo zawo, ukuveza ububi baso. Ibandla leli lokhe lilokuziphakamisa okufananayo, okwenza ukuthi bazibeke phezu kwamakhosi lababusi njalo lokuzinika amandla kaNkulunkulu. Umoya walo lokhe ugcwele uchuku lwasendulo olwabangela ukuthi banyathezele inkululeko yabantu njalo babulale abangcwele bakaSomandla. {GC 571.1}IEP 571.1

Umbuso wabopapa uyilokho amazwi esiprofethi aveza ukuthi wawuzaba yikho, “ukuhlamuka kwensuku zokucina.” 2 Thesalonika 2:3,4). Kungeyinye yendlela ibandla leli elisebenza ngayo ukuthatha isimo esizavumela ukuthi lifeze injongo zalo, kodwa ngaphansi kwezimo lezi eziguquka okonwabu lifihla itshefu yenyoka. Lifundisa ukuthi, “Akumelanga kukhonzwe labantu abaphikisa imfundiso yebandla, kumbe labo okucatshangelwa ukuthi bangabahlamuki.” (Lenfant, volume 1, page 516). Kambe ibandla leli, elilembali yeminyaka eyinkulungwane elotshwe egazini labangcwele, selingamukelwa manje njengengxenye yebandla likaKrestu? {GC 571.2}IEP 571.2

Kulesizatho esibangela ukuthi emazweni alandela inkolo yesiKrestu ibandla leRoma livezwe njengebandla elilenkolo ehambelana lamabandla eMvuselelo lamuhla okwedlula endulo. Sekwaba lenguquko, kodwa inguquko leyi ayikho esihlalweni sikapapa. Ibandla leRoma kuliqiniso ukuthi libonakala lifana lamabandla eMvuselelo akhona lamhlanje,

ngoba imfundiso yamabandla eMvuselelo seyahlehlela emuva kakhulu kusukela ensukwini zabaVuseleli. {GC 571.3}IEP 571.3

Njengoba amabandla eMvuselelo eqhubeke edinga ukwamukelwa kwasemhlabeni, amehlo wabo sewavalwa luthando lwamanga. Ababoni okunye okwehlukene lokuthi kulungile ukukholwa ukuthi kukhona okuhle phakathi kobubi bonke, njalo isiphetho sizakuba yikuthi ekucineni babone ubuhle njengento embi. Kulokuthi bamele ukholo olwanikwa abangcwele basendulo, manje bakhetha ukuxolisa ibandla leRoma ngenxa yezenzo zabo zokuveza ububi balo, njalo bacela ukuthethelelwa ngenxa yokungabamukeli benjalo lenkolo yabo ephikisana lamazwi weBhayibhili. {GC 571.4}IEP 571.4

Abantu abanengi, lakulabo abangamukeli inkolo yebandla leRoma, ababoni ngitsho lencani ingozi emandleni walo. Abanengi bafundisa ukuthi ubunyama kwezemfundo okwakukhona endulo kwabangela ukuthi imfundiso yebandla, lamasiko lokuhlukumeza kukhule, njalo lokuthi ulwazi oselukhona manje, lokukhululeka kwabantu ekukholweni kwabo kwenqabela ukuthi uchuku lwasendulo luvuseleleke. Umcabango wokuthi lokho okwenzeka endulo kungenzeka futhi lamhlanje uhlekwa ulunya. Kuliqiniso ukuthi ukukhanya okukhulu emfundweni, lasenkolweni, kuyakhanyisa esikhathini lesi. Ekuvulweni kwelizwi likaNkulunkulu, ukukhanya kwasezulwini sekwakhanyisela umhlaba wonke. Kodwa abantu kumele bakhumbule ukuthi ukwanda kokukhanya kutsho ukwanda kobunyama ngakolunye uhlangothi kulabo abakhetha ukumelana lakho. {GC 572.1}IEP 572.1

Ukubalwa kweBhayibhili ngomthandazo bekuzabonisa amabandla weMvuselelo isimo sabopapa seqiniso njalo bekuzabangela ukuthi bangazihlanganisi labo, kodwa abanengi bazibona sengathi bahlakaniphile kakhulu okwenza ukuthi bangaboni indingeko yokuzehlisa phambi kaNkulunkulu ukuthi baholelwe eqinisweni. Loba nje beziphakamisa ngokukhanyiselwa kwabo, abalalwazi ngeBhayibhili njalo langamandla kaNkulunkulu. Balendlela zokuthulisa umzwangedwa wabo, njalo bahlala bedinga lokho okungadingi ukuthi bazehlise njalo okungaphathelananga lokukholwa kweqiniso. Lokho abakufisayo yindlela zokukhohlwa uNkulunkulu ezakhanya njengendlela yokumkhumbula. Isihlalo sikapapa silamacebo afaneleyo wokusuthisa izifiso zabo bonke abanje. Bahlala belungele amaqembu amabili abantu abagoqela phose umhlaba wonke, labo abafuna ukusindiswa ngemisebenzi yabo, njalo lalabo abafuna ukusindiswa bephakathi kwezono zabo. Lapha yikho okulemfihlo yamandla webandla leli. {GC 572.2}IEP 572.2

Usuku olumnyama kwenzengqondo lubunise ukuthi luhle kumpumelelo yesipapa. Kusezaboniswa futhi ukuthi isikhathi lapho okulokukhanya elwazini lasengqondweni yabantu siletha ukuphumelela okulinganayo emandleni lawa. Eminyakeni edlulileyo, lapho abantu ababengelalo ilizwi likaNkulunkulu ezandleni zabo njalo lapho ababengelalo ulwazi lweqiniso, amehlo abo ayevaliwe, njalo inkulungwane ezinengi zabantu zadukiswa,

ngoba babengayiboni imjibila eyayiphambi kwabo. Esikhathini esiphila kiso banengi abaphandlwa zimfundiso zabantu, “abakubiza ngokuthi yilwazi;” labo abananzeleli umjibila lowu njalo bangena kuwo sengathi amehlo abo avaliwe. UNkulunkulu wadala ngendlela yokuthi amandla wokucabanga aphiwa umuntu amukelwe njengesipho esivela kuMdali wakhe njalo kumele asetshenziswe ukuhambisa iqiniso lokulunga, kodwa nxa ubumina lokuziphakamisa kusamukelwa, njalo abantu nxa beqala ukuphakamisa imfundiso yabo phezu kwelizwi likaNkulunkulu, kulapho ukuhlakanipha okubayingozi enkulu okwedlula ukungazi. Ngale indlela ulwazi lwamanga lwesikhathi esiphila kiso, olwehlisa njalo olululaza ukukholwa kweBhayibhili, uzaphumelela ukulungiselela indlela yokuthi abantu bamukele amandla kapapa, lemfundiso zakhe zonke, ngendlela efana laleyo eyenziwa yikufihlwa kolwazi okwalungisela indlela yophakama kwabopapa endulo. {GC 572.3}IEP 572.3

Emizameni esikhona lamhlanje elizweni laseAmerica, eyokuzama ukutholela inhlanganiso njalo lamabandla isandla sokuxhaswa ngababusi belizwe, amabandla weMvuselelo alandela emanyathelweni wabaholi beRoma. Manje, bavula umnyango wokuthi upapa athole amandla elizweni laseAmerica awathathelwa kwamanye amazwe endulo. Njalo lokho okwenza ukuthi imizamo leyi ibaluleke kakhulu yikuthi injongo yabo emqoka ngeyokuthi bafuna ukuthi usuku lwangeSonto lwamukelwe njengosuku lokukhonza elizweni lonke, khona lokhu kungumkhuba owasungulwa eRoma, njalo ibandla leli eliwuphakamisa njengobufakazi bamandla walo. Kungenxa yomoya wabopapa, umoya wokubambana lamasiko womhlaba, osungene emabandleni amanengi njalo obahola ukuthi labo benze umsebenzi wokuphakamisa usuku lweSonto okwenziwa ngopapa abaphila endulo. {GC 573.1}IEP 573.1

Ngabe lowo obalayo ubengazwisisa amaqhinga azasetshenziswa empikiswaneni esiseduze ukufika emhlabeni, kufanele kuphela alonde imbali yamaqhinga asetshenziswa libandla leRoma ukwenza umsebenzi ofananayo endulo. Nxa ebefuna ukwazi ukuthi abaholi beRoma lalabo abamanye abandla nxa bebambene bazaphatha njani labo abaphikisa imfundiso yabo, kumele akhangele umoya ibandla leRoma elawubonisayo phezu kweSabatha lalabo ababelivikela. {GC 573.2}IEP 573.2

Kwasetshenziswa imithetho eyayibekwa ngamakhosi, lemihlangano emkhulu njalo lemithetho yebandla eyayisekelwa ngababusi belizwe ukuthi usuku lolu olwaluphakanyiswa yilabo ababekhonza izithombe lwamukelwe njalo luphakanyiswe ngamaKrestu. Isenzo sakuqala esenziwa ukuphakamisa ukuthi kukhonzwe ngosuku lwangeSonto senziwa nguConstantine ngomnyaka kaAD 321. Umthetho lowu wawutshela bonke abantu abebehlala emadolobheni ukuthi baphumule “ngosuku lokukhonzwa kwelanga,” kodwa wawuvumela abantu ababehlala emaphandleni ukuthi baqhubeke besebenza emasimini wabo. Loba nje kulusuku olwalukhonzwa yilabo ababekhonza

izithixo, umthetho lowo wafakwa ngumbusi omkhulu ngemva kokwamukela kwakhe inkolo yesiKrestu. {GC 574.1}IEP 574.1

Ngemva kokunanzelela ukuthi umthetho lowu wawungelamandla okuthatha indawo yamandla kaNkulunkulu, ubhishopi uEusebius owayedinga ukuthandwa ngababusi, njalo owayengumngane kamongameli uConstantine, waqala imfundiso yokuthi uKrestu wayeguqule usuku lweSabatha walubeka ngosukulweSonto. Abazange balethe ngitsho lomugca ewodwa ovela eBhayibhilini eyayikusekela lokhu. Yena ngokwakhe uEusebius loba engananzeleli uyaveza ukuthi lokhu kwakungamanga njalo uyasivezela ukuthi ngubani owabuya lemfundiso leyi. Uthi yena, “Zonke izinto ezazisenziwa ngosuku lweSabatha, sesaziguqula ukuthi zenziwe ngoSuku lweNkosi.” (Robert Cox, Sabbath Laws and Sabbath Duties, page 538). Kodwa imfundiso yokugcina usuku lwangeSonto loba ingelasisekelo esiseBhayibhilini, yabangela ukuthi abantu banyathezele phansi iSabatha leNkosi. Bonke ababefisa ukuphakanyiswa ngumhlaba bakhetha ukwamukela usuku lolu olwaluthandwa ngumuntu wonke. {GC 574.2}IEP 574.2

Nxa isihlalo sikapapa sasilokhe sithola amandla, umsebenzi wokuphakamisa usuku lwangeSonto waqhubeka ukhula. Okwesikhathi eside abantu baqhubeka belima emasimini nxa babengayanga enkonzweni njalo usuku lwesikhombisa lweviki lwalulokhe lugcinwa njengosuku lweSabatha. Kodwa kancane kancane inguquko yayilokhe isenziwa. Labo ababehola ibandla banqatshelwa ukwahlulela emthethwandaba ngosuku lweSonto. Ngemva kwalokho, wonke umuntu watshelwa ukuthi engayenzi loba yiwuphi umsebenzi, kwabekwa isigwebo sokuhlawuliswa bonke abaqhatshi njalo labo ababeyizisebeni babegwetshelwa ukutshaywa. Ngemva kokuhamba kwesikhathi kwabekwa umthetho wokuthi bonke abanothileyo kwakumele bathathelwe ingxenye yenotho yabo njengesigwebo, lokuthi nxa beqhubeka besephula umthetho lowu babethathwa benziwe izigqili. Labo ababengela notho babegwetshelwa ukuxotshwa esigabeni kokuphela. {GC 574.3}IEP 574.3

Baqala njalo ukuhambisa imbiko yamanga yezibonakaliso lezimanga ezazisenzeka ngenxa yalolusuku. Phakathi kwezinye izimanga kwabikwa ukuthi nxa omunye wabalimi wayeseqala ukulima ensimini yakhe ngosuku lwangeSonto, wazama ukugezisa ikhuba lakhe, insimbi yekhuba yamhlaba yangena esandleni sakhe, njalo okweminyaka embili yayilokhe iphakathi kwesandla sakhe, “esizwa ubuhlungu njalo eyangeka phambi kwabantu.” — (Francis West, Historical and practical Discourse on the Lord’s Day, page 174). {GC 575.1}IEP 575.1

Ngokuhamba kwesikhathi upapa watshela abapristi ukuthi batshele bonke abantu ababesephula usuku lweSonto ukuthi bayenkonzweni bayekutsho imikhuleko yabo, nxa bengenzanga njalo babezaletha ububi phezu kwabo njalo lakubomakhelwane babo. Umhlangano omunye owabizwayo wasebenzisa amazwi alokhe esetshenziswa lalamuhla

wokuthi njengoba kwakube labantu ababetshaywe lizulu besebenza ngosuku lweSonto lokhu kwakusitsho ukuthi yilo usuku lweSabatha. Omunye wabo wathi: “Kusobala ukuthi uNkulunkulu ubengathokozanga ngabo ngenxa yokusebenza kwabo ngalolusuku.” Kwabekwa umthetho ngemva komhlangano lowu wokuthi bonke abapristi labafundisi, amakhosi lababusi, njalo labo bonke abantu abathembekileyo ukuthi “basebenzise wonke amandla abo ukuthi usuku lolu lubiselwe endaweni yalo, njalo ukwenzela ukuthi inkolo yamaKrestu yamukeleke, luphakanyiswe kakhulu esikhathini esasizakuza.” (Thomas Morer, Discourse in Six Dialogues on the Name, Notion and Observation of the Lord’s Day, page 271). {GC 575.2}IEP 575.2

Ngemva kokunanzelela ukuthi imithetho eyayibekwe yimihlangano yebandla yayingelawo amazinyo, ababusi bomhlaba bacelwa ukuthi bafake umthetho owawuzakwethusa abantu ubenze bame ukusebenza ngosuku lwangeSonto. Emhlanganweni owenzelwa edolobheni leRoma, yonke imithetho eyayibekwe ngaphambilini yavuselelwa njalo yanikwa amandla aphindiweyo. Yaphinda njalo yafakwa emthethweni yelizwe njalo yadluliselwa kuzo zonke indawo. (Heylyn, History of the Sabbath, pt. 2, ch. 5, sec. 7). {GC 575.3}IEP 575.3

Loba kwakunjalo iqiniso lokuthi kwakungela bufakazi beBhayibhili obabukhomba ukuba kwakumele kugcinwe usuku lweSonto kwakuyangisa abaholi bebandla. Abantu babehlala bebuza ukuthi abaholi babewathatha ngaphi amandla okulahla lokho okwakukhulunywe nguJehova wokuthi, “Usuku lwesikhombisa luliSabatha leNkosi uNkulunkulu wenu”, besenzela ukuthi bakhonze usuku olwalubekelwe ukukhonzwa kwelanga. Ukwenzela ukuthi bavale isikhala sokuthi kwakungelabufakazi beBhayibhili baqala ukudinga amanye amaqhinga. Omunye walabo ababefundisa abantu ukuthi baphakamise usuku lweSonto, wavakatshela amabandla ayeselizweni laseNgilandi, njalo waphikiswa yilabo ababezimisele ukuphakamisa iqiniso, imizamo yakhe yonke yehluleka okwabangela ukuthi asuke elizweni leli ukuthi ayedinga ezinye indlela zokwenza ukuthi balandele imfundiso yakhe. Wathi ephenduka, ubufakazi lobu ayengalabo ekuqaleni wayesebuthwele, njalo waqala ukuphumelela emsebenzini wakhe. Wabuya lencwadi ethile wafika wabatshela ukuthi yayivela kuNkulunkulu ngokwakhe, eyayilamazwi wokuthi kwakumele bakhonze ngosuku lwangeSonto, njalo yayilamazwi ayelezigwebo ezazibunjelwe ukuthi zethuse labo ababengafuni ukulalela imfundiso leyi. Wabatshela ukuthi incwadi leyi yayiwele eJerusalema ivela ezulwini, phezu kwelathi lika St. Simeon endaweni yaseGolgotha. Kodwa eqinisweni yayiphuma esigodlweni sikapapa edolobheni laseRoma. Zonke izenzo zobuqili ezenziwa kusukela endulo ukufeza injongo zebandla leRoma lokhe zisamukelwa njengezenzo ezilungileyo phambi kwabaholi bebandla. {GC 576.1}IEP 576.1

Incwadi leyi yayisenqabela ukuthi abantu basebenze kusukela ngehola lesithathu emini ngosukulwangeSabatha kusiyafika ekuphumeni kwelanga ngosuku lwangoMvulo,

njalo amandla amazwi lawa kwafundiswa ukuthi ayevezwe yizimanga ezaziyenzakele. Kwalethwa umbiko wokuthi abantu abathile ababekhethe ukusebenza phakathi kwamahola lawa babehlaselwe ngumkhuhlane baba yizigoga. Kwabikwa njalo ukuthi eyinye indoda eyayizama ukugaya amabele ayo, kulokuthi ibone imphuphu iphuma, yabona kuphuma igazi. Omunye wawusithi kweyinye indawo umama owayezama ukupheka isinkwa wathi evula imbiza yakhe wathola inhlama lokhe iluhlaza loba nje wayeyifake emlilweni okwesikhathi eside. Omunye futhi owayefuna ukupheka isinkwa kodwa kwathi kufika ihola lesithathu wazitshela ukuthi wayezamelela ukuthi amahola lawa adlule aqhubeke ngoMvulo wathola inhlama yakhe yayisiphenduke yaba yizinkwa ngoba zaziphekwe ngamandla ezulu. Kwabikwa futhi ukuthi omunye owayekhethe ukupheka isinkwa ngemva kwehola lesithathu ngeSabatha wathola ukuthi nxa wayesihlephuna ekuseni, kwakuphuma igazi phakathi kwaso. Ngokusebenzisa imbiko engelangqondo efana laleyi ababezibumbele yona, laba ababefundisa abantu ukuthi bakhonze ngosuku lwangeSonto bazama ukwenza ukuthi kubonakale sengathi kwakubusiswe lizulu ukukwenza lokhu. (Roger de Hoveden, Annals, vol. 2, pp. 526-530). {GC 576.2}IEP 576.2

Elizweni lase Scotland njengaseNgilandi, abantu baholelwa ukuthi bamukele usuku lwangeSonto ngokulubambanisa lengxenye yokugcinwa kosuku lweSabatha okwakusenziwa endulo. Kodwa izikhathi zokugcina usuku lolu ngcwele zazitshiyana. Umthetho owabekwa yinkosi yaseScotland wawusithi “kusukela ngehola letshumi lambili emini ngosuku lwangeSabatha wonke umuntu kwakumele amukele amahola lawa njengamahola angcwele,” njalo lokuthi kwakungamelanga kube lomuntu kusukela ngalesi isikhathi kusiya fika ngoMvulo ekuseni okwakumele ayenze umsebenzi wakhe wokuziphumelelisa. (Morer, pages 290, 291). {GC 577.1}IEP 577.1

Kodwa loba kwakulemizamo yonke leyi yokudinga ubufakazi bokwenza ukuthi usuku lweSonto lwamukelwe njengosuku olungcwele, abaholi bebandla ngokwabo babevuma phambi kwabantu ukuthi iBhayibhili laliveza usuku lweSabatha olwehlukeneyo lolwabo njalo lokuthi lolu ababelubekile lwaluphuma emicabangweni yabantu. Omunye wemihlangano wabaholi bebandla leRoma wakhipha ilizwi elithi: “AmaKrestu wonke kumele akhumbule ukuthi usuku lwesikhombisa lwabusiswa nguNkulunkulu, njalo lamukelwa futhi lwahlonitshwa hatshi ngamaJuda kuphela, kodwa ngabo bonke abazibiza ngokuthi bakhonza uNkulunkulu, loba nje thina amaKrestu siguqukile iSabatha labo salwenza usuku lweNkosi.”- (Ibid., pages 281, 282). Labo ababezama ukuguqula umthetho ongcwele babesazi umsebenzi ababezama ukuwenza. Babezibeka phezu kwesihlalo sikaNkulunkulu. {GC 577.2}IEP 577.2

Isibonelo esimangalisayo esiveza indlela ibandla leRoma eliphatha ngayo labo abangavumelani lemfundiso yalo iboniswe ekuhlukumezweni lasekubulaweni kwabantu bohlanga lwamaWaldensi, abanengi bakhona ababegcina usuku lweSabatha. Abanye njalo bahlukunyezwa ngendlela efanayo ngenxa yokubambelela emthethweni wesine. Imbali

yamabandla aselizweni laseEthopia njalo lase Abyssinia ibaluleke kakhulu. Phakathi kobuhlungu besikhathi sobunyama, amaKrestu asendaweni yeCentral Africa akhohlwa ngumhlaba. Njalo okwamakhulu amanengi eminyaka babekhululekile ukukhonza ngokwentando yabo. Kodwa ekucineni abaholi beRoma bezwa ngokuphila kwabo, njalo umongameli wase Abyssinia wamukela ngemva kwesikhatshana imfundiso yokuthi upapa unguMmeli kaKrestu emhlabeni. Ezinye indlela zokuvuma amandla kapapa zalandela. Kwabekwa umthetho owawubamba abantu ngamandla ukuthi bagcine usuku lweSonto ngcwele njalo kwafakwa izigwebo ezilukhuni kulabo ababezalwephula. (Michael Geddes, Church History of Ethopia, pages 311, 312). Kodwa uchuku lombuso kapapa ngemva kwesikhatshana lwaba lijogwe elinzima phezu kwabantu base Abyssinia bacina bekhetha ukulephula emahlombe wabo. Ngemva kokulwisana labo, bonke abaholi beRoma baxotshwa elizweni babuyisela inkolo yabo yasendulo. Amabandla aqala ukuthokoza njalo ngenkululeko abesebeyitholile, njalo abazange bakhohlwe isifundo ababesitholile mayelana lenkohliso, njalo lochuku lwamandla weRoma. Endaweni yabo ecatshileyo basuthiseka ngokuthi bahlale bengazakali phakathi kwamanye amaKrestu. {GC 577.3}IEP 577.3

Amabandla ezwekazi laseAfrica aqhubeka egcina usuku lweSabatha njengalokho okwakwenziwe libandla labopapa ngaphambi kokuhlamuka kwalo. Loba babegcine usuku lweSabatha ngenxa yokulandela umlayo kaNkulunkulu, bayekela ukusebenza ngeSonto ngoba belandela umthetho webandla. Ngemva kokuthola amandla wokubusa umhlaba wonke, ibandla leRoma lalikhethe ukuvoxa iSabatha leNkosi ngoba befuna ukuphakamisa elabo, kodwa amabandla aseAfrica, ngenxa yokuthi ayecatshile phose okweminyaka eyinkulungwane, awazange aphatheke ekuhlamukeni lokhu. Ngemva kokuba babengaphansi kombuso weRoma, baphoqelwa ukuthi balahle iSabatha leqiniso njalo baphakamise elamanga, kodwa ngemva kokuthola uzibuse babuyela ekulandeleni umthetho wesine. {GC 578.1}IEP 578.1

Imbali leyi iyabonisa indlela ibandla leRoma elizonda ngayo iSabatha leqiniso njalo lalabo abalimelayo, njalo lamaqhinga abawasebenzisayo ukuphakamisa usuku abazibumbela lona. Ilizwi likaNkulunkulu lifundisa ukuthi izehlakalo lezi zizakuphindwa nxa ibandla leRoma lamanye amabandla azabambana ngoba befuna ukuphakamisa usuku lwangeSonto. {GC 578.2}IEP 578.2

Amazwi esiprofethi atholakala kuSambulo 13 ayaveza ukuthi umbuso ovezwe njengesilo esilempondo ezifana lezewundlu uzakwenza “umhlaba labakhileyo kuwo” ukuthi bakhonze upapa weRoma, yena ovezwe njengesilo “esifana lengwenya.” Isilo esilempondo ezimbili sizakuthi “kwabakhileyo emhlabeni kabasenzele umfanekiso isilo,” njalo sizaqhubeka, sitshele bonke, “abancinyane labakhulu, abanothileyo labayanga, abakhululekileyo lezigqili,” ukuthi bamukele uphawu lwesilo. (Sambulo 13:11-16). Kuveziwe ukuthi ilizwe laseAmerica yiwo umbuso omelwe yisilo esilempondo ezingathi

ngezewundlu, njalo lokuthi amazwi lawa azagcwaliseka lapho ilizwe laseAmerica elizabeka khona umthetho wokuthi abantu bakhonze ngosuku lwangeSonto, ibandla leRoma elizigqaja ngokuthi lusuku olubonisa ukuthi lilamandla aphezu kwakaNkulunkulu. Kodwa esenzweni lesi sokukhonza upapa ilizwe laseAmerica alisoze libe lodwa. Indonsela yeRoma emazweni lawa elalibusa kiwo lokhe isesekhona lakathesi. Amazwi esiprofethi aveza ukuthi lizathola amandla walo futhi emhlabeni wonke. “Elinye lamakhanda aso kwakungathi lilenxeba elibangela ukufa, kodwa inxeba laso laphola umhlaba wonke wasilandela isilo umangele.” (Sambulo 13:3). Ukufakwa kwenxeba elibangela ukufa kuchaza ukuwa kombuso wabopapa ngomnyaka ka1798. Ngemva kwalokhu umprofethi uthi, “inxeba laso laphola, umhlaba wonke wasilandela isilo umangele.” UPhawuli uyaveza ukuthi “indoda yesono” izaqhubeka kuzekuyefika ukuza kweNkosi kwesibili. (2 Thesalonika 2:3-8). Kuze kuyefika ekupheleni kwesikhathi uzaqhubeka ngomsebenzi wakhe wokudukisa. Njalo umambuleli nxa ekhuluma ngesihlalo sikapapa uthi: “Bonke abakhileyo emhlabeni bazakusikhonza ngaphandle kwalabo amabizo wabo alotshwe encwadini yokuphila.” (Sambulo 13:8). Emhlabeni wonke, upapa uzakhonzwa ngenxa yokuhlonitshwa okuzanikwa usuku lwengeSonto, olweyame kuphela phezu kwamandla webandla leRoma. {GC 578.3}IEP 578.3

Kusukela emnyakeni ka1850, abafundi besiprofethi elizweni laseAmerica baqala ukuhambisa amazwi lawa emhlabeni wonke. Phakathi kwezehlakalo eziyenzakalayo lamhlanje, kuyabonakala ukuthi amazwi lawa asegcwaliseka ngesiqubu esikhulu. Kubafundisi bamabandla akhonza ngeSonto lokhe kulamazwi afanayo wokuzama ukusekela usuku lwangeSonto, njalo bayehluleka ukuveza ubufakazi beBhayibhili obusekela ukukhonza ngalo, njengabaholi bebandla leRoma abazama ukusebenzisa izimanga zamanga ukuthi kubonakale sengathi lwabekwa nguNkulunkulu. Amazwi okuthi ukwahlulela kukaNkulunkulu kwehlela abantu ngenxa yokwephula kwabo isabatha langeSonto, azakhulunywa futhi, lakathesi sebeqalile ukuwatsho. Njalo imizamo yokubeka usuku lwangeSonto njengosuku lukukhonza ilokhe ikhula nsuku zonke. {GC 579.1}IEP 579.1

Ibandla leRoma ligcwele ubuqili njalo lemfihlo eyisimanga. Liyenelisa ukubona okuzakwenzakala kungakafiki. Lilokubekezela, ngoba liyananzelela ukuthi amabandla amanengi ayalihlonipha ngenxa yokwamukela kwabo iSabatha lamanga njalo balungiselela ukulenza ukuthi libe ngumthetho ngendlela ezifana lalezo elazisebenzisayo ngokwalo endulo. Labo abaphika ukukhanya kweqiniso bazadinga ukuxhaswa libandla leli ukuthi benze usuku lolu olwasungulwa yibo lubekwe njengomthetho. Lizawaxhasa amabandla lawa ngenkulu intokozo ngoba besenza intando yalo. Ngubani ozwisisa okwedlula abaholi bebandla leRoma indlela yokuphatha labo abangafuni ukwenza intando yebandla? {GC 580.1}IEP 580.1

Ibandla leRoma, lazo zonke inhlanganiso abalazo emhlabeni wonke, libumba inhlanganiso eyodwa, edalelwe ukufeza injongo zikapapa. Izigidi zezisebenzi zalo ezisemazweni atshiyeneyo, zifundiswa ukuba bonke baphilela ukuthokozisa upapa. Akukhathalekile ukuthi baphuma kuliphi ilizwe kumbe uhulumende, kumele bamukele amandla webandla njengokuthi aphezu kwawo wonke amandla. Loba bengathatha izifungo zokuthi bazalandela yonke imithetho yelizwe, kodwa ngaphansi kwakho lokhu kuleqiniso lokuthi balalela ilizwi eliphuma eRoma, elibangela ukuthi benze lokho okujabulisa umholi walo kuphela. {GC 580.2}IEP 580.2

Imbali iyafakaza ngamaqhinga webandla leli wokuthola amandla emazweni atshiyeneyo, njalo ngemva kokuthola amandla, laliqhubeka ngokufeza injongo zalo loba kwakusitsho ukuthi babhidlize ababusi lamakhosi njalo labantu bakuleyo ndawo. Ngomnyaka ka1204, upapa uInnocent lll wenza ukuthi uPeter ll, inkosi yaseArragon yenze isifungo esilandelayo: “Mina uPeter, inkosi yaseArragon, ngiyavuma njalo ngiyathembisa ukuthi ngizahlonipha njalo ngithembeke phambi kweNkosi yami, upapa uInnocent, lakulabo abazathatha isikhundla ngemvakwakhe abebandla leRoma, njalo lebandla leRoma, njalo lokukwenza ukuthi isizwe sami sihlale sihlonipha yena, njalo sivikela inkolo yaseRoma, njalo sibulale bonke abaphikisana lenkolo leyi.” (John Dowling, The History of Romanism, b. 5, ch. 6, sec. 55). Lokhu kuvumelana lamazwi aveza amandla kapapa weRoma “awokuthi ulemvumo ngaphansi komthetho eyokukhipha ababusi” njalo lokuthi “ulamandla wokwenza ukuthi bonke abangaphansi kwakhe bayekele ukuhlonipha ababusi abangalunganga.” (Mosheim, b. 3, cent. 11, pt. 2, ch.2, sec. 9, note 17). {GC 580.3}IEP 580.3

Njalo kumele kukhunjulwe ukuthi, abaholi bebandla bazitshaya isifuba ngokuthi ibandla leli aliguquki. Imfundiso njalo lezenzo zika Gregory VII njalo loInnocent lll lokhe ziyinsika yebandla leRoma lalamuhla. Njalo ngabe belilamandla, belizakwenza ukuthi imfundiso leyi ilandelwe ngokufana lalokho elakwenza endulo. Amabandla lawa akhonza ngosuku lwangeSonto awakwazi akwenzayo nxa befuqa ukuthi kufakwe umthetho wokugcinwa kosuku lweSonto ngcwele elizweni laseAmerica. Nxa belokhe beqhubeka ngokuzimisela ukukwenza lokhu, ibandla leRoma lona lihlose ukuvuselela amandla walo, elawathathelwayo. Kungafakwa umthetho elizweni laseAmerica wokuthi ibandla lilamandla wokusebenzisa lokulawula amandla welizwe, lokuthi imithetho yokukholwa iyaqiniswa yimithetho yelizwe, ngamafitshane ukuthi amandla webandla lawelizwe yiwo okumele alawule imzwangedwa yabantu, ibandla leRoma lizaqala ukubusa ilizwe leli. {GC 581.1}IEP 581.1

Ilizwi likaNkulunkulu lisinike isixwayiso mayelana lengozi ezayo, amazwi lawa angayekela ukulalelwa, amabandla lawa afuqa ukuthi kwamukelwe usuku lwangeSonto, azafunda ukuthi ziyini injongo zebandla leRoma, kodwa kuzabe sekungasabuyeleki emuva njalo sebeziphosele phakathi komjibila walo. Ibandla leli lokhe likhula ensitha ngokuthula.

Imfundiso zalo zilendonsela ephalamende, lasemabandleni, njalo lasenhliziyweni zabantu. Lokhe lisakha izakhiwo zalo endaweni ezifihlakeleyo lapho ukuhlukunyezwa kwabantu okwenzeka endulo okuzaphindwa khona. Ensitha kungela muntu obonayo lokhe liqinisa amandla alo ukwenzela ukuthi nxa isikhathi sesifikile lihlasele. Kuphela elikudingayo yisimo esifaneleyo, njalo banengi abalinika lokhu lakathesi. Sizabona masinyane njalo sizwe ukuthi injongo yeRoma ivele iyini ngokweqiniso. Wonke umuntu ozakholwa njalo alandele ilizwi likaNkulunkulu uzakwamukela inzondo njalo lokuhlukunyezwa. {GC 581.2}IEP 581.2

Isahluko 36—Impi ephambi kwethu.

Kusukela ekuqaleni kwempikiswano enkulu ezulwini, lokhe kuyinjongo kaSathane ukugenqula umlayo kaNkulunkulu. Kwakungenxa yokufisa ukufeza injongo leyi okwabangela ukuthi ahlamukele uMdali, njalo loba nje waxotshwa ezulwini, lokhe eqhubeka ngempi efananayo lapha emhlabeni. Ukuba adukise abantu, njalo ngaleyo ndlela abenze ukuthi bephule imilayo kaNkulunkulu, leyi yiyo injongo yakhe enkulu ayisebenzela ngamandla wonke. Akukhathalekile ukuthi lokho kwenzakale ngokwephula imilayo yonke kumbe ngokubeka eceleni owodwa, ngoba impumela yakhona iyafanana. Lowo “owephula owodwa” ubonisa ukudelela imilayo yonke, indonsela njalo lomzekeliso wakhe usehlangothini lokwephula umlayo, ngakho ke “ulecala lokwephula yonke.” Jakhobe 2:10. {GC 582.1}IEP 582.1

Ngenxa yokufuna ukwenza ukuthi abantu banganaki imilayo kaNkulunkulu, uSathane sewenza imizamo yokuphambanisa imfundiso zeBhayibhili, njalo ngale indlela imfundiso zamanga sezangeniswa enkolweni yezinkulungwane zabantu abathi bakholwa iBhayibhili. Ingxabano yokucina enkulu phakathi kweqiniso lamanga iyimpi yokucina ebivele ikhona mayelana lemilayo kaNkulunkulu. Sesilungiselela ukungena phakathi kwempi leyi, impi ezabakhona phakathi kwemithetho yabantu lemilayo kaJehova, phakathi kwenkolo yeBhayibhili lenkolo yokuzibumbela lamasiko. {GC 582.2}IEP 582.2

Zonke ingatsha ezizabambana emsebenzini wokulwisana leqiniso njalo lokulunga emcintiswaneni lowu seziqalile ukusebenza khathesi. Ilizwi likaNkulunkulu elingcwele, elaqhutshelwa thina ngemva kokubhadala intengo enkulu kangaka ngokuhlupheka njalo langegazi, khathesi alisanakwa muntu. Wonke umuntu ulethuba lokuzuza iBhayibhili, kodwa balutshwane abalamukela njengomlawuli wempilo. Ukungakholwa kugcwele indawo yonke ngendlela eyisimanga, hatshi emhlabeni kuphela, kodwa lasebandleni. Abantu abanengi sebefike esigabeni lapho abaphika imfundiso eziyinsika yenkolo yesiKrestu. Amaqiniso amakhulu aphathelene lokudalwa komhlaba atholakala eBhayibhilini, lokuwa komuntu, lemfundiso yokubuyisana phakathu kukaNkulunkulu labantu, njalo lokungaguquki komlayo kaNkulunkulu, zonke lezi imfundiso ziyaphikwa, kungakhathalekile ukuthi baphika zonke kumbe ezinye zakhona, lokhu kwenziwa ngabanengi abazibiza ngokuthi bangamaKrestu. Inkulungwane zabantu abaziqhenya ngenhlakanipho lenkululeko abalayo, bakuthatha njengobufakazi bokuba buthakathaka ukwethembela ngokupheleleyo eBhayibhilini, bacabanga ukuthi kuyibufakazi bokuba lezipho njalo lemfundo ebanzi ukukhonona ngezinto ezilotshwe eBhayibhilini njalo lokuchasisa ngendlela engelamsebenzi amaqiniso alo amqoka. Abafundisi abanengi bafundisa abantu babo, njalo lababalisi abanengi bafundisa abafundi babo ukuba umlayo kaNkulunkulu sewaguqulwa kumbe sewadilizwa, lokuthi labo abakholwa ukuthi izimiso

zawo wonke lokhe zisaphila, lokuthi kumele zilandelwe, bathathwa njengabantu abafanele ukuchothozwa lokungamukelwa. {GC 582.3}IEP 582.3

Ngokuphika iqiniso, abantu baphika uMlobi walo. Ngokuvoxela phansi umlayo kaNkulunkulu, baphika amandla walowo owanika umthetho. Kulula kakhulu ukwenza imfundiso zamanga izithixo empilweni zabantu njengokuzenzela izithombe ezibaziweyo ngesigodo kumbe ngelitshe. Ngokuveza ngendlela engaqondanga isimilo sikaNkulunkulu, uSathane uhola abantu ukuthi bambone ngendlela engayisiyo. Ebantwini abanengi isithixo semicabango yabantu siphakanyiswa size sifakwe endaweni kaJehova, ngesikhathi esifanayo uNkulunkulu ophilayo, ngendlela avezwe ngayo eBhayibhilini, lakuKrestu, njalo lasendalweni, ukhonzwa ngabalutshwane kakhulu. Inkulungwane zabantu zifaka indalo esilinganisweni sobunkulunkulu kodwa bephika uNkulunkulu wendalo. Loba nje kusesimeni esehlukeneyo, ukukhonzwa kwezithixo lokhe kusaphila phakathi kwamaKrestu ngendlela efananayo okwakukhona endulo koIsrayeli ngezinsuku zikaElija. UNkulunkulu wabantu abanengi abazibiza ngokuthi bahlakaniphile, labalobi, lezimbongi, labezo mbusazwe, laba lobela amaphephandaba — uNkulunkulu walabo abaphumeleleyo ngokwasemhlabeni, lowezikolo ezinengi eziphezulu, ngitsho lowezinye zezikolo zabafundisi, wehluke kancane nje loBhali unkulunkulu welanga owasePhoenicia. {GC 583.1} IEP 583.1

Ayikho eyinye imfundiso yamanga esayayamukelwa ngamaKrestu emhlabeni elwisana lamandla ezulu mangqamu, ayikho eyinye futhi elwisana lamandla engqondo, ayikho eyinye njalo esayaletha umphumela omubi, okwedlula imfundiso yakulezi insuku, elokhe ikhula, yokuthi imilayo kaNkulunkulu ayiselamsebenzi empilweni zabantu. Wonke amazwe alemithetho yawo, okudingeka ukuthi ihlonitshwe njalo ilandelwe, akulahulumende obengabakhona kungelamithetho, kodwa kuyisimanga ukuthi abantu bacabange ukuthi uMdali wezulu lomhlaba kalayo imithetho yokunqanda izidalwa azidalileyo? Asithi abafundisi abadumileyo bebengafundisa phambi kwabantu ukuthi imithetho yelizwe levikela amalungelo abantu ayiselamsebenzi, lokuthi imithetho leyi iyancindezela amalungelo abo, ngakho abantu akufanelanga bayihloniphe, abafundisi abanjalo bebezaqhubeka okwesikhathi esingakanani betshumayela phambi kwabantu? Kambe kulicala elikhulu yini ukwephula imilayo yezigaba njalo lembuso okwedlula ukunyathezela phansi imilayo evelela ezulwini, yona eyinsika yokubusa konke na? {GC 584.1}IEP 584.1

Bekuzazwisiseka ngcono ngabe amazwe alapha emhlabeni ebengasusa imithetho yelizwe, njalo bavumele abantu ukuthi benze njengokuthanda kwabo, kulokuthi uMbusi wemihlaba yonke asuse imithetho yakhe, njalo atshiye umhlaba ungelawo umgomo wokuveza abalecala njalo lokukhulula labo abawulandelileyo. Ngabe siyayazi impumela yokwesula imilayo kaNkulunkulu elizweni na? Likhona ilizwe eselike lakuzama lokhu. Zazizimbi kakhulu izehlakalo ezenzakala elizweni laseFrance lapho inkolo yabantu

abangavumiyo ubukhona bukaNkulunkulu eyayisiyiyo ephethe intonga yokubusa. Kwabasobala emehlweni omhlaba wonke ukuthi ukususa imithetho eyabekwa nguNkulunkulu kutsho ukwamukela ukubuswa ngabantu abalochuku olwesabekayo. Nxa umgomo wokulunga usubekwe eceleni, indlela iyavulwa eyokuthi uSathane abonise amandla akhe emhlabeni. {GC 584.2}IEP 584.2

Kuzozonke indawo lapho imilayo kaNkulunkulu ephikwa khona, isono siyama ukubonakala ngendlela esibi ngayo njalo lokulunga kuyama ukuba yinto abantu abayithakazelelayo. Bonke abayala ukulawulwa nguNkulunkulu balahlekelwa ngamandla okulawula impilo zabo. Ngenxa yemfundiso zabo ezimbi kangaka umoya wokudelela lokuqholoza uyahlanyelwa enhliziyweni zabantu abatsha njalo labantwana, bona abangakuthandiyo ukulawulwa, njalo ngenxa yalokho kubakhona ubukliwi emphakathini. Ngesikhathi bechothoza ukwethembeka kwalabo abagcina iziqondiso zikaNkulunkulu, uquqaba lwabantu lwamukela ngenjabulo imfundiso zamanga ezivela kuSathane. Bavumela imizwa njalo benza izono ezabangela ukuthi ukujezisa kukaNkulunkulu kwehlele abahedeni. {GC 584.3}IEP 584.3

Labo abafundisa abantu ukuthi bangaqakathekisi imilayo kaNkulunkulu bahlanyela ukungalaleli njalo bazavuna ukungalaleli. Akususwe uthango lokuvikela olubekwe yimilayo engcwele, okuzalandela yikuthi imithetho efakwe ngabantu layo masinyane izaqala ukwephulwa. Ngenxa yokuthi uNkulunkulu kavuMmeli empilweni zabantu ukungathembeki, lokunxwanela, lokuqamba amanga, lokuqilibezela, abantu bazimisele ukuvoxa phansi iziqondiso zakhe ngoba zivimbela ukuphumelela kwabo, kodwa impumela yokususa imithetho leyi izakuba ngabangayikhangelelanga. Kambe nxa bekuyikuthi umthetho awuselamandla empilweni yethu bekungaba lesizatho sokuthi abantu besabe ukuwephula na? Izindlu kanye lenotho yabantu ibingeke ibe iphephile. Abantu bebezathatha inotho yabomakhelwane ngodlakela, njalo labo abalamandla yibo abebekade bezanotha kakhulu. Impilo ngokwayo beyingeke isahlonitshwa. Isivumelwano somtshado besingeke sisaba luthango oluvikela izimuli. Lowo olamandla nxa ethanda ubezathatha umfazi kamakhelwane wakhe ngodlakela. Umlayo wesihlanu ubuzakwephulwa ndawonye lowesine. Abantwana bebengeke bathikaze ukuthatha impilo zabazali babo, nxa ngokwenza njalo bebezazuza lokho okufiswa zinhliziyo zabo ezikhohlakeleyo. Umhlaba wonke ubuzaba luquqaba lwezigangi njalo lababulali; njalo ukuthula, lokuphumula, kanye lentokozo bekuzatshabalaliswa emhlabeni. {GC 585.1}IEP 585.1

Lakathesi imfundiso yokuthi abantu sebakhululwa njalo akusadingeki ukuba balandele iziqondiso zikaNkulunkulu seyabangela ukuba amandla okukhetha okuhle aphungulwe njalo lokhu yikho osekwabangela ukuba ububi bande emhlabeni. Ubudlova, lobubi, njalo lenkohlakalo sekungene emhlabeni njengesikhukhula esikhulu. Ezimulini uSathane, lakho uhlala esemsebenzini. Ibhakane lakhe limisiwe ngitsho lasemulini zamaKrestu. Kukhona ukunxwanela, lomona, lokuba ngabazenzisi, lokungazwani,

lokulungisela, lengxabano, lokuthengisana, lokulandela inkanuko zenyama. Zonke iziqondiso zesiKrestu ezidalelwe ukuba zibe yinsika njalo lothango olubumba zonke izinto eziphathelene lokuphila kwabantu, zibonakala njengamazwi angelamsebenzi alindele ukulahlelwa khatshana. Izigebenga ezimbi okwedlula zonke, ngemva kokuphoselwa entolwengweni ngenxa yamacala abawenzileyo, esikhathini bamukela izipho eziligugu kakhulu njalo lokulandelelwa sengathi bayenze into ebukekayo. Kubakhona ukusakazwa kwezenzo zabo njalo lamacala abo okukhulu kakhulu. Abezindaba labo bayaloba konke mayelana lobubi ababenzileyo, ngale indlela abanye bayaholelwa ukuba bayenze amacala afana lokugqekeza, lokuqilibezela, njalo lukubulala, njalo uSathane uyajabula ngenxa yokusebenza kwamaqhinga akhe amabi. Indlela abantu abathanda ngayo ububi, lokubulawa kwabantu mahlayana okwenzakalayo, lokwanda kokungazithibi kanye lububi obehlukeneyo, kumele kuvuse bonke abesaba uNkulunkulu, kubenze bazibuze ukuba kuyini okungenziwa ukwenzela ukuthi isikhukhula sobubi lobu simiswe. {GC 585.2}IEP 585.2

Endaweni lapho okuthethwa khona amacala lakho sekwangena inkohlakalo. Ababusayo labo baholwa yinhloso yokuthola inotho njalo lesifiso sokusuthisa inkanuko zomzimba. Ukungazithibi sekwafiphalisa inhliziyo zabantu abanengi osekubangele ukuba uSathane ayenelise ukuba hudulela lapho athanda khona. Omantshi labo abalakho ukuzithiba, bayavumela ukuthengwa njalo bakhohlisiwe. Ukudakwa lokuthanda ukuzithokozisa, lokuvumela imizwa, lokunxwanela, lokungathembeki okwehlukeneyo, kuyatholakala kulabo okumele baqinise umthetho elizweni. “Ukulunga kubiselwa emuva, lokulunga kumi khatshana, ngoba iqiniso liyawa emigwaqweni lobuqotho kabulandawo yokungena.” Isaya 59:14. {GC 586.1}IEP 586.1

Ububi njalo lobumnyama kwezenkolo okwabakhona ngaphansi kokubusa kwebandla leRoma kwaba yizithelo zokuncindezela kwabo iBhayibhili; kodwa khathesi ingatholakala ngaphi imbangela yokumemetheka kobubi, lokwala umthetho kaNkulunkulu, njalo lenkohlakalo elandela isenzo lesi, ngaphansi kokukhanya kwevangeli njali ngaphansi kwenkululeko ekhona kwezenkolo na? Khathesi njengoba uSathane engasenelisi ukugcina umhlaba ungaphansi kwamaphiko wakhe ngokubafihlela iBhayibhili, khathesi usesebenzisa amanye amaqhinga okufeza injengo efanayo. Ukwenza ukuthi abantu bangalikholwa ngokuphelela iBhayibhili kufeza injongo yakhe efanana lokutshabalalisa iBhayibhili ngokwalo.

Ngokuletha imfundiso yokuthi umthetho kaNkulunkulu awuselamsebenzi, uhola abantu ukuthi bawephule sengathi bebengabantu abangakaze bezizwe iziqondiso zawo empilweni yabo. Njalo khathesi njengasendulo, usebenzise ibandla ukufeza injongo zakhe. Amabandla amaKrestu alamuhlanje ayakwala ukulalela amaqiniso angahambelani labo loba nje evezwe sobala eBhayibhili, njalo ukwenzela ukuthi bawaphikise basebenzisa indlela yokuchasisa uMbhalo osuhlanyele ukuthandabuza iBhayibhili emhlabeni wonke.

Ngokugagadlela imfundiso yamanga eyalethwa ngabopapa eyokuthi umuntu ofileyo uqhubeka esazi okwenzakala emhlabeni, sebalahlela khatshana ihawu elilodwa ebelingabavikela ekuduhisweni kwenkolo yemimoya. Imfundiso yokuthi abantu bazakutshiswa egehena kokuphela seyabangela ukuthi abantu abanengi baphike inkolo yeBhayibhili. Njalo nxa amaqiniso omlayo wesine elethwa phambi kwabantu, kubasobala ukuthi ukugcina usuku lwesikhombisa njengeSabatha kugoqelwe kuwo, njengendlela yokuzikhulula emlandweni abangafuni ukuwenza, abafundisi abanengi bakhetha ukufundisa ukuthi umlayo awuselamsebenzi ngoba wabethelwa esiphambanweni. Ngale indlela balahlela khatshana imithetho elitshumi leSabatha ndawonye. Nxa umsebenzi wokuvuselela iSabatha ulokhe uqhubeka, ukuphika umlayo lokhu ukwenzela ukuthi bengamukeli usuku lweSabatha kuzaqhubeka kukhula kuze kufinyelele umhlaba wonke. Imfundiso zabaholi bamabandla sezavula umnyango wokuthi kungene ukungakholwa konke, lenkolo yemimoya njalo lokufulathelwa komlayo kaNkulunkulu, njalo phezu kwamahlombe abafundisi laba kulomlandu wamacala wonke akhona emhlabeni ozibiza ngokuthi ukholwa inkolo yesiKrestu. {GC 586.2}IEP 586.2

Ngesikhathi sinye iqula labantu abafananayo lifundisa ukuthi isizatho sokwanda kwenkohlakalo yikwephulwa kwesabatha lamanga amaKrestu azibekela lona njalo lokuthi ukufakwa komthetho oqinisa ukukhonza ngosuku lwangeSonto yikho ozabangela ukuthi kubelenguquko ekuziphatheni kwabantu. Imfundiso leyi ivame kakhulu elizweni laseAmerica, endaweni lapho imfundiso mayelana leSabatha leqiniso etshunyayelwe khona kakhulu. Elizweni leli umsebenzi wokufundisa abantu ukuba bazithibe emzimbeni yabo, ongomunye wemfundiso eziqakatheke kakhulu mayelana lokuziphatha kwabantu, wandise ukuhlanganiswa lemfundiso yokufuna ukuqakathekisa usuku lwangeSonto, njalo labo abasekela usuku lolu baziveza phambi komphakathi njengabantu abalenhloso yokuthuthukisa umphakathi, njalo labo abayala ukubambana labo bayachothozwa njengezitha zemfundiso yokuzithiba njalo lemizamo yokuletha inguquko emphakathini.

Kodwa iqiniso lokuthi inhlanganiso efisa ukuqinisa imfundiso zamanga ilobudlelwano lenhlanganiso eyenza umsebenzi omuhle, akumelanga kwenze ukuthi imfundiso yamanga yamukeleke. Singafihla itshefu ngokulihlanganisa lokudla okwakha umzimba, kodwa ngokwenza njalo ngeke ziguqule isimo sayo. Isenzo leso senza ukuthi ibe yingozi kakhulu, ngoba lokhu kungenza ukuthi abantu bayidle bengananzelelanga. Kungamanye wamaqhinga kaSathane awokuhlanganisa imfundiso zamanga leqiniso elincinyane ukwenzela ukuthi amukeleke phambi kwabantu. Abaholi bamabandla aqinisa ukukhonza ngosuku lwangeSonto bengasekela imfundiso lenhlanganiso ezigcwalisa indingeko zabantu, lamaqiniso amanye asekelwa liBhayibhili, kodwa nxa konke lokhu kuhlangene lemfundiso yabo ephikisana lomlayo kaNkulunkulu, izinceku zakhe akwenzeki ukuba zihlanganyele labo. Akukho abangakutsho okungabavumela ukuthi

babeke eceleni imilayo kaNkulunkulu bebeke imfundiso zabantu endaweni yawo. {GC 587.1}IEP 587.1

Ngokusebenzisa imfundiso zamanga ezimbili ezinkulu kulazo zonke, okuyimfundiso yokuthi umoya womuntu uyaqhubeka ulesabelo kwabaphilayo ngemva kokufa njalo laleyo eyokungcwelisa usuku lwangeSonto, uSathane uzabuthela abantu abanengi ngaphansi kokudukisa kwakhe. Nxa imfundiso yakuqala ibeka isisekelo sokuthi abantu bamukele imfundiso yemimoya, eyesibili yakhona ibumba ubudlelwano lebandla leRoma. Amabandla asungulwa ngabavuseleli atholakala elizweni laseAmerica yiwo azahola ngokwelula izandla zawo ukuba abambe inkolo yemimoya, bazakwelula njalo izandla zabo ukwenzela ukuba babambane lamandla ebandla leRoma, njalo ngaphansi kwenhlanganiso lezi zontathu, ilizwe laseAmerica lizalandela amanyathelo ebebadla leRoma ngokunyathezela amalungelo abantu awokulandela umzwangedwa wabo. {GC 588.1}IEP 588.1

Nxa inkolo yokukhonza imimoya ilokhe iqhubeka ithatha isimo esifanana lenkolo yamaKrestu alamuhla, ilamandla angezelelweyo awokudukisa njalo lokugola abanengi. USathane ngokwakhe laye uselandela indlela izinto ezimi ngakhona khathesi. Uzakuza esesimeni sengilosi yokukhanya. Uzakusebenzisa inkolo yemimoya ukwenza izibonakaliso eziyisimanga, abagulayo bazakusiliswa, njalo izimanga ezinengi ezingaphikisekiyo zizakwenziwa. Imimoya leyi izavela njengabantu abakholwa iBhayibhili, njalo izabonisa isimo sokuhlonipha ingqubo zebandla, okuyikho okuzabangela ukuthi umsebenzi lowu wamukeleke njengamandla avela ezulwini. {GC 588.2}IEP 588.2

Umzila wokwehlukanisa phakathi kwabantu abazibiza ngokuthi bangamaKrestu lalabo abangakholwayo lokhe usiya uncipha kancane kancane. Amalunga ebandla athanda lokho okuthandwa ngumhlaba njalo bazimisele ukuhlanganyela labo, njalo uSathane uzimisela ukubahlanganisa ukuba bebemzimba munye ngaleyo ndlela aqinise umsebenzi wakhe ngokuthanyelela bonke ngaphansi kokukhonzwa kwemimoya. Abaholi bebandla leRoma bona abaqakathekisa izibonakaliso, bazadukiswa kalula ngamandla lawa azabe esenza izibonakaliso, njalo lamabandla amaKrestu, ngenxa yokulahla kwabo ihawu leqiniso, labo bazadukiswa kalula. Abaholi bebandla leRoma, lamabandla amaKrestu asungulwa ngabavuseleli kanye labantu abangakhonziyo bonke bazakwamukela isimo sokulunga okungelawo amandla, njalo bazabona ekubambaneni lokhu inhlanganiso enkulu eyokuphendula umhlaba wonke okuyikho abazacabanga ukuthi kuzaletha iminyaka eyinkulungwane yokuthula osekukade beyilindele. {GC 588.3}IEP 588.3

Ngaphansi kwenkolo yemimoya uSathane uvezwa njengomuntu omele ukuphumelelisa abantu, uzasilisa abagulayo, njalo uzafundisa ukuthi uselande ukusungula inkolo entsha, kodwa ngesikhathi esifanayo uzakusebenza njengombulali. Izilingo zakhe zizakuhola abantu abanengi ekulahlweni. Ukungazithibi kutshabalalisa amandla

wokwenza izinqumo, ukulandela imizwa yomzimba, ukulwa, njalo lokuchitheka kwegazi kuyalandela. USathane uyathokoza nxa kulezimpi, ngoba uyazi ukuthi zivusa imizwa emibi kakhulu ebantwini njalo zibangela ukuthi abantu abanengi bafele ezonweni zabo. Kuyinhloso yakhe ukufuqa amazwe ukuthi angene phakathi kwezimpi, ngoba uyazi ukuba ngokwenza njalo uyasusa ingqondo zabantu emsebenzini wokulungiselela ukuma ngosuku lukaNkulunkulu. {GC 589.1}IEP 589.1

USathane usebenzisa njalo izehlakalo zemvelo ukuvuna imphefumulo yabantu abangazilungiselelanga. Usethethe isikhathi esinengi efunda imfihlo yamandla emvelo, njalo uyenelisa ukusebenzisa amandla emvelo ngendlela athanda ngayo aze ayefika ebangeni uNkulunkulu amvumela ukuba afike kulo. Nxa wayesevunyelwe ukuhlukumeza uJobe, kachithanga isikhathi ukutshabalalisa imihlambi, lenceku, lezindlu, labantwana, konke wakutshabalalisa, inhlupho zalandelana ngobuthumuthumu. UNkulunkulu nguye kuphela ovikelayo njalo lobiyela izidalwa zakhe ukuze zingafinyelelwa ngamandla ombulali. Kodwa amaKrestu abonise ukudelela umlayo kaNkulunkulu, njalo iNkosi izakwenza lokho ethembise ukukwenza, uzakususa izibusiso zakhe emhlabeni njalo abuye asuse uthango lwakhe kulabo abahlamukela umlayo wakhe labaqhubeka befundisa labanye ukuba benze ngokufanayo. USathane ulamandla phezu kwabo bonke labo abangalakho ukuvikela kukaNkulunkulu. USathane uzaletha izibusiso kwabanye ukwenzela ukuthi afeze injongo yakhe, aphinde njalo ahlukumeze abanye abesabahola ukuthi bakholwe ukuba uNkulunkulu nguye obahlukumezayo. {GC 589.2}IEP 589.2

Ngesikhathi ebonakala khona phambi kwabantu njengenyanga enkulu eyenelisa ukusilisa yonke imikhuhlane, uzaletha imikhuhlane kanye lengozi ezehlukeneyo, kuze kufike lapho amadolobho alodumo azakuba ngamanxiwa. Ngitsho lakhathesi usemsebenzini. Engozini kanye laseziphithiphithini zasolwandle kanye lasemhlabathini, lasemililweni etshisa iganga, lasezivunguzaneni ezinkulu njalo lezulu lesiqhotho, emagagasini, lakuzikhukhula zamanzi, njalo lokuzamazama komhlaba, endaweni zonke ngohlobo olwehlukeneyo, uSathane ubonisa amandla akhe. Uyakhukhula isivuno esesilungele ukubuthwa, kube sekulandela indlala njalo lokukhathazeka. Uyenelisa njalo ukungcolisa umhlaba kulandele izifo ezesabakayo. Ukubonakala kwamandla akhe lokhu, kuzaqhubeka kukhula nxa izikhathi zidlula. Ukufa kuzakwehlela abantu ndawonye lezinyamazana. “Umhlaba uyabubula njalo uyadlula,” “labantu ababi…bayabhubha. Umhlaba lawo ungcolile ngaphansi kwabahlali bawo, ngoba bephulile imilayo, baguqula lemithetho, babuya bephula lesivumelwano.” Isaya 24:4,5. {GC 589.3}IEP 589.3

Nxa kusenzakala konke lokhu umkhohlisi omkhulu uzakwenza ukuthi abantu bakholwe ukuba labo abalandela intando kaNkulunkulu yibo ababangela bonke ububi lobu. Iqula lalabo bantu laba abenze lokho okungathandwa lizulu lizabeka icala lenhlupho ezizabe zikhona phambi kwabo phezu kwequla leli elithe ngokulandela imilayo kaNkulunkulu labangela ukuba ababi bahlale bekhunjuzwa ngezono zabo. Kuzachasiswa

ukuthi abantu bazondisa uNkulunkulu ngokwephula isabatha abazalibeka ngosuku lwangeSonto, bazakutsho njalo ukuthi isono lesi yiso esibangele inhlupho lezi ezingasoke ziphunguke ngaphandle kokuthi kubekwe umthetho oqinileyo owokuthi abantu bakhonze ngosuku lwangeSonto, njalo lokuthi labo abafundisa ukuba kulandelwe umlayo wesine, ngokwenza njalo abaphikisa ukugcinwa kosuku lwangeSonto, yibo abayizitha zomphakathi, njalo bavimbela ukuba abantu babuyiselwe esimeni sokuthandwa nguNkulunkulu njalo bathole futhi inotho esibalahlekele. Ngale indlela ukunindela icala okwenziwa endulo encekwini kaNkulunkulu kuzaphindwa, kusetshenziswa izizatho ezibonakala zilesisindo: “Kwasekusithi uAhabi ebona uElija, uAhabi wathi kuye: Nguwe yini ohlupha uIsrayeli? Wasesithi: Kangihluphanga uIsrayeli, kodwa nguwe lendlu kayihlo, ngokuyitshiya kwenu imilayo yeNkosi, lalandela oBhali. 1 Amakhosi 18:17, 18. Nxa ulaka lwabantu luqhubeka lubaselwa ngenxa yamacala okuzibumbela afana lalawa, bazakhetha ukwenza lokho endulo abakwenza phezu kwabameli bakaNkulunkulu okwenziwa nguIsrayeli owayesehlamukele iqiniso kuElija. {GC 590.1}IEP 590.1

Amandla okwenza izibonakaliso azakwenziwa ngenxa yenkolo yemimoya azaba lendonsela enkulu ekuhlukunyezweni kwalabo abazakhetha ukulandela imilayo kaNkulunkulu kulokuhlonipha imithetho yabantu. Kuzabakhona imbiko evela emimoyeni ezakutsho ukuthi uNkulunkulu ubathumele ukuzolimukisa labo abaphikisana lomthetho wokuphakamisa usuku lwangeSonto ukuba benza iphutha, beqinisa ukuba imithetho yelizwe kufanele ihlonitshwe njengemilayo kaNkulunkulu. Bazakhonona ngenxa yobubi obuzabe sebandile emhlabeni njalo basekele amazwi abaholi bamabandla awokuthi ukwehla kwezinga lokulunga ebantwini kubangelwa yikungahloniphi usuku lwangeSonto. Luzaba lukhuni ulaka oluzaqondiswa phezu kwalabo abazakwala ukwamukela ubufakazi babo. {GC 590.2}IEP 590.2

Amaqhinga uSathane azawasebenzisa empikiswaneni yokucina ayafanana lalawa awasebenzisa ekuqaleni kwempi ezulwini. Wathembisa izithunywa ezulu ukuba wayesebenzela ukuqinisa amandla kahulumende wasezulwini, yena ensitha esenza yonke imizamo yokuwugenqula. Njalo umsebenzi yena ayezama ukuwenza wabeka icala phezu kwengilosi ezazizama ukumphikisa. Amaqhinga afananayo enkohliso abonakala sobala embalini yebandla leRoma. Lizwakale lifundisa ukuba yilo elimele izulu emhlabeni, khona ensitha lizama ukuziphakamisa phezu kaNkulunkulu njalo lokuguqula imilayo yakhe. Ngaphansi kokubusa kweRoma, labo ababulawela ukumela ivangeli babebekwa icala lokuba ngabenzi bokubi, babevezwa njengabantu abasebenzelana loSathane, njalo yonke imizamo yenziwa eyokungcolisa amabizo wabo, besenzela ukuba phambi kwabantu bebonakale njengenyamazana ngitsho lesemehlweni abo ngokwabo. Kuzaba njalo lasesikhathini lesi. Nxa uSathane ezama ukubulala labo abahlonipha imilayo kaNkulunkulu, uzabangela ukuba babekwe icala lokuba yizephula mthetho, njengabantu

abadelela uNkulunkulu njalo abayimbangela yezijeziso ezizabe zisemhlabeni. {GC 591.1}IEP 591.1

UNkulunkulu kabambi ngamandla umzwangedwa wabantu, kodwa uSathane ngazo zonke izikhathi ukwenzela ukuba alawule labo ayehluleka ukuba khohlisa, usebenzisa udlakela. Ngokusebenzisa ukwesaba kumbe ukubamba ngamandla, uyazama ukubusa umzwangedwa njalo lokuzitholela abangamkhonza. Ukwenzela ukuthi akufeze lokhu, usebenzisa abaholi bamabandla njalo lababusi bamazwe, ngokubafuqa ukuba bafake imithetho ephikisana lemilayo kaNkulunkulu. {GC 591.2}IEP 591.2

Labo abazahlonipha usuku lweSabatha oluvezwe eBhayibhilini bazabekwa icala lokuba yizitha zokuziphatha njalo lezomthetho wezizwe, njengabantu abaphambanisa ukuziphatha kwabantu emphakathini, njengabantu ababangela ukuba abantu bazenzele umathanda njalo bakhohlakale, njalo bazachazwa njengembangela yezijeziso zikaNkulunkulu ezizabe zisemhlabeni. Ukumela kwabo iqiniso kuzathathwa njengokuqholoza, lokudelela, njalo lokweyisa amandla abaholi. Bazabekwa icala lokungahloniphi uhulumende obusayo. Abafundisi abazabe bephikisana lomlayo kaNkulunkulu bazafundisa phambi kwamabandla ukuba abantu kumele bahloniphe imithetho yelizwe ngendlela okwagcotshwa ngayo nguNkulunkulu. Emthethwandaba njalo lasephalamende, labo abagcina imilayo kaNkulunkulu bazavezwa ngendlela engayisiyo njalo babekwe amacala amakhulu. Amazwi abo azavezwa ngendlela engayisilo iqiniso, inhloso zabo zichasiswe ngendlela ezakwenza ukuba babonakale njengezikliwi. {GC 592.1}IEP 592.1

Nxa amabandla wonke ahlonipha usuku lwangeSonto eqhubeka ephika amazwi asobala atholakala eBhayibhilini aqinisa umlayo kaNkulunkulu, bazafisa ukuthulisa labo abazabe sebeyehlulekile ukuba nqoba ngeBhayibhili. Loba nje bekhetha ukuvala amehlo wabo mayelana leqiniso leli, bazathatha inyathelo elizabangela ukuhlukunyeza kwalabo abazakwala ukwenza lokho amaKrestu wonke azabe esekwenza ngokwamukela isabatha lokuzibumbela elafakwa ngopapa beRoma. {GC 592.2}IEP 592.2

Abaholi bebandla njalo labelizwe bazakubambana ukuthenga, lokufuqela, kumbe ukubamba ngamandla bonke abantu ukuba bahloniphe usuku lwangeSonto. Ukuswela kwabo usekelo oluvela eBhayibhilini, kuzathathelwa indawo yimizamo yabo yokubamba abaphikisayo ngamandla. Inkohlakalo kwezombangazwe isibangele ukuba abantu bangathandi ukulunga njalo leqiniso, njalo ngitsho laselizweni laseAmerica lapho okukhona inkululeko khona, ababusi njalo lamalunga edale lephalamende, ukwenzela ukuba bathandwe ngumphakathi, bazavumela lokho okuzabe kufunwa nguzulu ukuba bafake umthetho ozabamba abantu ngamandla ukuba bahloniphe usuku lwangeSonto. Ukukhuluka komzwangedwa okwabuya ngemva kwentengo yokuzidela okungaka, akusoke kuhlonitshwe futhi. Empikiswaneni enkulu ezayo masinyane sizabona

umzwekeliso wamazwi womprofethi athi: “Umgobho wamthukuthelela owesifazane, njalo wahamba ukuba uyekulwa lensali yenzalo yakhe, labo abagcina imilayo kaNkulunkulu, njalo labalobufakazi bukaKrestu.” Sambulo 12:17. {GC 592.3}IEP 592.3

Isahluko 37—IBhayibhili Yilo Isiviko Sethu

“Emthethweni lasebufakazini belizwi, uma bengakhulumi ngokalelilizwi kutsho ukuthi akukho ukukhanya kibo.” (Isaya 8:20). Abantwana beNkosi bakhonjwa eBhayibhilini eliyilo isiviko sabo lapho behlangana lendonsela yabafundisi bamanga kanye lamandla adukisayo abomoya ababi. USathane usebenzisa amaqhinga onke ukwenqabela abantu ukuba babale iBhayibhili ngoba uyazi ukuthi konke ukukhohlisa kwakhe kuvezwe sobala eBhayibhilini. Lapho okulemvuselelo khona eyomsebenzi kaNkulunkulu, uSathane ubalamadlabuzane wokusebenza ngamandla ngoba uselungiselela impi yakhe yakocina lapho azamelana khona loKrestu kanye labalandeli bakhe emhlabeni. Inkohliso yakhe yokucina izabonakala phambi kwethu masinyazana nje. Umphikukrestu uzakwenza izimanga phambi kwethu. Zizakufana xathu lalezo ezenziwa ngamandla kaJesu okokuthi kuzaba nzima ukuzehlukanisa ngaphandle kokusebenzisa iMbhalo eNgcwele. Izibonakaliso lamazwi abo onke kumele ahlolisiswe ngoMbhalo. {GC 593.1}IEP 593.1

Bonke labo abazakwenza imizamo yokugcina imthetho kaNkulunkulu bazakuphikiswa njalo bahlekwe ulunya. Bazakuma eqinisweni kuphela ngamandla avela kuNkulunkulu. Ukuze benelise ukuma phakathi kokuvivinywa okuphambi kwabo, kuzadinga ukuthi bazi intando kaNkulunkulu njengoba ivezwe eBhayibhilini, bazaphakamisa ibizo lakhe kuphela nxa beqedisisa isimilo, lombuso kanye lamacebo akhe njalo ngokungaphambuki kiwo. Akukho abanye ngaphandle kuphela kwalabo abagcwalise ingqondo zabo ngelizwi likaNkulunkulu abazakwenelisa ukunqoba empini enkulu ezayo. Emuntwini wonke kuzakuza umhloliso omkhulu oyikuthi, “Ngilandele intando kaNkulunkulu kumbe eyomuntu na?” Ihola leli elibaluleke kangaka selisondele. Umbuzo ofikayo ngothi, “Ngabe inyawo zethu zihlanyelwe elizwini likaNkulunkulu elingaguqukiyo na?” Sikulungele na ukuma ngesibindi sivikele imithetho kaNkulunkulu njalo lokholo lukaJesu? {GC 593.2}IEP 593.2

Ngaphambi kokubethelwa kwakhe esiphambanweni uJesu wachazela abafundi bakhe ukuthi wayezabulawa njalo abuye avuke ethuneni njalo lengilosi zazikhona ukuba zigcizelele amazwi akhe engqondweni lasenhliziyweni zabo. Kodwa abafundi bona babekhangelele ukukhululwa ejogweni lombuso wamaRoma, njalo kwabanzima kibo ukwamukela ukuthi lowo owayelithemba labo wayezakufa ukufa okulihlazo kangaka. Amazwi okwakumele bewakhumbule aphuma engqondweni zabo, kwathi lapho kufika isikhathi sokuhlolisiswa kwabo, batholakala bengasilungiselelanga. Ukufa kukaJesu kwatshabalalisa ithemba labo kwaze kwangathi wayengabazisanga ngakho ngaphambilini. Ngokufanayo emazwini esiprofethi konke okuzakwenzakala ensukwini eziphambi kwethu kuvezwe ngokucaca okufana lalokho okwavezelwa abafundi ngamazwi kaKrestu. Zonke izehlakalo eziphathelane lokuvalwa komusa njalo lomsebenzi wokulungiselela isikhathi sokuhlukuluzwa kwamakrestu agcina imilayo kaNkulunkulu esizayo ziveziwe sobala.

Kodwa njengasendulo abanengi abaphila ngensuku zokucina abawaqedisisi amaqiniso amqoka kangaka sengathi awazange avezwe. USathane uhlala ekhangelele ukuvimba yonke imizamo ebizabenza ukuthi babelokuhlakanipha okuletha usindiso, njalo isikhathi sokuhlukunyezwa kwamakrestu sizabathola bengasilungelanga. {GC 594.1}IEP 594.1

Nxa uNkulunkulu eletha izixwayiso ezibalulekileyo kangaka ezizezaqathaniswa lengilosi ezingcwele ezindiza emkhathini, udinga ukuthi wonke umuntu onikwe ingqondo zokucabanga alalele loludaba oluqakatheke kangaka. Izijeziso ezesabekayo eziqondane lalabo abakhothamela isilo lomfanekiso waso (Sambulo 14:9-11), zifanele ukuthi zithungamele wonke umuntu ukuthi ahlolisise incwadi zesiprofethi ukuze bakwazi ukuthi uphawu lwesilo kuyini, njalo lokuthi bengenza njani ukuze bengalamukeli. Kulusizi ukuthi abantu abanengi abafuni ukuzwa iqiniso ngendaba lezi ezimqoka njalo iqiniso liphendulwa lifane lenganekwane. Nxa umpostoli uPhawuli wayeloba ngensuku zokucina uthi:” Ngoba siyeza isikhathi lapho bengayikuvuma ukufundisa okuqotho, kodwa ngokwenkanuko zabo bazakuzibuthela abafundisi abakhohlisa indlebe zabo.” 2 Timothi 4:3. Yiso lesi isikhathi esphila kiso esichazwa nguPhawuli. Inengi labantu alisafuni ukuzwa iqiniso leBhayibhili ngoba iqiniso liphikisana lenkanuko zenhliziyo zabo zesono ezithanda umhlaba, njalo uSathane ubalethela izilingo abazithandayo. {GC 594.2}IEP 594.2

Khepha uNkulunkulu uzabalabo abantu abazaphakamisa iBhayibhili, njalo iBhayibhili kuphela njengomgomo wemfundiso zonke kanye yenguquko zonke emabandleni. Imicabango yezikhwicamfundo, lemfundiso yezesayensi, lemithetho kumbe izinqumo zemihlangano ethile, laloba iminengi njengamabandla abayabe bewamele emihlaganweni leyi, lamazwi alabo ababonakala bebanengi, konke lokhu ngitsho lokukodwa kwakho akumelanga kwamukewe njengobufakazi obusekela kumbe obuphikisa loba yiphi imfundiso ephathelene lezenkolo. Singakamukeli loba yiphi imfundiso, kumele sifune kuqala. ” itsho kanje inkosi ngokucacileyo”. {GC 595.1}IEP 595.1

USathane uhlala ezama ukuphambula amehlo abantu ukuba asuke kuNkulunkulu aye emuntwini wenyama. Uhola abantu ukuba bakhangele kumabhishopi, lakubafundisi, lekuzikhwicamfundo kwezenkolo, abenze ukuthi babeyibo ababaholayo kulokuthi bazihlolele iMbhalo ukuze bafumane umlandu wabo otholakala kiwo. Nxa eseyenelisile ukukhokhela ingqondo zabaholi laba uyazi ukuthi kuyabe sekulula ukwenza ukuthi izigidi zabalandeli babo benze intando yakhe. {GC 595.2}IEP 595.2

Nxa uJesu wayeze ukukhuluma amazwi okuphila, abantukazana bamuzwa ngentokozo, njalo abanengi ngitsho labapristi njalo lababusi bakholwa kuye. Kodwa abapristi abakhulu njalo lamadoda ayehola isizwe bazimisela ukuphikisa njalo lokulwisa konke ayekufundisa. Loba nje imizamo yabo yonke eyokuthola amaphutha ngaye yeseyehlulekile, kwakungekho okunye ngaphandle kokuthi bananzelele amandla njalo

lenhlakanipho yezulu eyayisingatha amazwi wakhe, loba kwakunjalo bazigoqela ngengubo yokusola, baphika ubufakazi obabusobala obokuthi uJesu wayenguMesiya, ngoba bengafuni ukuthi bebanjwe ngamandla ngenxa yobufakazi lobu ukuthi babengabafundi bakhe. Abantu laba ababephikisa uJesu kwakungamadoda esizweni njalo abantu bonke babefundiswe kusukela ebuntwaneni babo ukuthi babahloniphe, njalo okwakumele bakhothame ngaphansi kwamandla wabo. Babelombuzo owodwa othi: “Kwenzeka njani ukuthi abaholi bethu lababhali abaqeqetshileyo, bengamkholwa uJesu na? Kambe amadoda lawa alungileyo ebengeke amamukele yini ngabe ubenguKrestu na?” Kwakungenxa yendonsela yababalisi abanjengabo okwahola isizwe samaJuda ukuba siphike uMsindisi wabo. {GC 595.3} IEP 595.3

Umoya ofanayo owadukisa abapristi labaphathi endulo lokhe usaphila phakathi kwabanengi abaphetheyo lalamhlanje. Abafuni ukucubungula ubufakazi boMbhalo mayelana lamaqiniso esikhathi esiphilakuso. Bakhangela inani labo, lenotho yabo kanye lodumo abalalo njalo besebekhangela labo abamela iqiniso bebabone bebalutshwane, bengabayanga, njalo bengabantu abangaladumo emphakathini, futhi abalenkolo ebahlukanisa lomhlaba. {GC 596.1} IEP 596.1

UJesu nxa wayekhangela indlela abafarisi lababhali ababezinika ngayo amandla phezu kwabantu bonke wabona ukuthi isenzo lesi sasingasoke siphelele embusweni wamaJuda kuphela. Wabona ngelihlo lesiprofethi umphumela wokuphakanyiswa kwamandla omuntu ukuba abeyiwo alawula umzwangedwa wabantu ebandleni osekube yisiqalekiso kuzizukulwane zonke ebandleni lesiKrestu. Njalo nxa uJesu wayekhuza ngamazwi ayesabekayo ababhali labaFarisi, njalo lamazwi wokuxwayisa abantu ukuba bangalandeli abaholi laba ababeyiziphofu kokwakomoya, abhalwa eBhayibhilini njengesixwayiso kuzizukulwane zonke ezazizalandela. {GC 596.2}IEP 596.2

Ibandla leRoma lifundisa ukuthi abaholi yibo abalelungelo lokuchaza lokho okulotshwe eMbalweni. Ngenxa yesizatho sokuthi bafundisa ukuthi abaholi yibo kuphela abenelisa ukuchasisa ilizwi likaNkulunkulu, lokhu kwenza ukuthi abantukazana behlale bengalazi. Loba nje umsebenzi weMvuselelo endulo wawulethe iBhayibhili ebantwini bonke, kuyisimanga ukuthi isizatho esifanayo esasisetshenziswa libandla leRoma lokhe sisetshenziswa ukwenqabela izigidi zamalunga atholakala emabandleni akhona lamuhla. Bafundiswa ukuba bamukele lokho okuseBhayibhilini kuphela ngendlela abaholi bebandla labo abalichasisa ngayo, njalo kulenkulungwane ezingafuniyo ukwamukela loba yini, loba ivezwe sobala kangakanani eBhayibhilini, nxa iphikisana leziqondiso kumbe lemfundiso yebandla labo. {GC 596.3}IEP 596.3

Loba nje iBhayibhili ligcwele izixwayiso zokulimukisa abantu ngabaprofethi bamanga abazungeze umhlaba kodwa abantu abanengi bazimisele ngale indlela ukubeka impilo zabo ezandleni zabaholi. Lamhlanje kulenkulungwane abantu abazibiza ngokuthi

bangamakholwa abangenelisiyo ukunika isizatho sokukholwa kwabo ngaphandle kwalokho abakufunzwa ngabaholi bamabandla abo. Bayeqa lokho okwafundiswa nguJesu sengathi abakuboni, bafake lonke ithemba labo emazwini wabafundisi babo. Kambe abafundisi bona abenzi amaphutha na? Singabeka njani impilo zethu ezandleni zabo ngaphandle nxa sisazi ngokusebenzisa ilizwi likaNkulunkulu ukuthi basekukhanyeni na? Ukuswela isibindi sokuphuma endleleni ebanzi eyomhlaba yikho okubangela abanengi ukuthi balandele emanyathelweni abaholi, njalo ngenxa yokuvilapha kwabo ukuzihlolisisela lokho okufundiswayo, baqhubeka bezibophela eketaneni yemfundiso zamanga. Bayananzelela ukuba amaqiniso esikhathi esiphila kiso avezwe sobala eBhayibhilini, njalo bayananzelela ukuthi uMoya oyiNgcwele yiwo osingatha ukutshunyayelwa kwawo, kodwa loba kunjalo bayavumela ukuba ukuphikisa kwabaholi kubaphambukise ekukhanyeni abekade bengakwamukela. Loba nje ingqondo ndawonye lomzwangedwa sewamukele iqiniso, abantu laba abakhohlisiweyo abaqali ukuvumela ukuthi ingqondo zabo zicabange okunye okwehlukane lamazwi abafundisi babo, njalo ngokwenza njalo amandla wabo wokuzicabangela, lokusindiswa kwabo, kuyalahlwa bamukele ukungakholwa, lokuziphakamisa njalo lokuphika iqiniso kwabanye abantu. {GC 596.4}IEP 596.4

Manengi amaqhinga uSathane awasebenzisayo ukukhohlisa abantu esebenzisa indonsela evela kwabanye abantu abaphila labo emhlabeni. Ubuthela amaxuku abantu ngaphansi kombuso wakhe esebenzisa uthando ababalalo kulabo abayizitha zesiphambano sikaKrestu. Akukhathalekile ukuthi uthando lolu lwakhelwe phezu kobuhlobo, lobungane, kumbe ukujwayelana ngenxa yokwazana, umphumela wakhona uyafanana, labo abaphikisa iqiniso basebenzisa amandla wabo awokulawula umzwangedwa, njalo labo abangaphansi kulabo abalaso isibindi loba ukuzibusa okungabangela ukuthi balandele lokho inhliziyo zabo ezikubona kuqondile. {GC 597.1}IEP 597.1

Iqiniso njalo lenkazimulo kaNkulunkulu kuhamba ndawonye akuhlukaniseki, akwenzeki ukuthi sithi sileBhayibhili eduze kwethu, simdumise uNkulunkulu ngemicabango ephikisana lentando yakhe. Abanengi bathi akubalulekanga ukuthi umuntu ukholwani kuphela nxa impilo yakhe ilungile. Abangakwaziyo yikuthi impilo ibunjwa yikukholwa. Nxa sisenelisa ukufinyelela ukukhanya, njalo sikhethe ukungawasebenzisi amathuba wokukuzwa njalo lokukubona, kufana lokuthi sikwalile, sikhetha ubunyama endaweni yokukhanya. {GC 597.2}IEP 597.2

“Kukhona indlela ebonakala ilungile emuntwini, kodwa isiphetho sayo sizindlela zokufa.” (Izaga 16:25). Ukuthi besingazi asoke kwamukeleke njengesizatho sokona phambi kukaJehova lapho amathuba okwazi intando kaNkulunkulu ebekhona. Nxa umuntu ehamba endleleni abasefika lapho ezehlukana khona njalo kulebhakani elibhalwe indawo zonke indlela lezi eziyakhona. Nxa ekhetha ukungalaleli lokho okulotshwe kilo, njalo

athathe indlela yena abona iqondile kuye, sengabe ekhethe ngenhliziyo emsulwa kodwa esikhathini esinengi uzazithola esendleni engayisiyo. {GC 597.3}IEP 597.3

UJehova wasinika ilizwi lakhe ukuze sazi imfundiso yakhe kanye lendlela afuna siziphathe ngayo. Nxa igqwetha lalisiza kuJesu lilombuzo othi: “Kudingeka ngenzeni ukuze ngithole ukuphila okunaphakade na?”, uJesu wamphendula ngokumkhomba eMbhalweni oyiNgcwele wathi kuye,” Kulotshweni emthethweni, ufunda njani?” Ukungazi akusoze kusize muntu omdala loba omncinyane, kumbe kubakhulule ekujezisweni okuzanikwa bonke abephula imilayo kaNkulunkulu; ngoba ezandleni zabo kulogwalo lapho imilayo leyi evezwe khona sobala. Akwanelanga ukuba lokunxwanela okuhle, akwanelanga ukuthi umuntu enze lokho acabanga ukuthi kuqondile, kumbe umfundisi wakhe athi kuqondile. Ukusindiswa kwakhe kulenga emoyeni, ngakho kufanele azifundele iBhayibhili ngokwakhe. Loba engabe ekholwa kangakanani ukuthi usendleleni eqondileyo, laloba engabe ethembele kangakanani ukuthi umfundisi wakhe uyakwazi ukuthi kuyini okuliqiniso, lokhu akumelanga kube yikho ayakhele phezu kwakho. Ulombhalo oyiwo oveza ngokucaca lapho indlela eyezulwini ehamba khona, akudingeki ukuthi acabangele lapho okumele ahambe khona. {GC 598.1}IEP 598.1

Kumele kube ngumlandu wakuqala njalo omkhulu kulayo yonke emuntwini wonke ocabangayo owokufunda eBhayibhilini ukuba liyini iqiniso, lokulandela ngemva kwalokho ekukhanyeni njalo lokukhuthaza abanye ukuba balandele umzekeliso wakhe. Kumele sibale iBhayibhili ngokuzimisela nsuku zonke, sihluze yonke imicabango njalo siqathanise amavesi ngamanye amavesi aseBhayibhilini. Ngokuphathiswa yiNkosi kumele sizibumbele ukuzwisisa kwethu sisodwa njengoba kuzamele siziphendulele phambi kaNkulunkulu. {GC 598.2}IEP 598.2

Amaqiniso avezwe sobala eBhayibhilini asenziwe ukuthi athandabuzwe njalo abesemnyameni ngamadoda aqeqetshileyo kwezemfundo, abathi ngokuzenza bona abakhaliphileyo, bafundisa ukuthi amazwi eBhayibhili alengcazelo engazwisisekiyo, efihlakeleyo njalo engekho sobala nxa kusetshenziswa amazwi alotshiweyo. Amadoda lawa angababalisi bamanga abalenjongo yokudukisa. Yibo uJesu ayekhuluma ngabo nxa wayesithi, “Aliwazi uMbhalo kanye lamandla kaNkulunkulu”. (Marko 12:24) Ulimi lweBhayibhili kumele luchasiswe ngendlela okulotshwe ngayo ngaphandle nxa kusobala ukuthi yisiprofethi kumbe ngumfanekiso. UKrestu wanika isithembiso, “Nxa kukhona umuntu owenza intando yakhe, uzakulazi iqiniso.’ (Johane 7:17). Nxa abantu bebezamukela amazwi eBhayibhili ngendlela alotshwe ngayo, ngabe abafundisi bamanga bebengekho ukuba bakhohlise abantu, bekungenziwa umsebenzi obuzathokozisa ingilosi, njalo obuzaletha esibayeni sikaKrestu inkulungwane lenkulungwane zabantu khathesi abazula phakathi kwemfundiso zamanga. {GC 598.3} IEP 598.3

Kumele sisebenzise onke amandla engqondo zethu ukubala iBhayibhili njalo sifune ukuqedisisa konke ngokwenyama esenelisa ukukuthola ngamaqiniso kaNkulunkulu, kodwa loba kunjalo kumele singakhohlwa ukuthi ukuzehlisa okufana lokomntwana omncane yiwo umoya weqiniso okumele utholakale kulabo abangabafundi. Ubunzima obutholakala ekufundeni iBhayibhili akwenzeki ukuthi buxazululelwe kusetshenziswa amaqhinga wokuxazulula ubunzima obutholakala ezifundweni zasemhlabeni. Akumelanga singene ekubalweni kweBhayibhili ngokuzithemba okufanana lalokho abafunda ezesayensi abakwenzayo, kodwa ngomthandazo othembele kuphela emandleni kaNkulunkulu njalo lesifiso sokuqedisisa intando yakhe. Kumele size ngomoya wokuzehlisa njalo ofundisekayo ukuze sithole ulwazi oluvela kuSimakade. Nxa singakwenzanga lokho ingilosi zikaSathane zizafiphalisa ingqondo zethu njalo ziyenze ukuthi inhliziyo zethu zibelukhuni okuzabangela ukuthi iqiniso lingabi lamandla enhliziyweni zethu. {GC 599.1}IEP 599.1

Imigca eminengi yeBhayibhili abantu abafundileyo ngokwemhlabeni abayibiza ngokuthi ayizwisiseki kumbe abayeqayo ngoba besithi ayibalulekanga, igcwele amazwi wenduduzo lawokuqondisa kulowo oseke wafundiswa esikolweni sikaKrestu. Isizatho esisodwa esibangela ukuthi izifundiswa zeBhayibhili zingazwisisi ilizwi likaNkulunkulu, yikuthi bayavala amehlo abo lapho behlangana lamaqiniso abangafuni ukuwaphila. Ukuqedisisa iBhayibhili akweyamanga kangako ekukhalipheni kwengqondo kodwa enhlosweni eqotho njalo lasekulangazeleleni ukulunga kwezulu. {GC 599.2}IEP 599.2

IBhayibhili akumelanga libalwe kungakhulekwanga kuqala. UMoya oyiNgcwele kuphela nguye osenza ukuthi siqedisise ukuqakatheka kwezinto lezo ezilula ukuzizwisisa, kumbe osivikelayo ukuba singayenzi amaphutha ekuzwisisni imigca yalo enzima ukuzwisiseka. Kungumsebenzi wengilosi zezulu owokulungiselela inhliziyo ukuba iqedisise ilizwi likaNkulunkulu ukuze sithathekiswe yibuhle balo, sinqandwe yizixwayiso zalo, kumbe siqiniswe yizithembiso zalo. Kumele senze ukuthi isicelo sikaDavida sibe ngesethu: ‘’Vula amehlo ami ukuba ngibone izimangliso ezivela emlayweni wakho.” (Amahubo 119:18). Izilingo ezikhathini ezinengi zibonakala sengathi azinqobeki ngoba ngenxa yokungathandazi njalo lokungabali iBhayibhili, lowo olingwayo kayenelisi ukukhumbula izithembiso zikaNkulunkulu njalo amelane loSathane esebenzisa izikhali zoMbhalo. Kodwa ingilosi zihlala zizungeze labo balesifiso sokufundiswa ngezinto zezulu, njalo ngezikhathi zendingeko enkulu zizakwenza ukuthi bakhumbule amaqiniso ayabe edingeka ngaleso isikhathi. Ngakho ke “lapho isitha sizakuza njengomfula okhukhulayo, uMoya kaNkulunkulu uzaphakama ulethe ukunqoba.” (Isaya 59:19). {GC 599.3}IEP 599.3

UJesu wathembisa abafundi wathi,” Kodwa uMsizi, uMoya oyiNgcwele, azakumthumela uBaba ebizweni lami, yena uzakulifundisa zonke izinto, alikhumbuze konke engakutshoyo kini.” (Johane 14:26). Kodwa lokho uJesu akufundisayo kumele kuqale kungene njalo kugcinwe engqondweni ukwenzela ukuthi uMoya kaNkulunkulu

asikhumbuze ngezikhathi zenhlupheko. UDavida uthi nxa ebhala kumahubo, “Ilizwi lakho ngilifihlile enhliziyweni yami ukuze ngingoni phambi kwakho.” Amahubo 119:11. {GC 600.1}IEP 600.1

Labo abaqakathekisa impilo ephakade kumele behlale beqaphele ukuze indonsela yokuthandabuza ingangeni enhliziyweni zabo. Insika zeqiniso ngokwazo zizakuqutshulwa. Kunzima khathesi ukuthi umuntu aphile engazange agudlane lemfundiso ezingalunganga ensukwini zalamuhla. USathane uletha izilingo ezidalelwe ukudukisa bonke abantu ngezigaba zempilo abakuzo. Ulinga abangafundanga ngokuthi badelele njalo baphike iqiniso, kuthi labo abafundileyo ubalinga ngokusebenzisa izizatho zesayensi lemfundo yasemhlabeni, elenhloso yokwenza ukuthi abantu bangathembi lokho okuseBhayibhilini. Ngitsho labantu abatsha bayathatheka ukuba balethe izizatho zokuthandabuza mayelana lemfundiso ezimqoka ezibumba inkolo yesiKrestu. Njalo lokuhlamuka lokhu okulethwa ngabantu abatsha loba kungajulanga kangako lakho kulendonsela ebantwini. Abanengi bacina beholwa ukuthi bayenze inkolo yabokhokho babo inhlekisa. (Amaheberu 10:29). Impilo zabantu abanengi ezazithembisa ukuba zazizaletha udumo kuNkulunkulu njalo zibeyisibusiso emhlabeni sezangcoliswa ngumoya omubi ophuma ekuhlamukeleni iqiniso. Bonke abakholwa izinqumo zokuzikhukhumeza ezidabuka emicabangweni yabantu njalo abanakana ukuthi bengachasisa imfihlo zezulu njalo bafinyelele eqinisweni bengaholelwanga yinhlakanipho evela kuNkuunkulu baphakathi komjibila kaSathane. {GC 600.2}IEP 600.2

Siphila esikhathini esicolekileyo kakhulu okwedlula zonke embalini yalumhlaba. Isiphetho sezigidi zabantu emhlabeni sesizabekwa. Ukuphila kwethu kwelizayo njalo lokusindiswa kwabanye kweyame phezu kwendlela esihamba ngayo khathesi. Kumele sihlale siholelwa nguMoya weqiniso. Wonke umlandeli kaKrestu kumele abuze umbuzo othi: “Nkosi uthanda ukuthi ngikwenzeleni?” Kumele sizehlise phambi kweNkosi, ngemithandazo njalo lokuzila ukudla njalo sihlale sicabangisisa ngelizwi lakhe, ikakhulu ngezahluko eziphathelene lodaba lokwahlulelwa. Kumele khathesi sidinge ukuba lenkambo ejulileyo njalo ephilayo ezintweni zikaNkulunkulu. Akumelanga sidlalise ngitsho lomzuzu owodwa. Izehlakalo ezimqoka ziyenzakala emehlweni wethu, siphila ngaphansi kwamandla kaSathane. Lingalali balindi bakaNkulunkulu, isitha sihambela eduzane, silindele ithuba lokuhlasela lapho seliyekethesa njalo selijumeka. {GC 601.1}IEP 601.1

Abanengi bayazikhohlisa ngoba benakana ukuthi bami kahle phambi kaNkulunkulu. Bayazincoma ngoba kukhona izono abangazenziyo, bakhohlwe izenzo ezinhle abangazenziyo uNkulunkulu akhangelele ukuba bazenze kodwa abangazenzanga. Akuphelelanga ukuthi bayizihlahla esivandeni sikaNkulunkulu. Kumele bagwalise ukukhangelela kwakhe ngokuba bathele izithelo. Ubabeka icala lokwehluleka ukwenza konke okuhle obekumele bekwenze, beqiniswa ngumusa wakhe. Encwadini zezulu

babhalwe njengezihlahla ezidlalisa umhlabathi. Loba kunjalo abantu abafana lalaba labo akumelanga balahle imbeleko. Labo abatshaphaze isihawu njalo lomusa kaNkulunkulu, amazwi okuncenga lokhe ebancenga. “Ngakho uthi: “Phaphama wena oleleyo, uvuke kwabafileyo njalo uKrestu uzakukukhanyisela. Ngakho qaphelani ukuthi lihamba njani ngonanzelelo, kungabi njengezithutha, kodwa njengabahlakaniphileyo, lihlenga isikhathi ngoba insuku zimbi.” Kwabase-Efesu 5:14-16. {GC 601.2}IEP 601.2

Nxa isikhathi sokuhlolwa sesifikile kuzaba sobala ukuthi ngobani abenze ilizwi likaJehova laba yinsika yempilo zabo. Ngesikhathi sehlobo kunzima ukwehlukanisa phakathi kwezihlahla ezihlala zilamahlamvu ngoba zonke ziluhlaza kodwa ebusika nxa umoya lomqando ufika lezo ezihlala ziluhlaza zisala zifanana, nxa ezinye izihlahla zithintitheka amahlamvu azo. Ngokunjalo labo abazibiza ngokuthi bayakholwa kodwa kungaveli enhliziyweni eguquliweyo khathesi sekungabanzima ukuthi behlukaniswe lamaKrestu aqotho, kodwa isikhathi sesisondele lapho umehluko ozaba sobala khona. Akubekhona ukuphikiswa, kubekhona njalo ukubandlulula, kuqalwe futhi ukuhlukunyezwa, bonke abangabazenzinsi labangakholwayo ngokweqiniso bazahlehlela emuva baphike ukholo lwabo, kodwa amaKrestu eqiniso azakuma eqinile njengedwala, lethemba lakhe lizakhazimula ngamandla, okwedlula ngezikhathi zokuthula. {GC 602.1}IEP 602.1

Nxa uDavida eloba uthi,” Ilizwi lakho liyingoma yami yansuku zonke. Ngayo imithetho yakho ngizuza ukuqedisisa, ngakho ngiyazizonda indlela zamanga. Amahubo 119:99,104. {GC 602.2}IEP 602.2

“Ubusisiwe umuntu ofumana ukuhlakanipha lozuza ukuqedisisa” Izaga 3:13. “Unjengesihlahla esihlanyelwe ngasemanzini esinabisela impande zaso ngasemfuleni, esingesabi lapho kufika ukutshisa, lamahlamvu aso ahlala eluhlaza, kasethuki loba kufika indlala ngoba asiyekeli ukuthela izithelo.” Jeremiya 17:8. {GC 602.3}IEP 602.3

Isahluko 38—Isixwayiso Sokucina

“Emva kwalezizinto, ngabona enye ingilosi isehla ivela ezulwini, ilamandla amakhulu; lomhlaba wakhanyiswa yikukhazimula kwayo. Yasimemeza ngamandla, ngelizwi elikhulu isithi: liwile liwile iBhabhiloni elikhulu, seliyindawo yokuhlala amadimoni, lentolongo yawo wonke umoya ongcolileyo, lezongo layo yonke inyoni engcolileyo lezondekayo.” “Ngasengisizwa elinye ilizwi livela ezulwini, lisithi: Phumani kulo, bantu bami, ukuze lingahlanganyeli kanye lezono zawo, lokuze lingemukeli okwezinhlupho zayo.” Sambulo 18:1, 2, 4. {GC 603.1} IEP 603.1

Amavesi lawa akhomba phambili esikhathini lapho umbiko wokuwa kweBhabhiloni, ovezwe yingilosi yesibili kuSambulo 14:8, ozaphindwa khona ngokwesibili, sekwengezwe inkohlakalo ezithile esezingene kunhlanganiso ezinengi ezibumba iBhabhiloni, kusukela emnyakeni ka1844 lapho udaba lolu olwatshunyayelwa khona ngokwakuqala. Lapha kuvezwe isimo esibi kakhulu esizakuba khona emhlabeni kwezenkolo. Ngakho konke ukuphika iqiniso abantu abakwenzayo, ingqondo zabo zizabe zilokhe zisiba semnyameni, lenhliziyo zabo zizabe zilokhe zisiba lukhuni ngamandla, kuzekufike lapho abazabe sebefike ebangeni lokuba ngabahedeni abangasaguqulekiyo. Ngokwala kwabo izixwayiso uNkulunkulu azinikileyo, bazaqhubeka besephula omunye wemithetho elitshumi, bezebefike ezingeni lokuthi bahlukumeze labo abagcina umthetho lowu ngcwele. UKrestu uyaphikwa ngabantu abaphikisa ilizwi lakhe njalo labantu bakhe. Nxa imfundiso zemimoya zisamukelwa emabandleni, amandla alwisana lenhliziyo ethanda isono ayasuswa, njalo ukuzibiza amakrestu kuzaphenduka kube yingubo nje eyokuvala ububi obesabekayo. Ukukholwa imimoya kuvulela imimoya emibi njalo lemfundiso zikaSathane umnyango wokungena, ngenxa yalokho indonsela yengilosi ezimbi izabonakala emabandleni amanengi. {GC 603.2}IEP 603.2

Nxa kukhulunywa ngeBhabhiloni ngesikhathi esivezwe emazwini esiprofethi lesi kuthiwa: “Ngoba izono zayo sezifinyelele ezulwini, loNkulunkulu ukhumbule ukungalungi kwayo.” Sambulo 18:5. Seligcwalise isilinganiso samacala alo, njalo ukubhujiswa sekuseduzane ukuthi kulehlele iBhabiloni. Kodwa uNkulunkulu lokhe elabantwana bakhe eBhabiloni, njalo lingakaze lamukele izijeziso zalo laba abathembekileyo kumele babizwe baphume kilo, ukwenzela ukuthi bengabi lesabelo ezonweni zalo njalo bangamukeli inhlupho eilungiselwe lona. Yikho kulequla labantu elifanekiswe lengilosi eyehla ivela ezulwini, ekhanyisa umhlaba wonke ngenkazimulo yayo njalo ememeza ngelizwi elikhulu lokuchaza izono zeBhabhiloni. Ndawonye lodaba lolu kuzwakala amazwi athi: “Phumani kilo bantu bami.” Izimemezelo lezi, nxa zibambana lodaba lwengilosi yesithathu, zibumba amazwi ayisixwayiso sokucina azanikwa bonke abakhileyo emhlabeni. {GC 604.1} IEP 604.1

Siyesabeka isimo umhlaba ozazithola usukiso. Amandla asemhlabeni nxa ebambana ukuba alwisane lemithetho kaNkulunkulu, azabeka umthetho othi “bonke abancane labakhulu labanothileyo, njalo labayanga, labakhululekileyo lezigqili” (Sambulo 13:16), kuzamele balandele imithetho yebandla ngokugcina ngcwele usuku lwamanga njengosuku lwesabatha. Bonke abazakwala ukukwenza lokhu bazajeziswa ngokuthathelwa amalungelo abo, njalo ekucineni kuzabekwa umthetho wokuthi bafanele ukubulawa. Ngakolunye uhlangothi, umlayo kaNkulunkulu ophathelene lokuphumula koMdali udinga ukuthi abantu bawuhloniphe njalo uthembisa ulaka phezu kwabo bonke abawephulayo. {GC 604.2}IEP 604.2

Nxa indaba leyi isivewe ngokucaca okunje phambi komuntu wonke, wonke umuntu ozakhetha ukwephula umthetho kaNkulunkulu ukwenzela ukuthi alandele umthetho womuntu uzakwamukela uphawu lwesilo, wamukela uphawu lokukhothamela amandla akhethe ukuwahlonipha endaweni kaNkulunkulu. Isixwayiso esivela ezulwini sithi: “Uba kukhona okhonza isilo lomfanekiso waso, njalo wemukela uphawu ebunzini lakhe, kumbe esandleni sakhe, laye uzanatha okwewayini lolaka lukaNkulunkulu, elithululelwe enkezweni yolaka lwakhe lingaxutshaniswanga.” Sambulo 14:9,10. {GC 604.3}IEP 604.3

Kodwa kakho ngitsho loyedwa ozakwamukela ulaka lukaNkulunkulu engakamukeli iqiniso elithinta ingqondo njalo lomzwangedwa wakhe, njalo yena waliphika. Banengi kakhulu abangakatholi amathuba okuzwa amaqiniso aphathelene lensuku zalamuhla. Umlandu ophathelene lomthetho wesine awukaze uchazwe ngendlela efaneleyo kibo. Yena ofunda ingqondo zabantu bonke njalo lohlola inhloso yenhliziyo zabantu kasoke atshiye ngitsho loyedwa umuntu olesifiso sokuqedisisa iqiniso, ukuba akhohliswe mayelana lezinto ezibumba impikiswano enkulu phakathi kobuhle lobubi emhlabeni. Umthetho lowu awusoke ufikele abantu besemnyameni ngokuyabe kusenzakala. Wonke umuntu uzakwamukela ukukhanya okwaneleyo ukuba ayenze isinqumo afisa ukusenza. {GC 605.1}IEP 605.1

Umthetho weSabatha yiwo ozaba ngumhloliso omkhulu ozabonisa ukuthi abantu bakhonza bani ngokweqiniso, ngoba umele iqiniso eliphikiswa kakhulu emhlabeni. Nxa umhloliso wokucina usulethwe phezu kwabantu, yikho lapho okuzakubalomehluko khona phakathi kwabantu abakhonza uNkulunkulu lalabo abangamkhonziyo. Ngesikhathi lapho ukulandela umthetho wokugcina ngcwele isabatha lamanga kuzabe kuyikuhlonipha umthetho welizwe, wona ozabe uphikisana lomthetho wesine, ukwenza lokhu kuzabe kusitsho ukukhothamela amandla aphikisana loNkulunkulu, ngakolunye uhlangothi ukugcina usuku lweSabatha lweqiniso, okuzabe kutshengisa ukuhlonipha umthetho kaNkulunkulu, kuzabe kuyibufakazi bokukhothamela uMdali. Nxa olunye uhlangothi ngokuvumela ukukhothamela amandla asemhlabeni, luzakwamukela uphawu lwesilo, olunye uhlangothi ngenxa yokukhetha ukulandela amandla ezulu lizakwamukela uphawu lukaNkulunkulu. {GC 605.2}IEP 605.2

Kungakafiki isikhathi lesi bonke abantu ababekade betshumayela amaqiniso odaba lwengilosi yesithathu, bebethathwa njengabantu abalenjongo yokwethusela abantu kuphela. Amazwi abo awokuthi siyeza isikhathi lapho okuzakhula khona umkhuba wokuncindezela amalungelo abantu elizweni laseMelika, lokuthi ibandla ndawonye lombuso kuzabambana emsebenzini wokuhlukumeza labo abagcina imilayo kaNkulunkulu, athathwa njengamazwi wamanga njalo angelasisindo. Kuhlala kukhulunywa ngegunya ukuthi ilizwe leli ngeke laba ngesinye isimo ngaphandle kwalokho ebeliyikho, okuyikuvikela inkululeko kwezokukholwa. Kodwa nxa umbuzo wokubeka umthetho wokuthi kukhonzwe ngosuku lwangeSonto ulokhe uphathwa emlonyeni yabantu, isehlakalo esithandabuzwe ngabanengi okwebanga elide sesibonakala sisondela, njalo udaba lwengilosi yesithathu luzaletha umphumela obelukade lungeke lawuletha ngaphambilini. { GC 605.3}IEP 605.3

Kuzizukwalane zonke uNkulunkulu uthumele inceku zakhe ukuba zikhuze isono, emhlabeni kanye lasebandleni. Kodwa abantu bathanda ukuzwa indaba ezibuthakathaka njalo iqiniso elingaxutshaniswanga abafuni ukulamukela. Abavuseleli abanengi nxa babesungula imisebenzi yabo, bazimisela ukusebenzisa ukunanzelela okukhulu nxa babeveza izono zebandla kanye lezelizwe. Babelethemba lokuthi ngenxa yomzekeliso wokuphila impilo emsulwa yesiKrestu, babezaholela abantu ukuba babuyele emfundisweni zeBhayibhili. Kodwa uMoya kaNkulunkulu wangena kibo ngendlela owangena kuyo kuElija, nxa wawuholela ukuba akhuze izono zenkosi njalo labantu ababephila esonweni, labo abazange benelise ukwekela ukutshumayela amaqiniso eBhayibhili ababeqale bevilapha ukuwaveza phambi kwabantu. Bazithola sebeveza ngokuzimisela amaqiniso ndawonye lengozi eyayizakwehlela labo ababephila esonweni. Bakhuluma wonke amazwi iNkosi eyayibanike wona, bengelakho ukwesaba umphumela wokuwatsho, njalo abantu baphoqelwa ukuba bezwe izixwayiso lezi. {GC 606.1}IEP 606.1

Udaba lwengilosi yesithathu luzakutshunyayelwa ngale indlela. Nxa isikhathi sesifikile esokuthi lutshunyayelwe ngamandla amakhulu, uNkulunkulu uzasebenza ngezitsha ezilokuzehlisa, ehola ingqondo zalabo abazinikele emsebenzini wakhe. Izisebenzi lezi zizabe zihlonyiswe nguMoya wakhe hatshi ngokufunda kwezikolo zasemhlabeni. Amadoda okukholwa njalo lomthandazo azaholelwa ukuthi ahambe elomfutho wezulu, betshumayela amazwi uNkulunkulu azabanika wona. Izono zeBhabhiloni zizavezwa egcekeni. Umphumela owesabakayo owokubeka umthetho wokulawula indlela ibandla okuzamele likhonze ngayo ngababusi belizwe, lokhula kwenkolo yemimoya, njalo lokukhula ngasese kwamandla kapapa, konke kuzavezwa sobala. Ngenxa yezixwayiso lezi ezizatshunyayelwa abantu abanengi bazavuswa ekulaleni kwabo. Inkulungwane phezu kwenkulungwane zizakulalela ezingakaze zizwe amazwi afana lalawa. Ngokumangala bazakuzwa ukuthi iBhabhiloni limele ibandla eliwileyo

ngenxa yamaphutha njalo lezono zalo, ngenxa yokuphika kwalo iqiniso elithunyelwe kilo livela ezulwini. Nxa abantu begijimela kubafundisi babo bebuza, ukuba ngabe lezi izinto ziliqiniso na? Abafundisi babo bazakubanika amazwi ayinganekwane nje, bazabanika amazwi abuthakathaka ukwenzela ukuthi ukwesaba kwabo kumbambathwe njalo lomzwangedwa ulaliswe. Kodwa ngenxa yokuba abanengi bazakwala ukwamukela amazwi aphuma engqondweni zabo, bazadinga ukuthi baphendule ngamazwi avela eBhayibhilini, abafundisi laba, njengabafarisi endulo, sebegcwele intukuthelo ngenxa yokuphikiswa kwamandla wabo, bazathuka udaba lolu belwenze amazwi avela kuSathane ngokwakhe, njalo benze ukuba bonke abathanda impilo yesono bahlukumeze njalo babulale labo abatshumayela iqiniso. {GC606.2}IEP 606.2

Nxa impi leyi ilokhe ikhula isiya kwezinye indawo, njalo lemicabango yabantu isondezwa eqinisweni elimayelana lokwephulwa komthetho kaNkulunkulu, uSathane uzathukuthela kakhulu. Amandla azabe ehola ukutshunyayelwa kodaba lolu azathukuthelisa labo abaluphikisayo. Abaholi bamabandla bazakwenza konke okusemandleni wabo ukuvimba ukukhanya lokhu, hlezi kukhanyisele amalunga amabandla wabo. Bazasebenzisa wonke amaqhinga abawenelisayo ukuvimba ngitsho lengxoxo eziphathelene lodaba lolu. Ibandla lizacela usekelo kwabazombusazwe, njalo emsebenzini lowu upapa ndawonye lamabandla esiKrestu bazabambana. Nxa amazwi aphathelene lokubekwa komthetho wokuthi kukhonzwe ngosuku lwangeSonto elokhe ekhula, kuzabekwa umthetho ozancindezela bonke abagcina imithetho kaNkulunkulu. Bazakwethuselwa ngokubotshwa njalo lokuhlawuliswa, abanye bazathenjiswa izikhundla eziphezulu, njalo abanye izipho kuyimizamo yokuba baphike ukholo lwabo. Kodwa impendulo yabo engaguqukiyo izaba ngethi: “sitshengiseni elizwini likaNkulunkulu amaphutha ethu”, khona okuyisicelo esifana laleso esalethwa nguLuther nxa wayedlula ngaphansi kwesehlakalo esifananayo. Labo abazadonselwa emthethwandaba bazaphakamisa iqiniso, njalo kuzabangela ukuthi labo ababalaleleyo labo baphenduke baqale ukulandela imithetho kaNkulunkulu. Ngale indlela iqiniso lizalethwa phambi kwezinkulungwane zabantu ebezingeke zilizwe kungenzekanga ngale indlela. {GC 607.1}IEP 607.1

Ukulandela ilizwi likaNkulunkulu ngenxa yokukholwa ukuthi liqinisekile kuzathathwa njengokuhlamuka. Ngenxa yokufiphaliswa nguSathane, umzali uzahlukumeza umntwana okholwayo, umqhatshi uzahlukumeza isisebenzi esigcina imilayo kaNkulunkulu. Uthando luzatshabalala, abantwana bazaxotshwa emakhaya. Amazwi kaPhawuli azagcwaliseka njengoba enjalo: “Bonke abazaphila impilo yokulunga kuKrestu Jesu bazadlula phakathi kukuhlukunyezwa.” 2 Timothi 3:12. Nxa labo abamela iqiniso bezakwala ukulandela isabatha elizabe seliguqulelwe osukwini lwangeSonto, abanye babo bazajikelwa entolongweni, abanye bazakuba yiziphepheli, njalo abanye bazakwenziwa izigqili. Phambi kwenhlakanipho yabantu khathesi konke lokhu kubonakala

njengento engeke yenzakala, kodwa nxa uMoya kaNkulunkulu oyiwo ovimba ububi usususiwe ebantwini, njalo sebengaphansi kwamandla kaSathane, yena ozonda konke ukulunga, kuzabonakala izinto ezingajwayelekanga. Inhliziyo yomuntu ilakho ukuba lochuku nxa ukwesaba uNkulunkulu njalo lokumthanda sekususiwe. {GC 608.1}IEP 608.1

Nxa isiphepho sisondela, inengi labantu abekade besithi bayakholwa udaba lwengilosi yesithathu, kodwa abangazange baguqulwa izimilo zabo ngenxa yokulandela iqiniso, bazakutshiya inkolo yeqiniso balandele isitha. Ngenxa yokubambana lomhlaba njalo lokwamukela umoya wawo lokhu sekubenze ukuba babone izinto ngelihlo elifanana lelomhlaba, njalo nxa umhloliso usufika, sebezilungiselele ukukhetha lokhu okulula njalo okwamukelwa ngumuntu wonke. Amadoda alezipho njalo atshumayela kuzwakale, abake bathokoza eqinisweni, bazasebenzisa izipho njalo lamandla wabo ukudukisa abantu abanengi. Bazaphenduka babeyizitha ezinkulu belwise labo abake bakhonza labo ngesikhathi belandela imilayo kaNkulunkulu. Nxa labo abagcina usuku lweSabatha belethwa phambi kwemithethwandaba ukuze bazomela ukholo lwabo, labo asebehlamukile yibo uSathane azabasebenzisa kakhulu ukulwisa njalo lokubabeka icala, bazasebenzisa amanga ukudonsela ababusi ukuba babajikele. {GC 608.2}IEP 608.2

Ngesikhathi lesi esokuhlukunyezwa ukholo lwenceku zikaNkulunkulu luzavivinywa kakhulu. Bazabe sebetshumayelile amazwi wokuxwayisa izizwe zonke ngokwethembeka, njalo bazakhangela kuNkulunkulu laselizwini lakhe kuphela. Ngalesi isikhathi ukugcwala kukaMoya oyiNgcwele enhliziyweni zabo yikho okuyabe kubafuqe ukuba bakhulume. Ngenxa yokufuqwa ngamandla ezulu, njalo lokuzimisela okukhulu, bayabe bengene emsebenzini lowu bengazange baqala bafuna ukwazi umphumela wokutshumayela ebantwini amazwi uNkulunkulu abanike wona. Abazange baqala bafuna ukwazi ukuthi lokhu bekuzaphambanisa njalo inzuzo zabo kumbe bazame ukuvikela amabizo njalo lempilo zabo. Loba kunjalo nxa isiphepho sokuphikiswa sesifika, abanye ngenxa yokudideka engqondweni bazaphumisela amazwi athi: “Ngabe besibonile umphumela wamazwi wethu, besizazithulela.” Bazabe sebegonjolozelwe yibunzima. USathane uzabahlasela ngezilingo ezesabekayo. Umsebenzi abayabe sebewuqalile uzabonakala sengathi awukho emandleni wabo ukuba bawuphelelise. Ngalesi isikhathi kuzabonakala sengathi isabelo sabo sizabe sesiyikutshabaliliswa emhlabeni. Amadlabuzane abekade belawo azabe engasekho, kodwa loba kunjalo ngeke besabuyela emuva. Ngenxa yokunanzelela ubuthakathaka babo, bazabalekela kuBaba ukuba bayethola amandla. Bazakhumbula ukuba amazwi abawakhulumileyo ayisiwo wabo, kodwa ngawakhe yena obathume ukuba bawakhulume. UNkulunkulu nguye ofake iqiniso enhliziyweni zabo, njalo bebengeke bale ukulitshumayela. {GC 608.3}IEP 608.3

Ubunzima obufananayo sebuke babonwa ngamadoda ayemele uNkulunkulu endulo. UWycliffe, loHuss, loLuther, loTyndale, loBaxter, loWesley, labo bafundisa ukuba zonke imfundiso kumele zihlolwe ngeBhayibhili njalo bakhuma ukuthi babezaphikisa konke

elalingakuvumi. Lakuwo amadoda lawa ukuhlukunyezwa kweza ngolaka olukhulu, kodwa loba kwakunjalo abazange bame ukutshumayela iqiniso. Izigaba ezehlukeneyo embalini yebandla bezilamaqiniso athile esigaba sinye ngasinye, abekade elungiselwe abantu bakaNkulunkulu ngasenaleso isikhathi. Wonke amaqiniso amatsha ahlangane lenzondo kanye lokuphikiswa, njalo labo ababusiswa yikukhanya kwawo bahlangana lezilingo njalo lokuvivinywa. INkosi inika iqiniso elibalulekileyo abantu abaphakathi kwesimo esiphuthumayo. Ngubani olesibindi sokwala ukulihambisa na? Uthumele inceku zakhe ukuba zihambise ubizo lokucina lomusa njalo lesihawu sakhe kwabakhileyo emhlabeni. Ngeke bathule, ngaphandle nxa befuna ukulahlekelwa yimphefumulo yabo. Abameli bakaKrestu abalani lomphumela wokutshumayela kwabo. Kufanele benze umsebenzi wabo batshiye umphumela ezandleni zikaNkulunkulu. {GC 609.1}IEP 609.1

Nxa ukuhlukunyezwa kuqhubeka kukhula kusiya ezingeni eliphezulu, inceku zikaNkulunkulu zizadideka ingqondo futhi, ngoba kuzabonakala kibo sengathi yibo abazilethele uhlupho lolu. Kodwa umzwangedwa njalo lelizwi likaNkulunkulu lizabanika isiqiniselo sokuthi basendleleni eqondileyo, njalo loba ukuvivinywa kwabo kuqhubeka, bazakuqiniswa ukwenzela ukuthi bamelane lakho. Nxa impi leyi ilokhe iqhubeka ikhula isibindi sabo laso sizakhula kakhulu simelane layo. Amazwi wabo azakuba ngathi: “Asingeke sizame ukuguqula ilizwi likaNkulunkulu, sidabule phakathi umthetho wakhe ongcwele, ngeke siqakathekise eyinye ingxenye sehlise eyinye, ngoba sifuna ukwamukelwa ngumhlaba. INkosi esiyikhonzayo ilamandla wokusikhulula. UKrestu wanqoba kudala amandla akulo umhlaba, njalo singesaba njani umhlaba osunqotshiwe na?” {GC 610.1}IEP 610.1

Ukuhlukunyezwa ngezigaba zakho ezehlukeneyo kuyisenzo esizaqhubeka sikhona nxa uSathane esaphila njalo lanxa inkolo yesiKrestu ilokhe ilamandla. Akulamuntu ongakhonza uNkulunkulu ayekele ukuhlangana lempikiswano evela kuSathane lengilosi zakhe. Ingilosi zikaSathane zizamhlasela, ngoba sezisethuswa yikuthi uzabathathela labo abayizigqili zabo. Abantu abathanda ububi bazahlanganyela lengilosi ezimbi emsebenzini wokuzama ukumehlukanisa loNkulunkulu ngokusebenzisa izilingo ezihugayo. Nxa izilingo lezi zisehluleka ukuphumelela, bayaqala ukusebenzisa udlame ukwenzela ukuthi babambe ngamandla umzwangedwa wakhe. {GC 610.2}IEP 610.2

Kodwa nxa uKrestu elokhe eqhubeka ngomsebenzi wakhe wokuncengela abantu ethempelini lasezulwini, indonsela kaMoya oNgcwele eyokubamba imimoya emibi iyabonakala emehlweni wababusi kanye labantu. Indonsela leyi lokhe isahola eminye imithetho efakwa emazweni atshiyeneyo. Ngabe imithetho leyi ibingekho, isimo esisemhlabeni besizabe sesisibi okwedlula esiyikho khona khathesi. Loba nje ababusi bethu abanengi bezinceku ezisebenzela umbuso kaSathane, uNkulunkulu laye ulabantu bakhe abamsebenzelayo abalezikhundla eziphezulu emazweni ahlukeneyo. Isitha siyafunqa inceku zaso ukuthi zithathe amanyathelo athile alakho ukuphambanisa

ukuhamba komsebenzi kaNkulunkulu, kodwa ababusi abathile abayesabayo iNkosi bayaholelwa zingilosi zezulu ukumisa amacebo lawa besebenzisa amazwi angaphikisekiyo. Ngale indlela amadoda amalutshwana azayenelisa ukuvimba isiphepho sobubi esilamandla. Ukuphikisa kwezitha zeqiniso kuzavinjwa ukwenzela ukuthi udaba lwengilosi yesithathu lwenze umsebenzi walo. Nxa udaba oluyisixwayiso sokucina selutshunyayelwe, luzathinta inhliziyo zalabo ababusayo uNkulunkulu abasebenzisayo khathesi, njalo abanye babo bazalamukela iqiniso, njalo bame ndawonye labantwana bakaNkulunkulu ngesikhathi sokuhlukunyezwa. {GC 610.3}IEP 610.3

Ingilosi ebambanisa ukutshunyayelwa kodaba lwengilosi yesithathu izakhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kuvezwe umsebenzi ozazungeza umhlaba wonke njalo ngamandla amakhulu. Iqula labantu elalilindele ukuza kukaJesu kusukela ngomnyaka ka1840 kusiya ku1844 labonisa ukubakhona kwamandla kaNkulunkulu emsebenzini wakhe, ukutshunyayelwa kodaba lwengilosi yakuqala kwafinyelela ezizweni zonke, njalo kwamanye amazwe kwaba lemvuselelo enkulu kakhulu eyayingakaze ibonakale kusukela ngesikhathi semvuselelo yasendulo, kodwa konke lokhu kuzakwedlulwa yilokho okuzabonakala nxa sekutshunyayelwa udaba lwengilosi yesithathu oluzaba yisixwayiso sokucina emhlabeni. {GC 611.1}IEP 611.1

Umsebenzi lowu uzafana lalowo owenzakala ngosuku lwePentecosti eBhayibhilini. (Msebenzi 2). Nxa “imvula yakuqala” yayisehliswa, ekuthululweni koMoya oyiNgcwele nxa umsebenzi wokuhambisa ivangeli wawusungulwa, ngenjongo yokumilisa inhlanyelo, ngokunjalo “imvula yokucina” izathelwa ekucineni komsebenzi lowu ukwenzela ukuthi ivuthise isivuno. “Ngakho sizabakwazi, nxa siphikelela sifuna ukuyazi iNkosi; ukuthi ukuphuma kwakhe kulungisiwe njengokusa, njalo uzakuza kithi njengezulu, njengezulu lokucina emhlabeni.” Hosiya 6:3. “Thabani lina beZiyoni, lithokoze ngeNkosi uNkulunkulu wenu, ngoba ilinikile izulu lensewula ukuze ilibusise, yalinisela izulu elinengi, lensewula lelamuva njengakuqala.” Joweli 2:23. “Njalo kuzakuthi ensukwini zokucina, utsho uNkulunkulu, ngizakuthulula okoMoya wami phezu kwayo yonke inyama.” “Kuzakuthi wonke obiza ibizo leNkosi uzasindiswa.” Imisebenzi 2:17,21. {GC 611.2}IEP 611.2

Umsebenzi omkhulu wevangeli awusoke ufike emaphethelweni ngamandla amancane okwedlula lawo abonakaliswa ekuvulweni kwawo. Amazwi esiprofethi agcwaliseka ngesikhathi kuthelwa imvula yakuqala nxa umsebenzi wokuhanjiswa kwevangeli wawusungulwa, azagcwaliseka njalo ngokuthelwa kwevula yokucina ekuphethweni kwawo. Yizo izikhathi zokuvuselelwa umpostoli uPetro ayekhuluma ngazo nxa wayesithi: “Ngakho phendukani, liguquke futhi, ukuze kwesulwe izono zenu, kuze kufike izikhathi zokuvuselelwa ezivela ebusweni beNkosi, njalo izathuma lo owamenyezelwa kini phambili, uJesu Krestu.” Imisebenzi 3:19, 20. {GC 611.3}IEP 611.3

Inceku zikaNkulunkulu, ngobuso obukhazimulayo ngenxa yokuzinikela okungcwele, zizagcwala iganga lonke zitshumayela udaba oluvela ezulwini. Intshumayelo yokuxwayisa umhlaba wonke izaphuma emlonyeni yezinkulungwane zabantu. Izibonakaliso zizakwenziwa, abagulayo bazasiliswa, izimanga njalo lezibonakaliso zizalandela inceku zikaNkulunkulu. Ngesikhathi esifanayo uSathane laye uzasebenza ngezibonakaliso zokudukisa, aze alethe umlilo ovela ezulwini phambi kwabantu. Sambulo 13:13. Ngale indlela bonke abakhileyo emhlabeni bazaba lethuba lokukhetha uhlangothi abazabakilo. {GC 612.1}IEP 612.1

Ukutshunyayelwa kwevangeli kuzahanjiswa hatshi ngempikiswano kodwa ngamandla kaMoya oyiNgcwele awokuthinta inhliziyo zabantu. Imicijo yonke yevangeli izabe isiveziwe. Inhlanyelo lawo izabe sihlanyeliwe, khathesi kuzabe sekuyisikhathi sokuthi imile njalo ithele izithelo. Izingwalo eziyabe zihanjiswe ngabatshumayeli bevangeli zizabe sezibonisile umthelela wazo, loba kunjalo abanengi ababefinyelelwe liqiniso bebelokhe bevinjiwe ukuba balizwisise njalo balamukele ngokulilandela. Ngalesi isikhathi imisebe yokukhanya izafinyelela indawo zonke, iqiniso lizabonakala ngokucaca kwalo, njalo abantwana bakaNkulunkulu abathembekileyo bazaqamula amaketane wonke akade ebabophile. Ubuhlobo, lobudlelwane basemabandleni, konke lokhu kuzabe sekungasela mandla okubenqabela ukuba bamukele iqiniso. Iqiniso lizabe seliligugu eledlula konke. kungakhathalekile kuzabe kulezitha ezinengi ezilwisa iqiniso, iqula labantu elikhulu lizakwamukela iqiniso lime ngasohlangothini likaNkulunkulu. {GC 612.2}IEP 612.2

Isahluko 39—Isikhathi sokuhlupheka

“Ngalesosikhathi uMikhayeli uzakusukuma, umbusi omkhulu omela abantu bakini: njalo kuzakubakhona isikhathi sokuhlupheka esingazange sibe khona kusukela ekuqaleni kwezizwe kuze kube ngaleso sikhathi, kodwa ngaleso sikhathi bazakukhululwa abantu bakini, bonke abazatholakala bebhaliwe egwalweni.” Danyeli 12.1. {GC 613.1}IEP 613.1

Nxa ukutshunyayelwa kodaba lwengilosi yesithathu sekugqitshiwe, umusa wokuncengela izoni emhlabeni lawo uzabe usuvaliwe. Abantwana bakaNkulunkulu bazabe sebewuqedile umsebenzi wabo emhlabeni. Bazabe sebeyamukele “imvula yokucina,” yona “eyikuvuselelwa okuvela kuNkulunkulu,” njalo bazabe sebelungiselelwe ithuba lokuhlolwa elizabe liphambi kwabo. Ingilosi zizabe ziphambana ezinye zinyuka zisiya ezulwini ezinye zisiza emhlabeni. Ingilosi evela emhlabeni izamemezela ukuthi umsebenzi wayo usuphelile, umhloliso wokucina sulethiwe kubo bonke ababhila emhlabeni, njalo bonke ababonise uthando lokulandela intando kaNkulunkulu sebamukele “uphawu lukaNkulunkulu ophilayo.” Ngaleso isikhathi uJesu uzakuma umsebenzi wakhe wokuncengela abantu ethempelini elisezulwini. Uzakuphakamisa izandla zakhe amemeze ngelizwi elikhulu ethi: “Kuphelile” njalo zonke ingilosi zizakubeka imiqhele yazo nxa esenza isimemezelo esilandelayo: “Owenza okungalunganga kahlale esenza okungalunganga; longcolileyo ahlale engcolile, lolungileyo ahlale elungisisiwe; longcwele ahlale engcwelisiwe.” Sambulo 22:11. Impilo zabantu bonke ziyabe sezihlolisisiwe, abanye besiya ekuphileni njalo abanye besiya ekufeni. UKrestu uzabe seyenzile umsebenzi wokubuyisa abantu bakhe njalo wesula izono zabo. Inani lombuso wakhe lizabe seliphelelisiwe; “umbuso njalo lamandla, lobukhulu bawo ngaphansi kwezulu lonke,” uzabe usumelele ukunikwa indlalifa zosindiso, njalo uJesu uqobo lwakhe nguye ozakubusa njengeNkosi yamaKhosi njalo loMbusi wabaBusi. {GC 613.2}IEP 613.2

Nxa uJesu ephuma ethempelini, umnyama uzakwembesa bonke ababhila emhlabeni. Esikhathini lesi esesabekayo abalungileyo kuzamele baphile phambi kaNkulunkulu ongcwele bengaselayo uMmeli obancengelayo. Amandla abekade enqanda ababi azakuzuswa emhlabeni, njalo uSathane uzabe eselamandla okulawula bonke abangamukelanga iqiniso. Umusa kaNkulunkulu obukade uncenga abantu okwebanga elide kangaka uzabe usuphelile. Umhlaba wonke uzabe ususalile isihawu sakhe, waphika uthando lwakhe, njalo wavoxa phezu komthetho wakhe. Bonke ababi bazabe sebedlulile umngcele womusa, uMoya kaNkulunkulu, abawuphike okwesikhathi eside, ngalesi sikhathi uzabe usususiwe. Ngenxa yokuthi bazabe sebengelamthunzi womusa ukuthi ubasithele, bazabe sebengasavikelekanga emandleni omubi. USathane uzaphosela bonke abazabe bephila emhlabeni phakathi kobunzima obukhulu obuzaba ngobokucina emhlabeni. Nxa ingilosi zikaNkulunklu zisima ukubamba imimoya emibi eqhamuka enkanukweni zabantu, bonke ububi buzayekelelwa emhlabeni. Umhlaba wonke

uzabaphakathi kokubhidlizwa okubi kakhulu okwedlula lokho okwehlela idolobho laseJerusalema endulo. {GC 614.1}IEP 614.1

Ingilosi eyodwa endulo yenelisa ukubhubhisa wonke amazibulo elizweni laseGibhithe okwabangela ukuthi ilizwe lonke ligcwale ukububula. Nxa uDavida wayeseyenze isenzo esasiphambene lentando kaNkulunkulu esokubala abantu, ingilosi eyodwa yaletha isifo esikhulu kakhulu esaba yisijeziso sokona kwakhe. Amandla okubhubhisa afananayo ingilosi ezingcwele ezenelisa ukuwabonakalisa nxa uNkulunkulu ezithumile, azasetshenziswa zingilosi zikaSathane ngesikhathi lapho uNkulunkulu evumile. Kulemimoya khathesi elungeleyo ukuzibonakalisa emhlabeni, emelele kuphela imvumo yokuletha ukubhidlizwa emhlabeni wonke. {GC 614.2}IEP 614.2

Labo abalandela imilayo kaNkulunkulu ngesikhathi lesi bazabekwa icala lokuletha izijeziso lezi emhlabeni, njalo bazabekwa icala lokubangela inguquko yonke ezabonakala endalweni njalo lokuphithizela lokuchitheka kwegazi okuzaletha usizi emhlabeni wonke. Amandla abekade eholela ukutshunyayelwa kwesixwayiso sokucina azabe esezondise abenzi bobubi, njalo ulaka lwabo luzaqondiswa kibo bonke abazabe sebeyamukele udaba lolu, njalo uSathane uzaletha inzondo enkulu ezabangela umoya wokuhlukumeza. {GC 614.3}IEP 614.3

Nxa ubukhona bukaNkulunkulu basebususiwe ngokokucina esizweni samaJuda, abapristi ndawonye labantu abazange bakwazi lokhu. Loba nje babengaphansi kwamandla kaSathane, njalo babekhokhelwa yimizwa emibi njalo leyesabekayo, babelokhe bezibiza abakhethekileyo bakaNkulunkulu. Inkozo zonke ezazisenziwa ethempelini zaqhubeka njengenjwayelo, iminikelo yenziwa elathini elaselingcolile, njalo izibususo zansuku zonke zazinikwa abantu ababelecala lokubulala iNdodana kaNkulunkulu ayithanda kangaka njalo babelokhe besenza imizamo yokubulala abafundi njalo labapostoli. Ngokufanayo nxa isinqumo esingaguqulekiyo sesiyenziwe ethempelini lasezulwini, njalo lesiphetho somhlaba wonke sesibekiwe labo abasemhlabeni abasoke bakwazi lokhu. Inkonzo zonke ezenziwayo zizaqhubeka zisenziwa ngabantu uMoya kaNkulunulu ozabe usubatshiye kudala, njalo lamadlabuzane avelela kuSathane azabafuqela ukuthi bafeze injongo zakhe ezobubi, kodwa kuzabonakala sengathi ngumsebenzi abawenzela uNkulunkulu. {GC 615.1}IEP 615.1

Njengoba usuku lweSabatha luzabe selwenziwe lube yindikimba yempikiswano phakathi kwamaKrestu, abaholi bamabandla ndawonye lababusi bamazwe bazabe sebebambene ukufaka umthetho wokuthi kukhonzwe ngosuku lwangeSonto, labo abalutshwane abazaqhubeka besala ukulandela umthetho lowu bazamukelwa njengezitha zomhlaba wonke ezifanele ukutshabalilswa. Kuzafuqwa ukuba iqula leli elilabantu abalutshwane eliphikisa umthetho webandla njalo lowelizwe akumelanga bavunyelwe, ukuthi bakwenze lokhu, lokuthi kungcono ukuthi bahlukunyezwe bona kulokuthi umhlaba

wonke ungene phakathi kwesiphithiphithi njalo lasesimeni sokungalandelwa kwemithetho. Isizatho esifananayo sasetshenziswa eminyakeni eminengi eyadlulayo kuKrestu, silethwa ngabaholi bebandla. “Kungcono kithi,” watsho uKhefasi, “ukuthi kufe umuntu oyedwa afele abantu, ukwenzela ukuthi isizwe sonke singabhubhi.” Johane 11:50. Amazwi lawa azabonakala sengathi alesisindo njalo ekucineni umthetho uzafakwa ozamelana lalabo abazabe begcina usuku lweSabatha ngcwele olutholakala emthethweni wesine, njalo umthetho lowu uzatsho ukuthi bafanele ukujeziswa kalukhuni, njalo uzanika abantu imvumo ngemva kwesikhathi esithileyo ukubabulala. Lokho okwenziwa libandla leRoma endulo kuzakwenziwa kulabo abalandela imilayo kaNkulunkulu kukhokhelwa ngamabandla alamuhla azabe esihlamukele iqiniso leBhayibhili. {GC 615.2}IEP 615.2

Abantu bakaNkulunkulu bazadlula phakathi kokuhlupheka okukhulu njalo lensizi ezesabekayo, okuyisikhathi esichazwa ngumprofethi uDaniyeli njengesikhathi sokuhlupheka kukaJakobe. “INkosi ithi: Sizwile ilizwi lokwethuka, lelokwesaba, lelokuswela ukuthula...kungani ubuso bonke bunyukubele. Maye! Lukhulu lolosuku, kalukho olunye olunjalo, kuyisikhathi sokuhlupheka kukaJacobe, kodwa uzakhululwa kikho.” Jeremiya 30:5-7. {GC 661.1}IEP 616.1

Ubusuku bokuhlupheka uJakobe adlula kibo, nxa wayekhulekela ukukhululwa esandleni sika Esawu (Genesisi 32:24-30), bumele isehlakalo abantu bakaNkulunkulu abazadlula kiso ngesikhathi senhlupheko. Ngenxa yobuqili abenzayo ngesikhathi ethatha izibusiso zikayise, ezazifanele ukuba ziphiwe uIsawu, uJakobe ngemva kwalokho wabalekela ukusinda impilo yakhe, ngoba esesaba lokho umfowabo ayezamenza khona. Ngemva kokuhlala komalumakhe okweminyaka eminengi, wayeselubhekise ekhaya ngemva kokuthola ilizwi elalivela kuNkulunkulu elokuthi ayenze njalo, ndawonye labomkakhe kanye lezifuyo zakhe. Nxa wayefika emngceleni welizwe, wafikelwa yikwesaba ngemva kokuthola umbiko wokuthi uIsawu wayemhlangabeza lexuku lebutho njalo wayengalakho ukuthandabuza ukuthi wayelenhloso yokuphindisela. Abantu ababehamba loJakobe ngenxa yokuthi babengahlomanga, njalo bengelandlela yokuzivikela, kwasekubonakala sengathi basebezakuba yikudla kwenyoni zasendle. Njalo phezu komhedehede lokwesaba kwangezelelwa umthwalo wokuzisola, ngoba kwakungenxa yesono sakhe esasibangele ingozi leyi. Ithemba lakhe elilodwa lalisemuseni kaNkulunkulu, isiviko sakhe esisodwa sasingumkhuleko kuphela. Loba kwakunjalo kazange ayekela ukwenza konke okwakusemandleni akhe ukuvuma njalo lokuxolisa umfowabo ngenxa yesono amenza sona njalo lokuzama ukususa ingozi eyayiphambi kwakhe. Kuzamele kubenjalo lakubalandeli bakaKrestu, nxa belanda isikhathi senhlupheko, kuzamele benze yonke imizamo yokuziveza phambi kwabantu ngendlela eqondileyo, basuse wonke amehlo ensolo abantu abangabakhangela ngawo ngoba bengabazwisisi, njalo lokuthi bazame ukususa ingozi efuna ukulwisana lokukhululeka kwemzangedwa yabantu. {GC 616.2}IEP 616.2

Nxa uJakobe wayesethumele imuli yakhe khatshana ukwenzela ukuthi bangaboni usizi lwakhe, wasala yedwa ukuba ancenge uNkulunkulu. Waqala ngokuvuma isono sakhe njalo waphakamisa umusa uNkulunkulu ayewubonise kuye, njalo ngokuzehlisa wancenga esebenzisa isivumelwano saboyise njalo lezithembiso uNkulunkulu amenzela zona embonweni abalawo eBetheli njalo laselizweni lokuphephela kwakhe. Manje kwasekufike isikhathi esinzima empilweni yakhe lapho konke kuye okwasekulenga emoyeni. Ebunyameni lobu obabugcwele ukuthula waqhubeka ekhuleka njalo ezehlisa phambi kaNkulunkulu. Khonokho nje wezwa isandla simbamba emahlombe. Umcabango owafika kuye wabangowokuthi lesi kwakuyisitha, ngamandla akhe onke waqala ukulwisana lomuntu lowu. Ilanga lathi selizaphuma, umuntu lowu wasebenzisa amandla akhe ezulu, wathi esemthintile wazizwa esephele amandla wawela phansi njalo wakhala wancenga lowu ayecabanga ukuthi wayeyisitha. UJakobe wabakwazi sobala ukuthi leyi kwakuyingilosi yesivumelwano ayekade elwisana layo. Loba nje wayesekhubazekile njalo esebuhlungwini, kazange alahle injongo yakhe. Kwasekukudala edlule phakathi kobuhlungu lokuzisola ngenxa yesono sakhe khathesi kwasekumele athole isiqiniseko sokuthethelelwa kwakhe. Isithunywa sezulu sasesibonakala sengathi sasesilungele ukusuka kodwa uJakobe wasinamathela, wancenga ukuthi simbusise. Ingilosi yathi: “Ngekela ngihambe ngoba ilanga selizaphuma,” kodwa uJakobe waphendula wathi, “angisoke ngikwekele, ngaphandle kokuthi ungibusise.” Khepha isibindi esingaka, lokuzithemba akubonisa lapha! Ngabe wayekwenze lokhu ngokuzikhukhumeza, lokuziphakamisa, uJakobe wayezahle afe khonaphana, kodwa okwakhe kwakuyisiqiniseko salowo ovuma ubuthakathaka bakhe njalo lokungafaneli kwakhe, kodwa loba kunjalo othemba isihawu sikaNkulunkulu ogcina isivumelwano sakhe. {GC 616.3}IEP 616.3

“Wabalamandla phezu kwengilosi njalo wanqoba.” Hosiya 12:4. Ngenxa yokuzehlisa, lokuvuma izono zakhe njalo lokuzinikela, isoni lesi senelisa ukumelana lesithunywa sezulu. Wenelisa ukugagadlela izithembiso zikaNkulunkulu, njalo inhliziyo egcwele uthando olungapheliyo yayingeke ifulathele ukuncenga kwesoni lesi. Njengobufakazi bokunqoba kwakhe njalo lesibonelo sokunika abanye isibindi sokuthi balandele umzekeliso wakhe, ibizo lakhe laguqulwa lasuka kulowo owayehlala ekhunjuzwa isono sakhe, laba yilelo elaliyisikhumbuzo okunqoba kwakhe. Njalo njengoba kwakusobala kuthi uJakobe wayelwisane njalo wanqoba phambi kaNkulunkulu lokhu kwaba yisiqiniseko sokuthi wayezanqoba phambi kwabantu. Wayengasabi ukuhlangana lolaka lomfowabo, ngoba iNkosi yayiyisiviko sakhe. {GC 617.1}IEP 617.1

USathane wayevezile isono sikaJakobe phambi kwengilosi zikaNkulunkulu, njalo wayetshilo ukuthi wayelalo ilungelo lokumbulala ngenxa yesono sakhe; njalo wayefuqe uIsawu ukuthi amhlangabeze ngenhloso yokumlimaza, njalo nxa uJakobe wayedlula phakathi kobusuku obude ethandaza, uSathane wazama ukumnyathezela ngokuletha umthwalo wamacala akhe ngenhloso yokuthi amenze alahle ithemba ayekele

ukwethembela kuNkulunkulu. Kwasala kancane ukuthi uJakobe alahle ithemba, kodwa wayesazi ukuba ngaphandle kokuba athole usizo oluvela ezulwini kwakufanele abulawe. Wayesesivumile isono sakhe ngenhliziyo yakhe yokhe, njalo wancenga isihawu sikaNkulunkulu. Wayengeke ephanjulwe yilutho kule injongo ayelayo, kodwa wayibamba ingilosi njalo waletha amazwi wakhe okuncenga, esehlisa izinyembezi waze wathola ukunqoba. {GC 618.1}IEP 618.1

Njengoba uSathane wafuqa uIsawu ukuthi ahlangabeze umfowabo ngenhloso yokuphindisela, ngokufanayo uzafuqa ababi ukuthi babulale abantu bakaNkulunkulu ngesikhathi sokuhlupheka. Njalo ngendlela azama ngayo ukubeka icala uJacobe phambi kwezulu, uzaletha njalo amacala ngabantu bakaNkulunkulu phambi kwezulu. Lokhu kungenxa yokuthi ukholwa ukuba bonke abasemhlabeni ngabakhe, kodwa iqula leli elincane elizabe ligcina imiyo kaNkulunkulu yilo kuphela elizabe lisala ukukhothamela amandla akhe. Ngabe bekungenzeka abacitshe embalini yomhlaba, ukunqoba kwakhe bekuzabe sekuphelele. Uyananzelela ukuba ingilosi zezulu zibelusile, njalo uyacabangela ukuba izono zabo sezithethelelwe; kodwa kakwazi ukuthi isiphetho sabo sesilungisiwe ethempelini eliphezulu. Uyazazi ngokuphelela zonke izono abalinga ukuba bazenze njalo uzaziletha phambi kukaNkulunkulu ngoba efuna ukuveza abantwana bakaNkulunkulu njengabantu abafanele njengaye ukulehlekelwa luthando lukaNkulunkulu. Uzakutsho ukuthi uNkulunkulu ngeke abe elungile nxa engabathethelela izono zabo kodwa abulale yena kanye lengilosi zakhe. Uzakutsho ukuthi abantu laba bangabakhe njalo bafanele ukuba banikelwe ezandleni zakhe ukuze ababulale. {GC 618.2}IEP 618.2

Ngesikhathi uSathane ebeka icala abantu beNkosi phambi kwayo ngenxa yezono zabo, iNkosi izamvumela ukuba abalinge ngazozonke izilingo alazo. Ukumthemba kwabo uNkulunkulu njalo lokuqina kokukholwa kwabo, kuzahlolwa ngendlela elukhuni. Nxa bekhangela imbali, amathemba wabo azatshona, ngoba empilweni zabo bazabona ubuhle obuncane kakhulu ababenzileyo. Bazabe besazi ubuthakathaka babo njalo lokungafaneli kwabo izulu. USathane uzazama ukubethusa ngokuletha imicabango yokuthi isimo sabo asilathemba, njalo lokuthi ukungcola kwabo ngeke kuhlambululeke. Uzabe elethemba lokutshabalalisa ukukholwa kwabo ukwenzela ukuthi bawele ngaphansi kwezilingo zakhe baphambuke ekulandeleni intando kaNkulunkulu. {GC 618.3}IEP 618.3

Loba nje abantu bakaNkulunkulu bazabe begonjolezelwe yizitha ezifuna ukubabulala, kodwa usizi abazadlula kilo ayisilo lokwesaba ukubulawelwa iqiniso; bazabe besesaba ukuthi kambe kungabe kukhona isono abangasivumanga, njalo lokuthi ngenxa yokwehluleka kwabo bazakwehluleka ukwamukela isithembiso soMsindisi esithi: “ngizakulondoloza eholeni lokulingwa okuzafika emhlabeni wonke.” Sambulo 3:10. Ngabe kuphela bebengaba lesiqiniseko sokuthethelelwa bebengeke besabe ukuhlukunyezwa loba ukufa, kodwa nxa kungenzeka bahluleke ukutholakala befanele,

njalo balahlekelwe yimphefumulo yabo ngenxa yamaphutha ezimilweni zabo, ibizo likaNkulunkulu belingatshaphazwa. {GC 619.1}IEP 619.1

Ngakunxazonke abantwana beNkosi bazakuzwa amacala amakhulu azabekwa phezukwabo njalo bazabona umphumela wokuhlamukela iqiniso endaweni zonke, njalo bazafikelwa yisifiso esikhulu esivelela emoyeni wabo, esokuthi sengathi ukuhlamuka lokhu kungaqedwa njalo lobubi obenziwa ngabantu ababi bungafika emaphethelweni. Kodwa nxa belokhe bencenga uNkulunkulu ukuthi aqede ukuhlamuka lokhu, bazasindwa ngumthwalo wokuthi labo abalamandla okulwisana lesikhukhula sobubi obuzabe bukhona emhlabeni. Bazacabanga ukuthi ngabe babesebenzise wonke amandla wabo ekusebenzeleni uKrestu, baqhubeka bethola amandla kuselokuthula emhlabeni, uSathane lequla lakhe bebengeke benelisa ukubehlula ngalesi isikhathi. {GC 619.2}IEP 619.2

Bazabubula phambi kaNkulunkulu, bekhomba ukuvuma kwabo izono abakwenze emuva, njalo bazancenga ukuthi bamukeliswe isithembiso soMsindisi esithi: “kabambelele emandleni ami, ukuze enze ukuthula lami njalo uzakwenza ukuthula. Isaya 27.5. Ukukholwa kwabo akusoke kwehluleke loba nje imithandazo yabo izabonakala sengathi ayiphendulwa khonapho. Loba nje bedlula phakathi kobuhlungu obunzima, lokwesaba, lokudangala, abasoke bame ukuncenga phambi kwezulu. Bazagagadlela amandla kaNkulunkulu njengoJakobe agagadlela ngayo ingilosi, njalo amazwi enhliziyo zabo azabe ngathi: “angisoke ngikwekele ngaphandle kokuthi ungibusise.” {GC 619.3}IEP 619.3

Ngabe uJakobe wayengavumanga isono sakhe sokweba izibusiso zobuzibulo, uNkulunkulu wayengasoke awuzwe umthandazo wakhe futhi wayengeke wayihlenga impilo yakhe. Ngokunjalo ngesikhathi senhlupheko, ngabe abantu bakaNkulunkulu bebengatholakala belezono abangazivumanga ebezizahlangana labo ngesikhathi bedlula ebuhlungwini bokwesaba, bebezakwehlulwa, ukudangala bekungaqamula ukukholwa kwabo, njalo bebengeke babelesibindi sokububula phambi kaNkulunkulu ukuthi abahlenge. Kodwa loba nje besazi ukuthi akukho okubenza bafanele ukwamukelwa ezulwini, abalazo izono abangaziveza abazifihlileyo. Izono zabo kudala zahamba phambi komthethwandaba njalo sezayesulwa, futhi abasenelisi ukuziletha emkhumbulweni yabo. {GC 620.1}IEP 620.1

USathane khathesi uholela abantu abanengi ukuthi bacabange ukuthi uNkulunkulu kalandaba lokungathembeki kwabo ezintweni ezincane zempilo, kodwa iNkosi iyabonisa ngendlela eyaphatha ngayo indaba kaJakobe ukuthi ayisoke loba nini yamukela ububi. Bonke abenza imizamo yokuvikela loba eyokufihla izono zabo, njalo abazavumela ukuthi izono zabo zihlale encwadini zezulu zingavunywanga njalo zingathethelelwanga, bazanqotshwa nguSathane. Ukukhula kwezikhundla zabo njalo lokuhlonipheka kwazo, kwenza ukuthi izono zabo zibenkulu phambi kukaNkulunkulu njalo kwenza ukuthi ukunqoba kwesitha kube kukhulu. Labo abadlulisela phambili ukulungiselela usuku

lweNkosi akwenzeki ukuthi bathole ukulungiselela lokhu ngesikhathi sokuhlupheka kumbe loba ngasiphi isikhathi ngemva kwalesi. Indaba yabantu abanjalo ayilangitsho ithemba. {GC 620.2}IEP 620.2

Bonke abazibiza amaKrestu abazafika esikhathini lesi bengazilungiselelanga, bazavuma izono zabo phakathi kokudangala besebenzisa amazwi okudabuka, ngesikhathi ababi bejabula ngenxa yobuhlungu abazabe bedlula kibo. Ukuvuma kwabo izono kuzabe kufana lalokho okwenziwa nguIsawu kumbe uJadasi. Labo abavuma izono ngale indlela, bayabe bekhalela umphumela wokona kwabo, hatshi ububi besono sabo. Abalayo imizwa eqotho eyokuzisola, njalo abalayo inzondo yesono edingekayo. Bayavuma isono sabo, ngenxa yokwesaba ukujeziswa, kodwa njengoFaro wasendulo, bebengabuyela esimeni sokumelana loNkulunkulu ngabe izijeziso lezi bezingasuswa. {GC 620.3}IEP 620.3

Imbali kaJakobe iphinde njalo ibe yisiqiniseko sokuthi uNkulunkulu kasoke alahle labo abathe ngenxa yokulingwa nguSathane bakhetha ukuwela esonweni, kodwa ababuye njalo bakhetha ukuphendukela kuye bevuma izono zabo ngokweqiniso. Ngesikhathi uSathane ezama ukubhubhisa iqula leli, uNkulunkulu uzathumela ingilosi zakhe ukuba zibaduduze njalo zibavikele ngesikhathi sokuhlupheka kwabo. Izikhali zikaSathane zizakuza ngamandla njalo langolaka, lokudukisa kwakhe kuzabe kulukhuni, kodwa loba kunjalo ilihlo likaNkulunkulu lizabe liphezu kwabantu bakhe, njalo lendlebe zakhe zizahlala zilindele ukuzwa ukukhala kwabo. Ubuhlungu babo buzabe bubukhulu kakhulu, lamalangabi omlilo azabonakala sengathi asezabaqeda, kodwa umnini wegolide uzabakhipha belungisisiwe njengendlela igolide eliphuma lihlambuluke ngayo emlilweni. Uthando uNkulunkulu alalo ngabantwana bakhe ngesikhathi lesi sokuvivinywa kwabo okukhulu luzabe lulokhe luqinile njalo lujulile njengasezikhathini zokuphumelela kwabo, kodwa kuzabe kudingeka ukuthi badlule phakathi kwamalangabi omlilo, konke okwasemhlabeni okukibo kumele kutshiswe, ukwenzela ukuthi umfanekiso kaKrestu ubonakale ngokuphelela. {GC 621.1}IEP 621.1

Isikhathi sokudangala lokukhathazeka esiphambi kwethu sizadinga ukukholwa okwenelisa ukumelana lokudinwa, lokuphuza, njalo lendlala — ukukholwa okungasoke kuphele amandla laloba sekuvivinywe kangakanani. Isikhathi sokuthula esikhona khathesi sinikwe wonke umuntu ukuba alungiselele isikhathi lesi esizayo. UJakobe waphumelela ngoba kazange alahle ithemba njalo wayelokuzimisela. Ukunqoba kwakhe kuyibufakazi bamandla omthandazo ophikelelayo. Bonke abazagagadlela izithembiso zikaNkulunkulu, ngendlela uJakobe ayenza ngayo, njalo abazazimisela njalo baphikelele njengaye bazaphumelela ngendlela aphumelela ngayo laye. Labo abangazimiselanga ukuzidela, ukwenzela ukuthi babubule phambi kaNkulunkulu, lokuba bathandaze bengaphumuli becela izibusiso zakhe, abasoke bazifumane. Ukulwisana loNkulunkulu, yeka ukuthi balutshwane kangakanani abakwaziyo ukuthi kuyini! Balutshwane kangakanani asebeke bezwa umoya wabo udinga uNkulunkulu ngamandla amakhulu kangaka okwaze

kwabangela ukuthi baphelelwe ngamandla enyama. Nxa amagagasi okudangala okungela mazwi okuwachasisa esethanyela lowo ozincengelayo, balutshwane kangakanani ababambelela ngokukholwa ezithembisweni zikaNkulunkulu. {GC 621.2}IEP 621.2

Labo abasebenzisa ukukholwa okuncane khathesi, basengozini enkulu yokuwela ngaphansi kwamandla okudukisa kukaSathane njalo lokuzithola bengaphansi komthetho ozabekwa ukuba ubambe ngamandla umzwangedwa. Njalo laloba bengenelisa ukumelana lokuvivinywa lokhu bangena ngaphansi kobuhlungu lokudangala okukhulu ngesikhathi sokuhlupheka, ngoba bangazange bakwenza injwayelo ukwethemba uNkulunkulu. Izifundo zokukholwa abayekele ukuziqakathekisa bazabanjwa ngamandla ukuthi bazifunde ngaphansi kubunzima bokudangala. {GC 622.1}IEP 622.1

Kumele khathesi sijwayele ukubumba ubudlelwane loNkulunkulu ngokuhlola izithembiso zakhe. Ingilosi ziyaloba yonke imithandazo eqinisekileyo njalo lephuma enhliziyweni. Kungangcono sitshiyane lezinto zokuzithokozisa kulokuthi siyekele ukuchitha isikhathi loNkulunkulu. Ukuswela okwedlula konke, lokuzidela okwedlula konke, nxa kulesandla sikaNkulunkulu kungcono kulenotho, lezikhundla, njalo lobungane yena engekho. Kumele sibeke izikhathi zokukhuleka. Uba sivumela ingqondo zethu ukuba zigcwale inkanuko zomhlaba, uNkulunkulu sengasinika isikhathi ngokusithathela izithixo zethu zegolide, lezindlu ngitsho lezemihlabathi evundileyo. {GC 622.2}IEP 622.2

Abantu abatsha bebengeke bawela ezilingweni ngabe bebengazifundisa ukwala ukungena endleleni lapho abangenelisi khona ukucela izibusiso zikaNkulunkulu. Ngabe izithunywa ezithwele udaba lokucina olucolekileyo okumele lunikwe umhlaba wonke bezingathandazela izibusiso zikaNkulunkulu, hatshi ngendlela eqandayo, leyokunganaki njalo loyobuvila, kodwa ngokuzimisela njalo lokukholwa, ngendlela uJakobe akhuleka ngayo, bebengathola indawo ezinengi lapho abebezakuthi: “Ngiyibonile iNkosi manqamu, njalo angizange ngilahlekelwe yimpilo yami.” Genesisi 32:30. Ezulwini bebezakwaziwa njengamakhosana, njengabantu abalamandla okubindana loNkulunkulu njalo labantu. {GC 622.3}IEP 622.3

“Isikhathi sokuhlupheka esingakaze sibekhona,” sizabonakala phambi kwethu masinyazana, njalo sizadinga inkambo esingakabi layo khathesi njalo abanengi abalobuvila bokuyidinga. Kujwayelekile ukuthi uhlupho lubonakale lulukhulu nxa abantu becabanga ngalo lungakafiki kulanxa selufikile, kodwa lokhu akusilo iqiniso nxa sikhangele isikhathi senhlupheko esiphambi kwethu. Ukuchasisa okulobunono obukhulu okungenziwa ngeke kuveze lokhu okuzayo. Ngesikhathi lesi sokuvivinywa, wonke umuntu kuzamele azimele yedwa phambi kaNkulunkulu. “Loba uNowa loDanyeli loJobe bebekhona, ngiyazifunga kutsho iNkosi uJehova, bebengayikukhulula indodana loba indodakazi, kodwa bebezazikhulula bona kuphela ngokulunga kwabo.” Hezekeli 14:20. {GC 622.4}IEP 622.4

Khathesi ngesikhathi uMpristi wethu omkhulu esincengela, kumele sidinge ukubamsulwa kuKrestu. Ngitsho langemicabango, uKrestu kazange avumele ukuwa ngenxa yokulingwa nguSathane. USathane uyafumana enhliziyweni zabantu into eyodwa angangena ngayo, nxa kulenkanuko yesono ethile ethandwa ngumuntu, uyayisebenzisa ukuba izilingo zakhe ziqinise amandla wakhe emuntwini onjalo. Kodwa uKrestu nxa wayezitsho yena wathi: “Ngoba umbusi walumhlaba uyeza, kodwa kalalutho kimi.” Johane 14:30. USathane kazange afumane lutho eNdodaneni kaNkulunkulu eyayingamsiza ukuthi amnqobe. UKrestu wayeyenze konke ayengakwenza ukugcina imilayo kaYise, njalo kwakungelasono kuye uSathane ayengasisebenzisa ekumlwiseni kwakhe. Lesi yiso isimo okumele batholakale bekuso labo abazakuma ngesikhathi senhlupheko. {GC 623.1}IEP 623.1

Kusempilweni leyi esiyiphila khathesi okumele senze imizamo yokwehlukana lesono, ngokukholwa egazini likaKrestu elisusa izono. Umsindisi wethu omuhle uyasincenga ukuba sizihlanganise laye, ukuba sibambanise ubuthakathaka bethu lamandla akhe, ukungazi kwethu lokuhlakanipha kwakhe, ukungafaneli kwethu lemisebenzi yakhe emihle. Ukukhokhela kukaNkulunkulu kuyiso isikolo okumele sifunde kiso ubumnene lokuzehlisa kukaKrestu. INkosi ihlala ibeka phambi kwethu, hatshi indlela ebesizayikhetha, ekhangeleka ilula njalo imnandi kithi, kodwa inhloso zeqiniso zempilo. Kweyeme kithi ukuba sisebenzisane ndawonye lamacebo asetshenziswa lizulu awokulungisisa izimilo zethu ukuba zifane lalezo ezisezulwini. Akulamuntu ongavika kumbe adlulisele phambili umsebenzi lowu ngaphandle kokuthi alahlekelwe ngumphefumulo wakhe. {GC 623.2}IEP 623.2

Umphostoli uJohane wezwa ilizwi elikhulu ngesikhathi esembonweni lisithi: “Maye kulabo abakhileyo emhlabeni lasolwandle, ngoba uSathane wehlele kini elolaka olukhulu ngoba esazi ukuthi ulesikhathi esifitshane.” Sambulo 12:12. Ziyesabeka izehlakalo ezibangela ukuthi ilizwi leli liphume ezulwini. Ulaka lukaSathane luya lukhula nxa isikhathi sakhe silokhe sincipha, njalo umsebenzi wakhe wokudukisa njalo lokubhidliza uzafika esiqongweni sawo ngesikhathi senhlupheko. {GC 623.3}IEP 623.3

Izibonakaliso ezesabekayo ezingajwayelekanga zizabonakala masinyazana emkhathini, lokhu kuzabe kuyibufakazi bamandla amadimoni okwenza izibonakaliso. Omoya ababi bazathunyelwa emakhosini wonke omhlaba njalo lasemhlabeni wonke, besiyabadukisa, njalo bazabakhuthaza ukuba babambane loSathane empini yakhe yokucina lohulumende wezulu. Ngenxa yokusebenzisa ingilosi zakhe, ababusi njalo labalandeli babo bazadukiswa ngokufanayo. Kuzavela amadoda athile azazibiza ngokuthi anguKrestu ngokwakhe, njalo bazafuna inhlonipho njalo lokukhonzwa okufanele uMsindisi womhlaba kuphela. Bazakwenza izibonakaliso ezimangalisayo ezokusilisa abagulayo njalo bazaveza ukuthi balembono evela ezulwini kodwa ezabe iphikisana lamazwi eBhayibhili. {GC 624.1}IEP 624.1

Njengesicoco emdlalweni omkhulu wokudukisa abantu esiqongweni, uSathane uqobo lwakhe uzakwehla azenze uKrestu. Ibandla sekukade litshumayela ngokuza kukaKrestu njengesiqongo samathemba walo. Khathesi umkhohlisi omkhulu uzakwenza kubonakale sengathi uKrestu sebuyile. Endaweni ezitshiyeneyo emhlabeni, uSathane uzazibonakalisa phambi kwabantu njengesidalwa esilenkazimulo enkulu, efana lendlela uKrestu achazwa ngayo eyanikwa nguJohane encwadini kaSambulo. Sambulo 1:13-15. Inkazimulo ezabe imgombolozele ayikho eyidlulayo eseyake yabonakala emhlabeni. Kuzezwakala amazwi okunqoba endaweni zonke athi: “UKrestu sebuyile! uKrestu sebuyile!” Abantu bazazilahlela phambi kwakhe bemdumisa, yena uzaphakamisa izandla zakhe akhulume amazwi ayisibusiso phezu kwabo, ngendlela efanana laleyo uKrestu abusisa ngayo abafundi bakhe nxa wayeseselapha emhlabeni. Ilizwi lakhe lizabe lipholile njalo lizothile, kodwa lizwakala njengengoma emnandi. Uzasebenzisa amazwi alozwelo, ukuchaza amanye amaqiniso ezulu akhulunywa nguKrestu, uzasilisa abagulayo, njalo ngemva kokwenza lokhu uzakhuluma amazwi okuthi useguqule usuku lweSabatha walubeka ngosuku lwangeSonto, njalo uzalaya wonke umuntu ukuthi ahloniphe usuku lolu alubusisileyo. Uzakutsho njalo ukuba labo abaqhubeka begcina usuku lwesikhombisa ngcwele bahlambaza ibizo lakhe ngenxa yokwala ukulalela ingilosi ezithunyelwe kibo zilokukhanya njalo leqiniso. Leyi yiyo inkohliso enkulu, njalo lokudukisa okulamandla phose angeke amelwe ngumuntu. Njengabantu baseSamariya ababedukiswe nguSimon Magus, amaxuku abantu, kusukela kwabakhulu kusiya kwabancane, bazakwamukela amanga lawa besithi: “Lawa ngamandla amakhulu, kaNkulunkulu.” Imisebenzi 8:10. {GC 624.2}IEP 624.2

Kodwa abantwana bakaNkulunkulu abasoke bakhohliswe. Imfundiso zikaKrestu lowu owamanga zizabe ziphambene lamaqiniso eBhayibhili. Izibusiso zakhe zizanikwa labo abakhonza isilo njalo lomfanekiso waso, bona okuliqula leli iBhayibhili elifundisa ukuthi uluka lukaNkulunkulu olungaxutshaniswanga uthelwa phezu kwabo. {GC 625.1}IEP 625.1

Okunye njalo yikuthi uSathane kasoke avunyelwe ukulingisela indlela uKrestu azakuza ngayo lapha emhlabeni. UKrestu waxwayisa abantu ukuba bangadukiswa mayelana lendaba leyi, njalo wakuveza sobala indlela ukuza kwakhe kwesibili okuzakwenzeka ngayo. “Ngoba kuzavuka okristu bamanga labaprofethi bamanga, benze izibonakaliso, ukuze kuthi, nxa kungenzeka badukise labakhethekileyo...Ngakho uba bengathi kini; khangelani usenkangala, lingaphumi, khangelani usendlini yensitha, lingakholwa. Ngoba njengalokhu umbane ubaneka empumalanga ukhanye lentshonalanga, kuzakuba njalo lokufika kweNdodana yomuntu. Mathewu 24:24-27, 31; 25:31; Sambulo 1:7; 1 Thesalonika 4:16,17. Ukuza lokhu akulandlela yokukulungisela. Kuzakwazakala njalo kubonwe emhlabeni wonke jikelele. {GC 625.2}IEP 625.2

Kuphela labo abakade bengabafundi beBhayibhili abaqotho njalo asebeyamukele uthando lweqiniso bazakuvikelwa ekudukisweni okulamandla amakhulu okuzathumba umhlaba wonke. Ngokusebenzisa ubufakazi beBhayibhili laba bazakwenelisa ukumbona umkhohlisi loba nje ezabe ezamile ukuzifihla. Kubo bonke abantu isikhathi sokuhlolwa sizafika. Ngenxa yokuhlungula okuzalethwa yizilingo wonke amaKrestu eqiniso azavezwa. Kambe abantu bakhe khathesi sebejulile ngokweqiniso elizwini lakhe kangaka okokuthi abasoke bamukele inkohliso ngenxa yobufakazi balokho abakubonayo kumbe abakuzwayo na? Bazakwenelisa yini phakathi kwesiphithiphithi lesi ukubambelela eBhayibhili, njalo eBhayibhilini kuphela na? USathane uzazama nxa kusenzeka ukubanqabela ukuba benze amalungiselelo okuba benelise ukuma ngalolo suku. Uzahlela izehlakalo ngendlela yokuba abiyele indlela yabo ngothango, abafake phakathi kwezilingo zokuthanda inotho yomhlaba, abenze ukuba bathwale umthwalo onzima, lodinisayo, ukwenzela ukuthi inhliziyo zabo zikhathalele inkanuko zalumhlaba ukwenzela ukuthi usuku lokuhlolwa lubafikele njengesela. {GC 625.3}IEP 625.3

Nxa umthetho ozafakwa ngababusi abehlukeneyo emazweni atshiyeneyo ozabe uphikisana lalabo abagcina imilayo kaNkulunkulu, uzakwenza ukuthi kususwe wonke amalungelo abo okuthi bavikelwe yilizwe njalo ozakwenza ukuthi balahlelwe ezandleni zalabo abafuna ukubabhidliza abantwana bakaNkulunkulu bazabaleka emadolobheni lasemaphandleni babuthane ndawonye bebengamaxuku atshiyeneyo, behlale endaweni ezilugwadule njalo lezisithakeleyo. Abanengi bazathola ukuphephela ezintabeni. NjengamaKrestu asesigodini lasePiedmont, bazakwenza ukuthi indawo eziphakemeyo zasemhlabeni zibengamakhayo abo, njalo bazabonga uNkulunkulu ngenxa “yokudalwa kwamadwala” Isaya 33:16. Kodwa abantu abanengi emazweni wonke ngokutshiyana kwezigaba zabo zempilo, abakhulu labancane, abaswelayo lezinothi, abansundu labamhlophe, bazakufakwa phakathi kochuku njalo lokugqilazwa okubuhlungu kakhulu. Abathandekayo bakaNkulunkulu bazadlula phakathi kwensuku ezilukhuni, bebotshwe ngamaketane, bevalelwe entolongweni, begwetshelwe ukubulawa, abanye batshiywe lapho ngenhloso yokuthi bafele khona ngenxa yendlala phakathi kwemigodi emnyama njalo engcole okumangalisayo. Kuzabe kungekho indlebe yomuntu ezabe ivulelwe ukuzwa ukububula kwabo, njalo sizabe singekho isandla somuntu esizabe silungele ukubanika usizo. {GC 626.1}IEP 626.1

Kambe uNkulunkulu uzabakhohlwa yini abantwana bakhe ngalelihola lokuvivinywa na? Wamkhohlwa uNowa othembekileyo nxa izijeziso zazisehliselwa abantu ayephila labo na? Wamkhohlwa yini uLothi nxa umlilo wawusehla uzotshisa amadolobho asemagcekeni na? Wamkhohlwa na uJosefa nxa wayephila phakathi kwabahedeni baseGibhithe? Wamkhohlwa na uElija nxa ukufunga kukaJezebheli kwasekungathi kwakuzabangela ukubulawa kwakhe njengalokho akwakuyehlele abaprofethi bakaBhali. Wamkhohlwa yini uJeremiya nxa wayesephoselwe emgodini wentolongo omnyama na? Wabakhohlwa yini

abafana bamaHebheru abathathu nxa basebephoselwe emlilweni ovuthayo na? kumbe uDanyeli emgodini wezilwane? {GC 626.2}IEP 626.2

“IZion ithe iNkosi ingilahlile, njalo leNkosi yami isingikhohliwe. Kambe owesifazane engamkhohlwa umtanakhe omunyayo, okungenza ukuthi angazweli indodana ayizeleyo na? yebo sebengayikhohlwa, kodwa mina angisoke ngilikhohlwe lina. Bhekani ngilibhale ngaphakathi kwezandla zami.” Isaya 49:14-16. INkosi yamabandla isikhulumile yathi: “Lowo othinta lina uthinte intanga yelihlo lakhe.” Zakhariya 2:8. {GC 626.3}IEP 626.3

Loba izitha zingabaphosela entolongweni, kodwa loba kunjalo imiduli yemigodi ngeke iqume ukukhulumisana kwenhliziyo zabo loKrestu. Yena obona ubuthakathaka babo, owazi konke ukuvivinywa kwabo, ungaphezu kwamandla wonke asemhlabeni, njalo ingilosi zizabathekelela ezitokisini zabo, ziletha ukukhanya njalo lokuthula kwasezulwini. Antolongweni lawa azafana lezigodlo zamakhosi, ngoba labo abanothileyo ekukholweni bazabe behlala lapho, njalo imiduli leyi emnyama izakhanyiswa yikukhanya kwasezulwini ngendlela efananayo okwakhanyiswa ngayo nxa uPhawuli loSilasi babekhuleka njalo behlabela ingoma zokudumisa phakathi kobusuku entolongweni yasePhiliphi. {GC 627.1}IEP 627.1

Izijeziso zikaNkulunkulu zizakwehliselwa phezu kwalabo abazabe bezama ukuhlukumeza njalo lokubhubhisa abantu bakhe. Ukubekezelela kwakhe izoni kwenza ukuthi zone ngamandla, kodwa ukujeziswa kwabo loba kunjalo kubalindele njalo kuzabalukhuni ngenxa yokuthi kumiswe kwaze kwadlula isikhathi eside kungalethwanga. “Ngoba iNkosi izavuka njengentabeni yasePerazimi, ithukuthele njengesigodini seGibeyoni, ukuze yenze umsebenzi wayo, umsebenzi wayo ongejwayelekanga, yenze isenzo sayo, esingejwayelekanga.” Isaya 28:21. KuNkulunkulu wethu olesihawu isenzo sokujezisa abantu, yisenzo esingajwayelekanga kuye. “Tshono kibo uthi: INkosi ithi: Ngiyazifunga mina, kangithokozi ngokufa komubi. Hezekeli 33:11. UNkulunkulu uyiNkosi “elesihawu elomusa, ephuza ukuthukuthela, levame ububele lobuqotho, egcinela abayizinkulungwane umusa, ethethelela ububi lesiphambeko lesono, engayikuyekela lokuyekela olecala.” Exodusi 34:6,7. “INkosi iyaphuza ukuthukuthela, kodwa ilamandla amakhulu, kayiyikumyekela ngitsho olecala.” Nahume 1:3. Uzakwenza izenzo ezesabakayo ekulungeni kwakhe, ukwenzela ukuthi aphindisele amandla omthetho wakhe osuvoxelwe phansi emhlabeni. Ubukhulu besijeziso esilindele bonke abephula imilayo yakhe singahlolwa ngokukhangela indlela uNkulunkulu abukeka ethikaza ngayo ukwehlisa izijeziso zakhe. Isizwe asibonisa umusa ngokusibekezelela, njalo angasoke asitshaye ngoswazi ngaphandle kokuthi sigcwalise inkezo yobubi baso phambi kwakhe, ekucineni sizanatha inkezo yolaka lwakhe engaxutshaniswanga lesihawu sakhe. {GC 627.2}IEP 627.2

Ngesikhathi lapho uKrestu azakuma khona umsebenzi wakhe wokusincengela ethempelini lasezulwini, ulaka olungaxutshaniswanga oluthenjiswe labo abakhonza isilo njalo lomfanekiso waso njalo labamukela uphawu lwaso (Sambulo 14:9,10), luzakuthelwa. Izijeziso zolaka lukaNkulunkulu ezehliselwa phezu kwelizwe laseGibhithe ngesikhathi lapho uNkulunkulu ayeselungiselela ukukhulula abantwana bakoIsrayeli ziyafanana lalezo kodwa zizabe zisesaka kakhulu ezizathelwa phezu komhlaba ngesikhathi lapho uNkulunkulu azabe eselungiselela ukukhulula abantu bakhe emhlabeni. Nxa umlobi kaSambulo echaza isimo lesi esesabekayo uthi: “Kwasekuvela isilonda esibi esibuhlungu ebantwini abalophawu lwesilo, labakhonza umfanekiso waso.” Lolwandle “lwaselusiba ligazi njengelofileyo, lawo wonke umphefumulo ophilayo wafa olwandle. Njalo “lemifula njalo lemithombo yamanzi yaphenduka yaba ligazi.” Laloba izijeziso lezi zizimbi kangaka, ukulunga kukaNkulunkulu kuzabonakaliswa emehlweni womuntu wonke. Ingilosi kaNkulunkulu ithi: “Ulungile Nkosi, okhona lowayekhona lozakuba khona, ngoba wahlulela lezizinto; ngoba bachitha igazi labangcwele lelabaprofethi, ubanike labo igazi ukulinatha, ngoba balifanele.” Sambulo 16:2-6. Ngenxa yesenzo sabo sokugwebela abangcwele ukufa, sebethole icala legazi labo sengathi bababulele ngezandla zabo. Ngendlela efanayo uKrestu wabeka icala phezu kwamaJuda ayephila ngesikhathi sakhe lokuchitha igazi lamadoda angcwele elalichithiwe kusukela ensukwini zika Abela, ngenxa yokuthi labo babelomoya ofanayo njalo babefuna ukwenza umsebenzi ofanayo owenziwa yilabo ababulala abaprofethi. {GC 627.3}IEP 627.3

Esijezisweni esilandelayo, amandla azanikwa ilanga ukuba “litshise abantu ngomlilo. Abantu baqothulwa yikutshisa okukhulu.” Sambulo 16:8,9. Abaprofethi bachaza isimo somhlaba ngesikhathi lesi esesabekayo ngale indlela: “Umhlabathi uyakhala; ...ngoba isivuno semasimini siphelile...zonke izihlahla zeganga sezomile, lentokozo iphelile ebantwini.” “Inhlanyelo iyabola ngaphansi kwamagade, iziphala zamabele azilalutho...Yeka ukukhala kwezifuyo! Imihlambi yenkomo ididekile ngoba kayilalo idlelo,imifula yamanzi itshile, lomlilo utshisile amadlelo eganga.” Joweli 1: 10-12, 17-20. “Izingoma zethempelini zizaphenduka zibe yikukhala mhlalokho, kutsho iNkosi uJehova, izidumbu zizagcwala yonke indawo, zikhutshelwe phandle ngokuthula.” Amos 8:3. {GC 628.1}IEP 628.1

Izijeziso lezi azisoke ziyehlele umhlaba wonke jikelele ndawonye kumbe ngokulandelana kwazo, ngoba ngabe bekungaba njalo bonke abantu abakhileyo emhlabeni bebezakufa ngenxa yazo. Loba kunjalo zizaba yizijeziso ezesabekayo esezike zehlela abantu selokhe umhlaba wadalwayo. Zonke izijeziso esezike zehlela abantu ngaphambi kokuvalwa komusa, zazisiza zixutshaniswe lomusa. Ukuncenga kwegazi likaKrestu yikho obekuvikela isoni ukuthi singamukeli isilinganiso esigcweleyo esifanele amacala aso, kodwa ekwahlulelweni kokucina, ulaka lukaNkulunkulu luzakuthelwa lungaxutshaniswanga lomusa. {GC 628.2}IEP 628.2

Ngalolosuku amaxuku abantu azafisa ukuvikela kwesihawu sikaNkulunkulu abasiphikileyo okwesikhathi eside ekuphileni kwabo. “Khangelani insuku ziyeza, kutsho iNkosi uJehova, lapho ngizathumela indlala elizweni, kungabi yindlala yokudla, kungabi ngeyokomela amanzi, kodwa kube ngeyokuzwa amazwi eNkosi. Abantu bazazula kusukela elwandle kuze kube selwandle, kusukela enyakatho kuze kube sempumalanga bagijimele le lale, bedinga ilizwi leNkosi bangalitholi.” Amosi 8:11,12. {GC 629.1}IEP 629.1

Abantu bakaNkulunkulu labo ayisikho ukuthi bazabe bengalazo labo inhlupho zabo, kodwa loba nje bezabe bezingelwa njalo bephakathi kobuhlungu benhliziyo, ngesikhathi bedlula phakathi kwendlala kodwa uNkulunkulu kasoke avumele ukuthi balambe baze bafe. UNkulunkulu ofanayo owanakekela uElijah kasoke adlule ngitsho loyedwa umntanakhe ozabe ephila impilo yokuzidela. Yena owenelisa ukubala inani lenwele ezisemakhanda wabo uzabanakekela, njalo ngesikhathi sendlala bazakusuthiswa. Ngesikhathi ababi besifa ngendlala njalo langezifo, ingilosi zizavikela abangcwele njalo zibanike konke abakudingayo. Kulowo ohamba ngokulunga nansi isithembiso: “Isinkwa sakhe uzasiphiwa, lamanzi wakhe azabakhona.” “Abayanga labaswelayo badinga amanzi, kodwa engekho, ulimi lwabo lome ngokoma, mina Nkosi ngizabaphendula; mina Nkulunkulu kaIsrayeli kangiyikubadela.” Isaya 33:15,16; 41:17. {GC 629.2}IEP 629.2

“Loba umkhiwa ungavezi impoko, loba kungekho izithelo evinini lomhlwathi liphuthe ukuthela, amasimu angavezi ukudla, izimvu ziqunywe zisuka esibayeni, kungabi khona inkomo esibayeni, kanti mina ngizathokoza ngeNkosi, ngijabule ngoNkulunkulu wokukhululwa kwami.” Habhakhukhi 3:17,18. {GC 629.3}IEP 629.3

“INkosi ingumlondolozi wakho; iNkosi ingumthunzi wakho esandleni sakho sokunene. Ilanga kaliyikukutshaya emini, lenyanga ebusuku. INkosi izakulondoloza kukho konke okubi; izalondoloza umphefumulo wakho.” “Sibili yena uzakukhulula emjibileni womthiyi, kuye umatshayabhuqe wesifo obhubhisayo. Uzakusibekela ngensiba zakhe, uzathembela langaphansi kwempiko zakhe, iqiniso lakhe liyisihlangu lehawu. Kawuyikwesaba isesabiso sebusuku, umtshoko ophaphayo emini, umatshayabhuqe wesifo ohambayo emnyameni, incithakalo ebhubhisayo emini enkulu. Bazakuwa abayinkulungwane eceleni kwakho, labayizinkulungwane ezilitshumi ngakwesokunene sakho, kuwe kakuyikusondela. Uzakhangela nje ngamehlo akho, ubone impindiselo kwababi. Ngoba wena, Nkosi uyisiphephelo sami, imenzile oPhezukonke waba yindawo yakho yokuhlala. Kakulababi obuzakwehlela, lenhlupheko kayiyikusondela ethenteni lakho.” Amahubo 121:5-7; 91:3-10. {GC 629.4}IEP 629.4

Kodwa emehlweni abantu kuzabonakala sengathi abantu bakaNkulunkulu sekuzamele babophe ubufakazi bokukholwa kwabo ngegazi labo njengalokho okwenziwa yilabo abafela eqiniso abaphila phambi kwabo. Labo bazaqala ukwesaba ukuthi

mhlawumbe uNkulunkulu sebatshiyile ukuba bawele ezandleni zezitha zabo. Lesi kuzaba yisikhathi sobuhlungu obesabekayo. Ebusuku lemini bazakhala eNkosini becela ukukhululwa. Abantu ababi bazathokoza, njalo kuzezwakala amazwi okukloloda athi: “Kungaphi manje ukukholwa kwenu? Kungani uNkulunkulu engalikhululi ezandleni zethu nxa kuyikuthi lingabantu bakhe na?” Kodwa laba abalindileyo bazakukhumbula uJesu esifa esiphambanweni saseKhalivari njalo labapristi abakhulu lababusi bememeza besithi: “Wasindisa abanye; kodwa kenelisi ukuzukhulula yena. Nxa eyiNkosi yakoIsrayeli, akehle esiphambanweni khathesi, njalo sizakumkholwa.” Mathewu 27:42. NjengoJakhobe endulo, bonke bazabe belwisana loNkulunkulu. Ubuso babo buzabe bubonisa ukulwisana okuzabe kuphakathi kwenhliziyo zabo. Ukubuna kuzabonakala ebusweni babo. Kodwa loba kunjalo abasoke bame ukuncenga abazabe bekwenza phambi kwesihlalo sobukhosi. {GC 630.1}IEP 630.1

Ngabe abantu bebengavulwa amehlo babone ngelihle lezulu, bebezabona amaxuku engilosi ezilamandla amakhulu ezizabe zihanqe labo abazabe begcine ilizwi lokubekezela kukaKrestu. Ngenhliziyo ezilozwelo ingilosi lezi zizabe zikhangele ukuhlukumezeka kwabo njalo zezwa lemithandazo yabo. Zizabe zilindele kuphela ilizwi elivela eNduneni yebutho ukuba zibahluthune phakathi kobunzima abazabe bekibo. Kodwa kuzabe kusafanele ukuba balinde okwesikhatshana. Abantu bakaNkulunkulu kusafanele ukuba banathe inkezo leyi njalo babhabhathizwe ngombhabhathizo lowu. Ukudlula kwezikhathi lokuphuza emehlweni wabo, okuzabe kubuhlungu kangaka, kuzabe kuyimpendulo engcono kakhulu yemithandazo yabo. Nxa belokhe bezama ukulinda bethembele ukuba iNkosi isebenze baholelwa ukuba babonise ukukholwa, lethemba, njalo lokubekezela, abakusebenzise kancane enkambeni yabo yokukholwa. Loba kunjalo ngenxa yabakhethekileyo isikhathi sokuhlupheka sizakufinyezwa. “Kanti uNkulunkulu kayikwenza impindiselo yabakhethiweyo bakhe abakhalayo kuye emini lebusuku?... Ngithi kini uzakwenza impindiselo yabo masinyane.” Lukha 18:7,8. Ukuphela kuzakuza masinyane okwedlula lokho abantu abakukhangeleleyo. Amabele azakubuthwa abeyizithungo ezizafakwa esiphaleni sikaNkulunkulu, kuthi umfaba ubuthelwe emlilweni ukuze utshiswe. {GC 630.2}IEP 630.2

Abalindi bezulu, ngokwethembeka emsebenzini wabo, baqhubeka bekhangele okwenzakalayo emhlabeni. Loba nje kuzabe sekubekiwe umthetho ozaphawula isikhathi esithile sokuba bonke abagcina imilayo kaNkulunkulu bengabulawa, izitha zabo ezikhathini ezitshiyeneyo zizazama ukuhambela phambili umthetho lowu, zizame ukuthatha imphefumulo yabo. Kodwa kakho ngitsho loyedwa ongenelisa ukudlula abalindi laba bazabe behanqe abalungileyo. Abanye bazahlaselwa nxa bezama ukubaleka besuka emadolobheni lasemaphandleni, kodwa inkemba ezizabe ziphakamiselwe bona zizaqamuka ziswele amandla njalo ziwele phansi njengotshani obuwomileyo. Abanye bazavikelwa zingilosi ezizabe zithethe izimo zamadoda empi. {GC 631.1}IEP 631.1

Kusukela endulo uNkulunkulu ukewasebenzisa ingilosi ezingcwele emsebenzini wokukhulula abantu bakhe. Ingilosi zezulu sezike zaphatheka endabeni zabantu benyama emhlabeni lowu. Sezike zabonakala zigqoke izembatho ezikhazimula njengombani, futhi sezike zabonakala zigqoke izembatho zezihambi. Ingilosi sezike zabonaka zisesimeni sabantu phambi kwamadoda angcwele kaNkulunkulu. Sezike zaphumula sengathi bezikhathele, ngaphansi kwemithunzi yezihlahla emini. Sezike zamukela uthando lokwamukelwa emizini ethile. Sezike zenza njalo imisebenzi yokuphelekezela abantu abathile ohambeni lwabo. Sezike zasebenzisa izandla zazo ukubasa umlilo ealthareni. Sezike zavula iminyango yentolongweni njalo zakhulula inceku zikaNkulunkulu. Zathi zigqoke izembatho zezulu, zabuya zagiqela khatshana ilitshe elalivale ithuna loMsindisi. {GC 631.2}IEP 631.2

Ingilosi zezulu zandise ukubakhona emhlanganweni yabangcwele zembethe izimo zabantu benyama, njalo ziyethekelela imihlangano yababi, ngendlela ezahamba ngayo eSodoma, ukuyahlolisisa izenzo zabo, ngenhloso yokuqedisisa ukuba basebedlulile na umngcele womusa kaNkulunkulu. INkosi iyathokoza ngomusa wayo, njalo ngenxa yabantu abalutshwana abamkhonza ngeqiniso, uyamisa izehlakalo ezingachitha imphefumulo yabantu njalo uyaqhubekisa ukuthula ebantwini abanengi. Izoni ezonela uNkulunkulu azinanzeleli ukuthi kumele zibonge abalungileyo ngenxa yokuphila kwabo laloba nje beqhubeka bebahlukumeza njalo bebazonda. {GC 631.3}IEP 631.3

Laloba nje ababusi balumhlaba bengakwazi, kodwa ezikhathini ezinengi ingilosi zezulu zilokuba khona emihlanganweni yabo njengezikhulumi. Amehlo abantu ake azibona, njalo lendlebe zabo zike zezwa amazwi azo awokuncenga, lendebe zabo zike zaphikisana lemibono yazo njalo benza amazwi wazo inhlekisa, lezandla zabantu sezike zasetshenziswa ukuzihlukumeza lokuzithuka. Emhlanganweni yekhansilini lasemthethwandabeni yelizwe izithunywa zezulu sezike zabonisa ulwazi lwazo mayelana lembali yoluntu, sezike zazibonisa ukuthi yizo ezilobungcitshi abokhulu bokwenelisa ukumela labo abahlukunyeziweyo okwedlula ingcitshi zonke ebezingabamela. Ingilosi sezenelise ukumisa injongo ezithile njalo zenqabela ububi obabungaphambanisa ukuhamba komsebenzi kaNkulunkulu njalo obabungabangela ukuhlupheka okukhulu ebantwini bakhe. Ngehola lobunzima njalo lokulwiswa “ingilosi yeNkosi izingelezela labo abayesabayo iNkosi, njalo ibakhulule.” Amahubo 34:7. {GC 632.1}IEP 632.1

Ngokulangazelela okukhulu abantwana bakaNkulunkulu bazalinda izibonakaliso zokuza kweNkosi yabo. Nxa abalindi bebuzwa ukuthi, “mlindi uthini ngobusuku?” impendulo izaphiwa ngamazwi angelakuthandabuza, “Kuyeza ukusa, lobusuku futhi.’ Isaya 21:11,12. Ukukhanya kuzaqala ukubonakala phezu kwezintaba. Masinyazana nje inkazimulo yakhe izabonakaliswa. Ilanga loKulunga lizabe selilungele ukukhanyisa umhlaba wonke. Ukusa ndawonye lobusuku kuzabe sekusondele kokubili, kwabalungileyo

kuzavulwa imini engayikuphela, kwababi kuzabe sekufike ukutshona kwelanga okungayikuphela.” {GC 632.2}IEP 632.2

Nxa laba abazabe bedlula phakathi kokulwisana lezulu beqhubeka beletha izicelo zabo phambi kaNkulunkulu, iveyili ebelikade libahlukanisa lalokho okungabonwayo lizabonakala sengathi selisuswa. Izulu lizaqala ukukhanya ngenxa yokuza kokusa okungapheliyo, njalo njengengoma ephuma endebeni zezingilosi kuzazwakala endlebeni zabo amazwi athi: “Bambelelani ebuqothweni benu. Usizo luyeza” UKrestu yena onguMnqobi omkhulu, uzaphakamisela amasotsha akhe azabe esebonakala edinwe kakhulu umqhele onaphakade, njalo ilizwi lakhe lizazwakala liphuma emasangweni avulekileyo lisithi: “Bhekani ngilani. Lingesabi. Ngikwazi konke ukudabuka kwenu; ngibuthwalile bonke ubuhlungu benu. Alilwisani lezitha ezingakaze zilwiswe. Ngiyilwile impi leyi endaweni yenu, njalo ngegama lami ledlula abanqobi.” {GC 632.3}IEP 632.3

Umsindisi wethu omuhle uzathumela usizo kithi ngesikhathi lapho sesiludinga. Indlela eyokuya ezulwini iphambwe ngamanyathelo wakhe. Wonke ameva alimaza inyawo zethu alimaza inyawo zakhe ngaphambilini. Zonke iziphambano esibizelwa ukuthi sizithwale wazithwala laye phambi kwethu. INkosi iyavumela izikhathi zokulwiswa, ukwenzela ukuthi alungiselele inhliziyo zethu ukuthula. Isikhathi senhlupheko siyisehlakalo esesabekayo ebantwini bakaNkulunkulu, kodwa siyisikhathi sokuthi bonke abakholwa ngeqiniso bekhangele phezulu, njalo ngokukholwa munye ngamunye bazabona umkhumbi wezithembiso ozabe ubasibakele. {GC 633.1}IEP 633.1

“Ngakho abahlengiweyo beNkosi bazabuya, beze eZiyoni behlabela, lentokozo elaphakade phezu kwekhanda labo, bazazuza intokozo lenjabulo, usizi lokulila kuzabaleka. Mina, mina uqobo nginguye oliduduzayo, ungubani wena ozakwesaba umuntu ozakufa, lendodana yomuntu ezakwenziwa ibe njengotshani, ubusukhohlwa iNkosi umenzi wakho...uqhubeka usesaba insuku zonke ngenxa yokuvutha kwentukuthelo yomncindezeli, kungathi uzimisele ukuchitha? Ingaphi-ke intukuthelo yomncindezeli? Isibotshwa esithunjiweyo siyaphangisa ukuze sikhululwe, lokuthi singafeli emgodini, njalo ukuthi ukudla kwaso kungasweleki. Ngoba ngiyi Nkosi uNkulunkulu wakho eyadabula ulwandle, amagagasi alo ahlokoma, iNkosi yamabandla libizo layo. Ngifakile amazwi ami emlonyeni wakho, ngakusibekela emthunzini wesandla sami.” Isaya 51:11-16. {GC 633.2}IEP 633.2

“Ngakho khathesi zwana lokhu wena ohluphekayo lodakiweyo, kodwa hatshi ngewayini: Itsho njalo iNkosi yakho, uJehova uNkulunkulu wakho oncengela udaba lwabantu bakhe: Khangela ngisusile esandleni sakho inkezo yokuthuthumela, inzece zenkezo yolaka lwami, kawusayikuyinatha futhi; kodwa ngizayibeka esandleni salabo abakuhluphayo, abathe emphefumulweni wakho: Khothama ukuze sedlule phezulu; usubeke umzimba wakho njengomhlabathi, lanjengomgwaqo kwabadlula phezulu.” Isaya 51:21-23. {GC 633.3}IEP 633.3

Ilihlo likaNkulunkulu nxa lalikhangele esikhathini sokucina, laliphezu kwenhlupheko abantu bakhe abazahlangana layo, lapho amandla asemhlabeni azabambana ukuba alwisane labo. Njengesigqili esithunjiweyo, bazabe besesaba ukubulawa yindlala kumbe ngodlame. Kodwa yena oNgcwele owahlukanisa ulwandle olubomvu phambi kwesizwe sakoIsrayeli, uzabonisa amandla wakhe aguqule ukuthunjwa kwabo. “Bazakuba ngabami, itsho iNkosi yamabandla, ngalolosuku engizakwenza ngalo okuligugu kwami, njalo ngizabagcina njengendoda egcina indodana yayo eyisebenzelayo.” Malaki 3:17. Ngabe igazi labalandleli bakaKrestu abathembekileyo belingachithwa ngalesi isikhathi, belingeke libe yinhlanyelo njengelalabo abafela iqiniso endulo ebizaletha isivuno kuNkulunkulu. Ukwethembeka kwabo ngalesi isikhathi lasekufeni ngeke kusaphendulela abanye eqinisweni, ngoba inhliziyo ezilikhuni zizabe sezikhahlelele khatshana amagagasi omusa kwazekwafika isikhathi lapho angabuyanga aphenduka futhi khona. Ngabe abangcwele bebengayekelwa ukuba babulawe yizitha zabo, bekuzaletha ukunqoba lentokozo enkosini yobunyama. UDavida nxa eloba uthi: “Ngoba izangifihla edumbeni layo ngosuku lobubi, ingifihle ekusithekeni kwethente layo, ingiphakamisele edwaleni.” Amahubo 27:5. UKrestu laye wakhuluma wathi: “Hambani bantu bami, lingene emakamelweni enu, livale iminyango yenu ngemva kwenu, licatshe okwesikhatshana, luze ludlule ulaka. Ngoba khangelani, iNkosi iyaphuma endaweni yayo ukuthi ijezise abahlali bomhlaba ngenxa yobubi babo; lomhlaba uzaveza igazi lawo, ungabe usabafihla ababuleweyo bawo. Isaya 26:20,21. Kuzaba ligugu elimangalisayo ukukhululwa kwalabo abazabe belindele ukuza kwakhe ngokubekezela njalo abalamabizo abo alotshwe encwadini yokuphila. {GC 634.1}IEP 634.1

Isahluko 40—Ukukhululwa Kwabantu BakaNkulunkulu

Ngesikhathi lapho ukuvikela okuvela emthethweni yelizwe sekususiwe kulabo abalandela imilayo kaNkulunkulu, kuzakuba khona endaweni ezehlukeneyo, ukusebenzisana phakathi kwabantu abazabe besenza imizamo yokuthi babulawe. Nxa isikhathi esibekelwe ukubulawa kwabo silokhe sisondela, abantu bazabuya lamacebo wokuthi babulale iqula labantu laba abazabe belenkolo engajwayelekanga emehlweni abo. Kuzahlelwa ukuthi bahlaselwe ngobusuku obubodwa, ukwenzela ukuthi kuthuliswe amazwi abantu laba abangavumelani lozulu wonke njalo abahlala belamazwi okukhuza isono. {GC 635.1}IEP 635.1

Abantu bakaNkulunkulu, abanye abazabe besentolongweni, abanye becatshile ezihotsheni njalo lasezintabeni, bazabe belokhe bencenga ukuthi bavikelwe lizulu, ngesikhathi esifananayo endaweni zonke kuzabe kulamaqembu amadoda ahlomileyo, azabe efuqwa ngamadimoni, belungiselela umsebenzi wokubulala. Kungaphansi kwesikhathi lesi esinzima kangaka, lapho iNkosi yakoIsrayeli ezangenela khona ekukhululweni kwabakhethekileyo bayo. INkosi ithi: “Lizakuba lengoma, njengeyobusuku bokwehlukaniswa komkhosi, lokuthokoza kwenhliziyo njengohamba...esiya entabeni yeNkosi, eDwaleni lakoIsrayeli. INkosi izazwakalisa-ke ilizwi layo elilodumo, ibonakalise ukwehla kwengalo yayo, ngentukuthelo yolaka, lelangabi lomlilo oqothulayo, isivunguvungu, lezulu lesiphepho, langesiqhotho. Isaya 30:29,30. {GC 635.2}IEP 635.2

Ngokumemeza kokunqoba, langamazwi enhlamba njalo lawentukuthelo, amaxuku amadoda azabe eselungiselela ukubahlasela, lapho okuzaqubuka khona emhlabeni wonke umnyama, ojule okwedlula ubunyama obujwayele ukubonakala ebusuku kuphela. Ngemva kwalokho kuzabonakala umchilo wamakhosikazi, ozabe ukhazimula ngenkazimulo ephuma esihlalweni sikaNkulunkulu, uzagcwala indawo yonke kubonakale sengathi usibekela bonke abakhulekela ukukhululwa. Amaxuku abantu laba abalentukuthelo azakuma khonapho khonapho. Amazwi abo awokuhleka ulunya azahle aphele. Bazakhohlwa ngalabo abekade befuna ukubabulala. Ngamehlo agcwele ukwesaba bazakhangela isibonelo sesivumelwano sikaNkulunkulu njalo bazafisa ukuba bafihlwe phambi kwenkazimulo yaso ezabe ingakhangeleki. {GC 635.3}IEP 635.3

Abantwana bakaNkulunkulu bazakuzwa ilizwi, elingathi yingoma lisithi, “Khangelani phezulu,” njalo bazathi bekhangelisa amehlo abo ezulwini, babone umkhumbi wesithembiso. Amayezi abekade evale isibhakabhaka azasuswa, njalo njengoStefani bazakhangela phezulu babone inkazimulo kaNkulunkulu njalo leNdodana yomuntu ihleli esihlalweni sayo. Esimeni sakhe sobuNkulunkulu bazabona amanxeba okuhlazwa kwakhe, njalo endebeni zakhe bazakuzwa isicelo azasenza phambi kukaYise

njalo laphambi kwezingilosi esokuthi: “Ngiyafisa ukuba labo, onginike bona, bebelami lapho engikhona.” Johane 17:24. Ngokwesibili ilizwi elingathi yingoma njalo elilokunqoba lizezwakala lisithi: “Bayeza! Bayeza! Bangcwele, balungile, njalo abalasici. Baligcinile ilizwi lokubekezela kwami; bazakuhamba phakathi kwezingilosi;” njalo indebe ezomileyo, njalo leziqhaqhazelayo ezalabo ababambelele ekukholweni kwabo zizamemeza amazwi okunqoba. {GC 636.1}IEP 636.1

Kuphakathi kobusuku lapho uNkulunkulu azabonakalisa khona amandla akhe okukhulula abantu bakhe. Ilanga liyaphuma, likhanyisa ngamandla alo wonke. Izibonakaliso zilandelana ngesiphangiphangi. Ababi bakhangela isehlakalo lesi ngokwesaba njalo langokumangala, kuthi ngakolunye uhlangothi abangcwele bakhangela ngentokozo ecolekileyo izibonakaliso zokukhululwa kwabo. Zonke izinto zemvelo zizabonakala sengathi sezisuke emgwaqweni wazo. Imifula iyama ukugeleza. Amayezi amnyama kakhulu aqala ukutshayana. Phakathi kwesibhakabhaka esibonakala sizondile kukhona isikhexe esilenkazimulo engachasisekiyo, lapho okuphuma khona ilizwi likaNkulunkulu elizwakala sengathi ngamanzi amanengi lisithi: “Sekuphelile.” Sambulo 16:17. {GC 636.2} IEP 636.2

Ilizwi lelo lizamazamisa izulu lomhlaba. Kubakhona ukuzamazama okukhulu, “kwasekusiba lokuzamazama komhlaba okulamandla kangaka, okukhula kangaka.” Sambulo 16:17,18. Isibhakabhaka sibonakala sengathi siyavuleka njalo sibuye sivaleke. Inkazimulo evelela esihlalweni sikaNkulunkulu ibonakala nxa isibhakabhaka silokhe sivuleka. Izintaba ziqhaqhazela njengomhlanga uvunguzwa ngumoya, njalo lamadwala awela endaweni zonke ngolaka. Kuzwakala umdumo ongathi ngowezulu elikhulu elizayo. Ulwandle luphenduka lube lolaka olwesabekayo. Kuzwakala ukukhala kwesivunguvungu sengathi ngamazwi amadimoni asemsebenzini wokubulala. Umhlaba wonke uyazula njalo uzamazame njengamagagasi olwandle. Umhlaba uqala ukudabuka. Kubonakale sengathi isisekelo sawo sesisiwa. Intaba ziqala ukutshona phansi. Izihlenge zonke ezihlala abantu ziyatshabalala. Indawo lapho okuma khona izikepe eseziphenduke zafana leSodoma ngenxa yobubi obukuzo ziginywa ngamagagasi olwandle. IBhabhiloni elikhulu selikhunjuliwe phambi kaNkulunkulu, “ukuba linikwe inkezo yewayini yolaka lwakhe olwesabekayo.” Amatshe esiqhotho esikhulu alesilinganiso sethalenta (34 kg) lawo azabe esenza umsebenzi wawo wokubhidliza. Sambulo 16:17,21. Amadolobho abekade elokuziqhenya emhlabeni atshabalaliswa alingane lenhlabathi. Izindlu ezifana lezamakhosi lapho abantu abachithe khona imali yabo ukwenzela ukuba basuthise inkanuko zabo, ziyaqephuka zibe ngamanxuwa phambi kwamehlo abo. Imiduli yentolongweni idabuka phakathi, njalo abantu bakaNkulunkulu, asebekade begcinwe lapha njengezibotshwa ngenxa yokholo lwabo, bayakukhululwa. {GC 636.3}IEP 636.3

Amangcwaba ayakuvuleka, njalo “abanengi babo abalele othulini lomhlaba...bazakuvuka, abanye besiya ekuphileni okunaphakade, njalo abanye bavukele

ihlazo lokuhlekwa okunaphakade. Danyeli 12:2. Bonke abafe bekholwa udaba lwengilosi yesithathu baphuma emathuneni bekhazimulisiwe, ukuze bazwe isivumelwano sikaNkulunkulu sokuthula azasenza lalabo abagcine imilayo yakhe. “Ngitsho lalabo abamgwazayo” (Sambulo 1:7), labo abahleka ulunya njalo beyisa ubuhlungu uKrestu adlula kibo, labo bonke abaphikisa iqiniso ngodlakela, bayavuswa labo ukuze bambone uKrestu ebukhosini bakhe lokuthi babone inhlonipho ezanikwa labo abathembekileyo labalandela imilayo kaNkulunkulu. {GC 637:1}IEP 637.1

Amayezi amnyama alokhe evale isibhakabhaka, kodwa loba kunjalo ilanga lilokhe lithutsha phakathi kwamayezi, libonakala njengelihlo likaJehova elokuphindisela. Imbane eyesabekayo ilokhe itshaya emhlabeni wonke ize yembese umhlaba wonke ngengubo yomlilo. Phezu komdumo wezulu, amazwi angajwayelekanga njalo amabi azezwakala esitsho lokho okumele kwehlele abenzi bokubi. Amazwi lawa akhulunywayo awazwisiswa ngumuntu wonke, kodwa ezwakala ngokucaca endlebeni zabafundisi bamanga. Labo esikhathini esifitshane esiqeda kwedlula abebekade beziqhenya njalo belokuzithemba, ngenxa yodlakela abalwenze ebantwini bakaNkulunkulu abagcina imiyalo yakhe, ngalesi isikhathi sebegcwele ukumangala njalo lokwesaba okukhulu. Ukukhala kwabo kuzwakala phezu komsindo ozabe uvela emidumeni ezabe isenzakala. Amadimoni lawo azakwamukela ubuNkulunkulu bukaKrestu njalo aqhaqhazele phambi kwamandla akhe, ngesikhathi esifananayo abantu bazabe bebubula becela uzwelo ngaphansi kokwesaba okukhulu. {GC 637.2}IEP 637.2

Abaprofethi basendulo nxa babekhangele embonweni usuku lukaNkulunkulu bathi: “Qhinqani isililo, ngoba usuku lweNkosi lusondele; njengokuchitheka okuvela kuSomandla luzafika.” Isaya 13:6. “Ngena edwaleni, ucatshe othulini, ngenxa yokwesaba kweNkosi, langenxa yodumo lokuphakama kwayo. Amehlo aziqhenyayo omuntu azakwehliselwa phansi, lokuzikhukhumeza kwabantu kuzakhothanyiswa, leNkosi kuphela izaphakanyiswa ngalolosuku. Ngoba usuku lweNkosi yamabandla luzakuba phezu kwakhe wonke ozigqajayo lozikhukhumezayo, lumelane laye wonke ozophakamisayo, njalo athotshiswe.” “Ngalolosuku umuntu uzalahlela emagundwaneni lakubolulwane izithombe zakhe zesiliva lezithombe zakhe zegolide abazenzela yena ukuzikhonza, ukungena emifantwini yamadwala lezingoxweni zamawa, ngenxa yokwesabeka kweNkosi langenxa yodumo lokuphakama kwayo, lapho izavuka ukuqhaqhazelisa umhlaba. Isaya 2:10 - 12,20,21. {GC 638.1}IEP 638.1

Phakathi laphakathi kwamayezi kubonakala insaba zenkanyezi ezabe ikhanyisa phose okuphindwe kane nxa kuqathaniswa lobumnyama obuzabe bukhona. Ukukhanya lokhe kuzakuza njengamazwi aletha ithemba njalo lentokozo ebantwaneni bakaNkulunkulu abathembekileyo, kodwa kuzaba ngamazwi alukhuni njalo lawolaka kulabo abephule imilayo kaNkulunkulu. Labo abadele konke ngenxa kaKrestu ngalesi isikhathi bazabe sebephephile, sengathi bacatshe endlini yeNkosi esithekileyo. Sebedlule phakathi

kokuhlolwa, njalo phambi komhlaba laphambi kwabo bonke abaphike iqiniso bazabe bebonisile ukwethembeka kulowo owabafelayo. Sekulenguquko emangalisayo kulabo abazabe bekhethe ukubambelela ekwenzeni okuhle ngitsho laphambi kokufa. Ngesikhathi bengakhangelelanga bazabe sebekhululiwe ebunyameni njalo lasebubini babantu abekade sebephenduke baba ngamadimoni. Ubuso babo obukade bubunile njalo butshaziwe, khathesi buzabe sebucwebezela ngentokozo, lokumangala, lokukholwa njalo langothando. Amazwi abo aphakama ngengoma yokunqoba: “UNkulunkulu uyisiphephelo sethu lamandla ethu, ufumaniswa elusizo kakhulu ekuhluphekeni. Ngenxa yalokhu kasiyikwesaba ekuguqukeni komhlaba, lanxa izintaba zithwalelwa phakathi kolwandle, amanzi alo ehlokoma, ekhaphazela, izintaba zizamazama ngokukhukhumala kwalo.” Amahubo 46:1-3. {GC 638.2}IEP 638.2

Nxa amazwi lawa abonisa ukwethemba uNkulunkulu okungcwele esenyukela ezulwini, amayezi abuyela emuva, kubonakale isibhakabhaka esilezinkanyezi, ezikhazimula ngendlela emangalisayo nxa kuqathaniswa lesibhakabhaka esibonisa ubunyama lentukuthelo ngakolunye uhlangothi. Inkazimulo yomuzi ongcwele ibonakala iphuma emasangweni avuliweyo. Ngemva kwalokho kubonakala esibhakabhakeni isandla esithwele amatshe amabili azabe ephethwe elinye laba phezu kwelinye. Umprofethi uthi: “Lamazulu azatshumayela ukulunga kwakhe, ngoba uNkulunkulu ngokwakhe ungumahluleli.” Amahubo 50:6. Umthetho lowana ongcwele, oyikulunga kukaNkulunkulu, awakhulunywa phakathi kokuphazima njalo lemidumo entabeni yaseSinai njengomqondisi wempilo, khathesi uzaboniswa phambi kwabantu njengomthetho wokwahlulela. Isandla lesi sizavula amatshe lawa amabili, njalo kuzabonakala kiwo imilayo elitshumi, ezabe ingathi ibhalwe ngomlilo. Amazwi akhona acacile okokuthi wonke umuntu uyenelisa ukuwabala. Imikhumbulo izavuselelwa, bonke ubunyama bokukholwa amasiko njalo lemfundiso zamanga kuzasuswa engqondweni yomuntu wonke, njalo amazwi kaNkulunkulu alitshumi, angekho manengi, agoqela konke njalo alamandla, azabonakaliswa ukuze abonwe yibo bonke abakhileyo emhlabeni. {GC 639.1}IEP 639.1

Kunzima ukuchaza ukwesaba njalo lokudangala kwalabo abakade bephila impilo yokwephula imilayo kaNkulunkulu. UNkulunkulu wabanika umlayo wakhe, babelalo ithuba lokuqathanisa izimilo zabo lawo njalo babezafunda amaphutha wabo ithuba lisesekhona elokuthi bavume izono zabo njalo baguquke, kodwa ukwenzela ukuthi bathole uthando lomhlaba, babeka eceleni imfundiso yawo njalo bafundisa abanye ukuba bawephule. Benzile imizamo yokuthi babambe ngamandla abantwana bakaNkulunkulu ukuba bephule usuku lweSabatha. Khathesi babona amacala abo ngenxa yomthetho yena lo abawuphikileyo. Ngokucaca okukhulu bayazibonela ukuthi ngeke benze izaba. Bakhethile lowo abakade befuna ukumhlonipha njalo lokumkhonza. “Beselibuya libona

umehluko phakathi kolungileyo lomubi, phakathi kokhonza uNkulunkulu lalowo ongamkhonziyo.” Malaki 3:18. {GC 639.2}IEP 639.2

Izitha zomlayo kaNkulunkulu, kusukela kubafundisi kusiya emalungeni ebandla, ngalesi isikhathi bazwisisa ngendlela entsha lokho okuliqiniso ndawonye lomsebenzi okwakumele bawenze. Babona sekungasela sikhathi sokulungisa amaphutha abo ukuthi iSabatha lomthetho wesine liluphawu lukaNkulunkulu ophilayo. Babona isikhathi sesiphelile iqiniso mayelana losuku lwabo abekade belenza isabatha njalo lokuthi bebesakhela phezu kwetshebetshebe. Bazananzelela ukuthi bebelwisana loNkulunkulu. Abaholi bamabandla bakhokhelele abantu ekulwahlweni ngesikhathi bona bebesithi babaholela eParadayisi. Kuphela ngosuku lokwahlulelwa kuzakwazakala ubukhulu bomlandu ophezu kwamahlombe alabo abanikwe izikhundla emabandleni njalo lobukhulu bomphumela wokungathembeki kwabo. Kuphela nxa sesisezulwini yikho esizananzelela khona intengo yokulahlekelwa ngumphefumulo owodwa. Kuzakwesabeka ukuhlulukelwa kwalowo uNkulunkulu azakuthi kuye: Suka phambi kwami wena sisebenzi esibi. {GC 640.1}IEP 640.1

Ilizwi likaNkulunkulu lizezwakala liphuma ezulwini, liveza usuku njalo lehola lokuza kukaJesu, njalo lizaphawula isivumelwano esiphakade phambi kwabantu bakhe. Njengomsindo womdumo wezulu omkhulu amazwi akhe azezwakala emhlabeni wonke. UIsrayeli kaNkulunkulu uzabe elalele, ebhekise amehlo akhe ezulwini. Ubuso babo buzakhazimuliswa yinkazimulo yakhe, njalo buzacwebezela njengobuso bukaMose nxa wayesehla entabeni yaseSinai. Abantu ababi abasoke benelise ukubakhangela ebusweni. Njalo ngesikhathi lapho isibusiso silethwa kulabo abahloniphe uNkulunkulu ngokugcina iSabatha lakhe ngcwele, kuzezwakala amazwi amakhulu okunqoba. {GC 640.2}IEP 640.2

Ngemva kwesikhatshana kubonakala iyezi elimnyama elincinyane, elizabe lingathi lilingana lengxenye yesandla somuntu. Leli kuliyezi eligombolozele uMsindisi nxa lisesekhatshana elizabonakala sengathi lembeswe yibunyama. Abantu bakaNkulunkulu bayabakwazi ukuthi lesi yisibonakaliso sokuza kweNdodana yomuntu. Ngokuthula okucolekileyo bayalikhangela nxa lilokhe lisondela emhlabeni, lilokhe likhula njalo likhazimula kakhulu nxa lisondela, lizelibonakale njengeyezi elikhulu elimhlophe, ngaphansi kwalo kulenkazimulo enjengomlilo ovuthayo, njalo phezu kwalo kulomchilo wamakhosikazi owesivumelwano. UJesu uphakathi kwalo iyezi leli njengomnqobi. Khathesi, kaseyiyo “iNdoda yensizi,” ukuba aphuze inkezo emunyu yokubuhlungu njalo lokuyangeka, uza njengomnqobi ezulwini njalo lasemhlabeni, ukuzokwahlulela abaphilayo labafileyo. “Uthembekile njalo ulungile,” “ngokulunga uyehlulela njalo ulwa impi.” Njalo “lamabutho ayesezulwini” (Sambulo 19:11,14) amlandela. Ngezingoma ezilobunandi basezulwini ingilosi, ngobunengi bazo obungelakubalwa, zihamba laye. Isibhakabhaka sibonakala sengathi sigcwele izidalwa ezicwebezelayo- “izinkulungwane ezilitshumi, lezinkulunkungwane zezinkulungwane.” Akukho usiba lomuntu olungenelisa

ukuchaza isehlakalo lesi, ayikho lengqondo yenyama engaqedisisa ubuhle baso. “Inkazimulo yakhe yasibekela amazulu, umhlaba wagcwala indumiso yakhe. Ukucwazimula kwakhe kwakunjengokukhanya, imisebe yavela esandleni sakhe.” Habhakhukhi 3:3,4. Nxa amayezi lawa aphilayo elokhe esondela, wonke amehlo ayayibona iNkosi yokuphila. Awusekho umqhele wameva ukulimaza ikhanda lakhe elingcwele, kodwa kukhona umqhele wobukhosi ekhanda lakhe. Ubuso bakhe bukhanya okwedlula ukukhanya kwelanga emini enkulu. “Njalo esembhathweni lethangazini lakhe ulebizo elibhalwe ukuthi: INKOSI YAMAKHOSI LOMBUSI WABABUSI.” Sambulo 19:16. {GC 640.3}IEP 640.3

Phambi kwakhe “ubuso bonke buzaguquka bubune;” kulabo abaphika umusa wakhe kwehla ukwesaba okungapheliyo. “Inhliziyo izakuncibilika, njalo lamadolo atshayane ngokwesaba...njalo lobuso babo bonke buzaphenduka bube mnyama. Jeremiya 30:6, Nahume 2:10. Abalungileyo bazakhala ngokuqhaqhazela besithi: “Ngubani ozakwenelisa ukuma na?” Ingoma ebikade ihlatshelwa zingilosi izakuma, kubekhona isikhathi lapho kuthule kuthe cwaka. Ngemva kwalokho kube sekuzwakala ilizwi likaJesu lisithi: “Umusa wami ulifanele lina.” Ubuso babo bonke abangcwele buzakhazimula, njalo intokozo igcwale enhliziyweni zabo bonke. Ingilosi zizakhweza ingoma yazo zihlabele kakhulu nxa zilokhe zisondela emhlabeni. {GC 641.1}IEP 641.1

INkosi yamakhosi izakuza ngeyezi, igonjolezelwe ngumlilo ovuthayo. Isibhakabhaka sizagoqwa njengomqulu, lomhlaba uzaqhaqhazela phambi kwakhe, njalo lazo zoke intaba lezihlenge zizasuswa endaweni yazo. “UNkulunkulu wethu uzakuza, kayikuthula; umlilo phambi kwakhe uzaqothula, enhlangothini zonke zakhe kuzakuba lesiphepho esikhulu. Uzabiza amazulu ephezulu, lomhlaba, ukwahlulela abantu bakhe.” Amahubo 50:3,4. {GC 641.2}IEP 641.2

“Lamakhosi omhlaba lezikhulu, labanothileyo, lenduna ezinkulu, labalamandla, lazo zonke izigqili, labo bonke abakhululekileyo, bacatsha ezimbalwini lemadwaleni ezintaba, besithi ezintabeni lemadwaleni: Welani phezu kwethu, lisifihle ebusweni bakhe ohlezi esihlalweni sobukhosi, lelakeni lweWundlu; ngoba usuku olukhulu lolaka lwakhe selufikile; njalo ngubani olamandla okuma?” Sambulo 6:15-17. {GC 642.1}IEP 642.1

Konke ukuhleka ulunya lokuchothoza kuzabe sekumile. Zonke indebe ebezithanda ukukhuluma amanga zizathula cwaka. Konke ukulwa ngezikhali, lomsindo wempi, “olomsindo wokudideka, njalo lezembatho ezigcwele igazi” (Isaya 9:5), uzathula. Akukho okunye okuzezwakala ngalesi isikhathi ngaphandle kwamazwi omthandazo lamazwi okukhala lokububula. Ukukhala lokhu kuzaphuma emilonyeni ebikade ihleka ulunya: “Usuku lolaka lwakhe olukhulu selufikile, ngubani ozakwenelisa ukuma na?” Bonke ababi bazakhulekela ukuthi bagqitshelwe ngaphansi kwamadwala ezintaba kulokuthi bahlangane lobuso balowo abamphikileyo njalo bala ukumamukela. {GC 642.2}IEP 642.2

Ilizwi leliyana elifinyelela ngitsho lendlebe zabafileyo bazabe belazi. Bekukangaki ilizwi leli libancenga ukuthi baphenduke. Balizwe kangaki libathinta livela ekuncengeni komngane, lokomfowabo, lokoMsindisi. Kulabo abaphika umusa wakhe akukho elinye eliletha icala, eliletha njalo ukuqondiswa, njengalelo lizwi ebelikade labancenga lisithi: “Tshiyani ke, tshiyani indlela zenu ezimbi, ngoba lizafelani, lina ndlu kaIsrayeli.” Hezekeli 33:11. Maye kibo, sengathi ilizwi leli bekulilizwi lomuntu abangamaziyo! UJesu wathi: “Ngoba ngibizile, kodwa layala, ngelulile isandla sami, kodwa kakho onanzayo, ladelela zonke izeluleko zami, kalivumanga ukukhuza kwami.” Zaga 1:24,25. Ilizwi leli lizavusa imikhumbulo abafisa ukuthi ngabe bayayicitsha engqondweni, bazakhumbula izixwayiso abazeyisileyo, unxuso abaluphikileyo, lamathuba abawatshaye indiva. {GC 642.3}IEP 642.3

Kuzabe kulalabo njalo abachothoza uKrestu ngesikhathi nxa wayedlula phakathi kokuyangiswa kwakhe. Ngamandla amakhulu kuzafika emikhumbulweni yabo amazwi akhe nxa wayedlula ekuhluphekeni, nxa wayebuzwa ngumpristi omkhulu, waphendula wathi: “Kusukela khathesi lizabona iNdodana yomuntu ihlezi ngakwesokunene samandla isiza phezu kwamayezi ezulu.” Mathewu 26:64. Khathesi bazabe sebembona enkazimulweni yakhe, njalo bazabe besazakumbona ehleli ngakwesokunene samandla. {GC 643.1}IEP 643.1

Bonke abachothoza amazwi akhe okuthi yena wayeyiNdodana kaNkulunkulu bazakutsha amathe khathesi. Uzabe ekhona uHerodi owahleka ulunya isikhundla sakhe sobukhosi njalo watshela abebutho ababemchothoza ukuthi bamfake umqhele njengenkosi. Azabe ekhona amadoda asebenzisa izandla zawo ukuba amgqokise isembatho esiyibubende, njalo ekhanda lakhe afaka umqhele wameva, njalo ezandleni zakhe ezingazange zibalwise ababeka intonga yobukhosi eyayingeyokumchothoza, labo abamkhothamelayo ngendlela eyayingeyokuchothoza izulu ngokwalo. Amadoda amatshayayo njalo bakhafulela iNkosi yokuphila, ngalesi isikhathi bazafulathela ilihlo lakhe elizabe lingathi liyahlaba, njalo bazazama ukumbalekela. Labo ababethela izipikili ezandleni njalo lasenyaweni zakhe, lebutho elamgwaza ehlangothini, bazabona amanxeba lawa ngokwesaba njalo lokuzisola. {GC 643.2}IEP 643.2

Ngokucaca okukhulu abapristi njalo lababusi bazakhumbula izehlakalo zaseKhalivari. Ngokwethuka lokwesaba okukhulu bazakhumbula indlela abanikina amakhanda abo ngentokozo eyayiholelwa nguSathane besithi: “Wasindisa abanye yena angezisindise. Uba eyiNkosi yakoIsrayeli kehle khathesi esiphambanweni futhi sizakumkholwa. Wathemba kuNkulunkulu; kamkhulule khathesi uba emthanda. Ngoba wathi: NgiyiNdodana kaNkulunkulu.” Mathewu 27:42,43. {GC 643.3}IEP 643.3

Bazakhumbula ngokucaca okukhulu amazwi oMsindisi awakhuluma mayelana lendatshana yamadoda ayengabagcini besivini abayala ukunika umnikazi izithelo zesivini

sakhe, baphinda njalo baphatha ngochuku izithunywa ayezithumile njalo ekucineni babulala indodana yakhe. Bazakhumbula njalo lesigwebo abasiphawulayo bona ngokwabo nxa babesithi: Inkosi yesivini “izabulala wonke amadoda lawa amabi kangaka.” Esonweni njalo lasekujezisweni kwamadoda lawa ayengathembekanga abapristi ndawonye labaholi bazabona indlela yabo njalo lesiphetho sabo esifaneleyo. Njalo ngalesi isikhathi kuzezwakala ukukhala kobuhlungu okungelamkhawulo. Ukukhala lokhu kuzabe kukukhulu okwedlula amazwi abawatsho nxa babesithi, “Akabethelwe, akabethelwe,” azwakala emigwaqeni yaseJerusalema, ngalesi isikhathi kuzezwakala ukukhala kwamazwi athi, “UyiNdodana kaNkulunkulu! UnguMesiya weqiniso!” Bazazama ukubaleka phambi kweNkosi yaMakhosi. Phakathi kwembalu ezizabe zisemhlabeni ngenxa yokuzamazama okuzabe kusanda kwenzakala, bazazama ukuzifihla ngeze. {GC 643.4}IEP 643.4

Empilweni zabantu bonke abakhetha ukuphika iqiniso kubakhona izikhathi lapho umzwangedwa ovuka khona, lapho imikhumbulo yabo ebadlulisa phakathi kokuzisola ngenxa yokuphila impilo ephambene leqiniso. Kodwa konke lokhu kuyini nxa kuqathaniswa lokuzisola okuzakwenzeka ngosuku lolu olukhulu lapho “ukwesaba ukuzakhona njengokutshabalala,” lapho ukubhidliza okuzakuza khona njengesavunguzane!” Zaga 1:27. Labo abekade belungiselela ukubulala uKrestu njalo labantu bakhe abathembekileyo khathesi bazabona inkazimulo ezabe isiphezu kwabo. Phakathi kokwesaba kwabo bazakuzwa amazwi abasindisiweyo eqala ingoma emnandi esithi: “Khepha lowu nguNkulunkulu wethu; kade simlindele, njalo uzasikhulula.” Isaya 25:9. {GC 644.1}IEP 644.1

Phakathi kokuzamazama komhlaba, lokuphazima kombani, njalo lomdumo wezulu, ilizwi leNdodana kaNkulunkulu lizabiza bonke abangcwele abaleleyo othulini lomhlaba. Uzakhangela wonke amangcwaba abangcwele, njalo aphakamisele ezulwini izandla zakhe amemeze athi: “Vukani, vukani, vukani, lina elilele othulini, njalo phakamani!” Kuzozonke indawo emhlabeni bonke abafileyo bazakulizwa ilizwi lakhe, njalo labo abazakulizwa bazakuphila. Njalo wonke umhlaba uzaduma ngenxa yezisindo zebutho leli elikhulu kangaka elizabe libunjwe ngabantu abavela kuwo wonke amazwe, lemihlobo njalo lezindimi zonke. Bazaphuma entolongweni yokufa, begqoke inkazimulo ephakade, bememeza besithi: “Kufa lungaphi udonsi lwakho? Ngcwaba kungaphi ukunqoba kwakho na?” 1 Korinte 15:55. Njalo abangcwele abaphilayo labangcwele abazabe sebevusiwe bazalumbanisa amazwi abo bememeza amazwi okunqoba. {GC 644.2}IEP 644.2

Bonke baphuma emangcwabeni belesimo sokubunjwa esifana laleso abangena emathuneni belaso. UAdamu laye umile ndawonye lexuku leli elivusiweyo, usesimeni sakhe esihlukileyo ngoba umude njalo ulesimo sobukhosi kodwa umfitshane kancane kuleNdodana kaNkulunkulu. Ubonisa umehluko omkhulu phakathi kwakhe lezizukulwane ezaphila ngemva kwakhe, esibonelweni lesi esisodwa kuzabonakala ukuwa kwesimo okwenzeka ebantwini ngenxa yesono. Kodwa bonke bavuka belobutsha njalo lamandla

okuba mutsha okunaphakade. Ekuqaleni umuntu wayedalwe ngomfanekiso kaNkulunkulu, hatshi ngokwesimo kuphela, kodwa langokubunjwa njalo langesimo. Isono saphambanisa umfanekiso lowu saze saphosa sasusa umfanekiso kaNkulunkulu, kodwa uKrestu wabuya ukuba avuselele lokho okwasekulahlekile. Uzaguqula imizimba yethu yobubi njalo ayenze ukuba ifane lomzimba wakhe ongcwelisiweyo. Isimo esibolayo, lesilesono, esingelakho ukuzotha, esaphanjaniswa yisono, sizaguqulwa sibemsulwa, sibesihle, njalo sibe lokuphila okuphakade. Konke ukugogeka lokukhubezeka kuzasala ethuneni. Nxa sebefinyelele esihlahleni sokuphila ensimini yaseEdeni eyalahlekela umuntu kudala, bonke abahlengiweyo “bazakhula” (Malaki 4:2) babelesimo esigcweleyo umuntu ayelaso ngesikhathi esaphila ebukhosini bakhe. Bonke ubufakazi bokucina besiqalekiso sesono buzasuswa, njalo abathembekileyo bakaKrestu bazabonakala “ebuhleni beNkosi yethu uNkulunkulu,” engqondweni njalo lasemoyeni njalo lasemzimbeni beveza isimo esipheleleyo seNkosi yabo. Yeka ubuhle bokuhlengwa! Osekukade kwakhulunywa ngakho, osekukade kwamelelwa, kwakhulunywa ngakho ngokulangazelela okukhulu, kodwa okungazange kwazwisiswa ngokuphelela. {GC 644.3}IEP 644.3

Bonke abangcwele abaphilayo bazakuguqulwa “ngesikhatshane lasekucwayizeni kwelihlo.” Ngenxa yelizwi elaphuma kuNkulunkulu bazabe sebengcwelisiwe njalo khathesi bazamukela imizimba engelakubola njalo ndawonye labangcwele abazabe sebevusiwe bazakwenyukela ezulwini ukuba bahlangane leNkosi emkhathini. Ingilosi “zizabuthela ndawonye bonke abakhethiweyo bakhe emagumbini amane omhlaba, kusukela ekucineni ngasentshonalanga komhlaba kusiya empumalanga.” Abantwana abancane bazathwalwa zingilosi zibasa ezandleni zabo nina. Abangane asebekade bahlukana ngenxa yokufa bazahlangana njalo, bengasayikwehlukana njalo, njalo ngengoma zokujabula bazakwenyuka ndawonye besiya eDolobheni likaNkulunkulu. {GC 645.1}IEP 645.1

Ngakuzo zonke inhlangothi zenqola yamayezi kulamaphiko, njalo ngaphansi kwayo kulamavili, njalo nxa inqola leyi isenyuka, amavili lawa akhala esithi, “Ngcwele,” njalo lamaphiko nxa ephapha akhala lawo athi, “Ngcwele’” lexuku lezingilosi lizakhala lithi, “Ngcwele, ngcwele, ngcwele, Nkosi Nkulunkulu Simakade.” Abasindisiweyo bamemeza bethi, “Aleluya!” nxa inqola leyi isenyuka isiya eJerusalema elitsha. {GC 645.2}IEP 645.2

Bengakangeni eDolobheni likaNkulunkulu, uMsindisi uzabeka emakhanda abalandeli bakhe izicoco zokunqoba njalo uzabanika izembatho ezibonisa ubukhosi babo. Ibutho leli elicwebezelayo lizakuma kunxa zonke iNkosi yabo ibe phakathi kwabo, yena ulesimo esiphezu kwabo bonke ngitsho lezingilosi njalo ubuso bakhe bukhanyisa ubuso babo bonke bugcwele uthando. Amehlo wonke exuku leli elisindisiweyo ajolozela ubuso bakhe, bonke babona inkazimulo yakhe yena “ubuso bakhe obalinyazwa okwedlula wonke umuntu, njalo lesimo sakhe okwedlula wonke amadodana oluntu.” Emakhanda abanqobi, uJesu ngokwakhe usebenzisa isandla sakhe sokunene ukubeka imiqhele yobukhosi. Wonke

umuntu uzakwamukela umqhele wakhe, ozabe ubhalwe “ibizo lakhe elitsha.” (Sambulo 2:17), njalo kuzabe kubhalwe amazwi athi, “Ubungcwele eNkosini.” Ezandleni zabo kuzabekwa ilala njalo lechacho elikhazimulayo. Kuzathi nxa ingilosi eziholayo ziqala ingoma, izandla zonke ziqala ukutshaya amachacho, kuzwakale ingoma emnandi kakhulu. Ingoma leyi izathokozisa inhliziyo zabo bonke, amazwi abo onke aphakanyiswe ngengoma yokubonga: “Kuye owasithandayo, wasigezisa ezonweni zethu egazini lakhe; owasenza saba ngamakhosi labapristi kuNkulunkulu uYise, kakube kuye ubukhosi lamandla kuze kube nini lanini.” Sambulo 1:5,6. {GC 645.3}IEP 645.3

Phambi kwexuku labasindisiweyo kubonakala uMuzi oNgcwele. UJesu uzavula amasango ezulu, njalo z izizwe ezigcine iqiniso zizakungena. Lapho bazakubona iParadayisi kaNkulunkulu, indawo eyayingumuzi kaAdamu engakoni. Ngemva kwalokho ilizwi leliyana elimnandi okwedlula ingoma eseke yawela endlebeni zoluntu, lizezwakala lisithi: “Impi yenu isiphelile.” “Wozani lina elibusisiweyo bakaBaba, yibani zindlalifa zombuso elawulungiselwayo kusukela ekudabukeni komhlaba.” {GC 646.1}IEP 646.1

Khathesi kuzagcwaliseka umthandazo kaKrestu awenzela abafundi bakhe: “Ngiyafisa njalo, ukuba labo onginike bona, labo babelami lapho engikhona.” “Bengelasici phambi kwenkazimulo yakhe belenjabulo engelakubalwa” (Juda 24), uKrestu uzaletha phambi kukaBaba isipho asithenga ngegazi lakhe, esithi: “Ngilapha ndawonye labantwana owangipha bona.” “Labo onginike bona ngibagcinile.” Yeka izimangaliso zothando olusindisayo! Ukuhlokoma kwehola lelo lapho uBaba, ozathi ekhangela ixuku labasindisiweyo, azabona khona umfanekiso wakhe, ukungcolisa kwesono sekususiwe, lobubi baso sebungasekho, njalo izidalwa zakhe ezizabe sezibuyele esimeni sokufana laye! {GC 646.2}IEP 646.2

Ngothando olungabalisekiyo, uJesu uzakwamukela abathembekileyo bakhe entokozweni yeNkosi. Intokozo yoMsindisi izaba ngeyokubona, embusweni wenkazimulo, imphefumulo ezabe ihlengiwe ngenxa yobuhlungu njalo lokuyangiswa kwakhe. Njalo laba abasindisiweyo bazaba lengxenye entokozweni yakhe, nxa bekhangela, phakathi kwababusisiweyo, bazabona labo abanqotshelwe kuKrestu ngenxa yemithandazo yabo, lokusebenza kwabo, njalo lokuzidela abakwenza ngenxa yothando. Nxa bebuthana phambi kwesihlalo esimhlophe esikhulu, injabulo engalakubalwa izagcwala enhliziyweni zabo, nxa bebona labo ababanqobele embusweni kaKrestu, njalo nxa bebona ukuthi labo bazuza abanye, lalabo bazuza njalo abanye, bonke bazabe belethwe ekuphumuleni kwasezulwini, lapho abazabeka khona imiqhele yabo ezinyaweni zikaKrestu njalo bamdumise empilweni yonke ephakade abazaphila kuyo. {GC 647.1}IEP 647.1

Nxa abasindisiweyo besamukelwa emzini kaNkulunkulu, kuzezwakala ukukhala kwentokozo endaweni yonke. OAdamu ababili bazabe sebelungiselela ukuhlangana. INdodana kaNkulunkulu izabe imile ngezandla ezivuliweyo ukwamukela uyise

wezizukulwane zonke, isidalwa asidalayo, sahlamukela uMdali waso, njalo ngenxa yezono zakhe uMsindisi uzabe elamanxeba okubethelwa esiphambanweni. Nxa uAdamu enanzelela amanxeba ezandleni lasenyaweni zikaJesu, kasoze awele esifubeni seNkosi yakhe, kodwa ngokuzehlisa uzawela enyaweni zakhe, ekhala esithi: “Lifanele, lifanele iWundlu elahlatshwayo!” Ngothando uMsindisi uzakumphakamisa amtshele ukuba akhangele njalo insimu yase Edeni eyayingumuzi wakhe osekukade wahlukana lawo. {GC 647.2}IEP 647.2

Ngemva kokuxotshwa kwakhe ensimini yase Edeni, impilo kaAdamu yayingeyosizi. Wonke amahlamvu ayesifa, zonke izinyamazana ezazibulawa, konke ukubuna okwakubonakala phezu kwendalo, bonke ububi obababubonakala ebantwini, kwakusiba yisikhumbuzo esitsha sokona kwakhe. Babunzima ubuhlungu njalo lokuzisola okwakufika enhliziyweni yakhe nxa wayebona ububi bulokhe busanda, njalo lempendulo ayeyithola emsebenzini wakhe wokukhuza isono. Impendulo ayeyithola yayingeyokuthi nguye owayeyimbangela yesono. Ngokuzehlisa njalo lokubekezela wathwala phose okweminyaka eyinkulungwane, isijeziso sokona kwakhe. Ngokwethembeka wavuma isono sakhe njalo wathembela emandleni oMsindisi owayethenjisiwe, njalo wafa elethemba lokuthi wayezaba lengxenye ekuvukeni. INdodana kaNkulunkulu yahlenga ukwehluleka njalo lokuwa komuntu, njalo khathesi ngenxa yomsebenzi wokubuyisana, uAdamu uzabiselwa esikhundleni sakhe sakuqala. {GC 647.3}IEP 647.3

Phakathi kwentokozo uzabona izihlahla ezazimthokozisa endulo, zona kanye izihlahla ayesikha kuzo izithelo ngezinsuku zokulunga kwakhe njalo lezenjabulo. Uzabona izivini azinakekela ngezandla zakhe, njalo lamaluba ayethanda ukuwanakekela. Ingqondo yakhe izananzelela ukuqiniseka kwalokho okuzabe kuphambi kwakhe, uzananzelela ukuthi ngeqiniso leyi kuyinsimu yase Edeni esivuseleliwe yanikwa yena, njalo izabe isilobuhle obedlula ngesikhathi exotshwa kuyo. UMsindisi uzamholela esihlahleni sokuphila njalo uzakukha isithelo saso amnike ukuba asidle. Uzakhangela emuva kwakhe njalo abone ixuku lemuli yakhe esindisiweyo, bemile eParadayisi kaNkulunkulu. Uzabeka umqhele wakhe ocwebezelayo enyaweni zikaJesu njalo nxa ewela esifubeni sakhe, uzakwanga uMsindisi. Uzabamba ichacho legolide, njalo izulu lonke lizaqhunsa ingoma yokunqoba: “Lifanele, lifanele, lifanele iWundlu elahlatshwayo, njalo eliphilayo futhi!” Usendo luka Adamu lalo luzathatha amachacho alo babeke imiqhele yabo ezinyaweni zoMsindisi nxa bekhothama phambi kwakhe. {GC 648.1}IEP 648.1

Ukuhlangana lokhu kuzabe kuphambi kwezingilosi ezakhala kakhulu ngosuku uAdamu awa ngalo njalo zabuya zathokoza lapho uJesu ngemva kokuvuka kwakhe, enyukela khona ezulwini, esevulile ingcwaba ukuba bonke abazamkholwa ngolunye usuku benelise ukuphuma kulo. Khathesi bazabe sebebona umsebenzi wokusindisa abantu usuphelile, njalo bazahlanganela ekuhlatshelweni kwengoma yokudumisa. {GC 648.2}IEP 648.2

Elwandle lwezibuko phambi kwesihlalo sobukhosi, lona okululwandle lwesibuko okungathi luxutshaniswe lomlilo, olugcwele inkazimulo kaNkulunkulu, kuzabuthana iqula “elanqoba isilo, njalo lomfanekiso waso, njalo lophawu lwaso, njalo lenombolo yebizo lakhe.” Ndawonye leWundlu entabeni yaseZiyoni, “belamachacho kaNkulunkulu,” bazakuma, inani labo lizinkulungwane ezilikhulu lamatshumi amane lane, okungabantu abahlengwa phakathi kwabantu njalo kuzawakala ilizwi elingathi ngamanzi amanengi, njalo okungathi ngumdumo omkhulu, “ilizwi labahlabeleli abatshaya amachacho abo.” Njalo bazahlabela: “ingoma entsha” phambi kwesihlalo, ingoma engeke yafundwa ngabanye abantu ngaphandle kwequla leli. Leyi yingoma kaMose njalo leyeWundlu, eyingoma yokuhlengwa. Akukho abanye ngaphandle kwequla leli elabantu abazinkulungwane ezilikhulu, lamatshumi amane lane, abangayifunda ingoma leyi ngoba iyingoma yenkambo abadlula kuyo, okuluhambo okungekho omunye umuntu ake aluhamba. “Laba yibo abalandela iWundlu kuzo zonke indawo ayakuzo.” Laba abathathwa emhlabeni phakathi kwabaphilayo, bazabalwa “njengezithelo zakuqala kuNkulunkulu laseWundlwini.” Sambulo 15:2,3: 14:1-5. “Laba yibo abadlula phakathi kokuhlupheka okukhulu;” bazabe sebedlule phakathi kwesikhathi senhlupheko esikhulu esingazange sibonakale selokhu kwadalwa izizwe, njalo bazabe benelise ukumelana lobuhlungu besikhathi sokuhlupheka kukaJakhobe, bazabe benelisile ukuma ngesikhathi kungekho oncengelayo ethempelini ngesikhathi lapho okwathelwa khona inkezo yolaka lukaNkulunkulu emhlabeni. Kodwa bazabe sebehlengiwe, ngoba “bazabe begezile izembatho zabo bazenza zabamhlophe egazini leWundlu.” “Emlonyeni wabo akutholakalanga isici, ngoba abalacala phambi kaNkulunkulu.” “Ngakho baphambi kwesihlalo sikaNkulunkulu, njalo bazakumkhonza emini lebusuku ethempelini lakhe: njalo lowo ahlala esihlalweni uzahlala phakathi kwabo.” Bazabe bebonile umhlaba uguga ngenxa yendlala njalo lemikhuhlane, lelanga liphiwa amandla okutshisa abantu, njalo bona ngokwabo bazabe bedlule phakathi kwendlala njalo lokomela amanzi. Kodwa khathesi “abasayikulamba futhi, kumbe bome futhi, lelanga alisayi kubatshisa kumbe loba yikuphi ukutshisa. Ngoba iWundlu eliphakathi laphakathi kwesihlalo lizabanika ukudla, njalo uzabahola emithonjeni ephilayo yamanzi; njalo uNkulunkulu uzakwesula inyembezi zonke emehlweni wabo.” Sambulo 7;14-17. {GC 648.3}IEP 648.3

Kuzo zonke izizukulwane abakhethiweyo boMsindisi bafundisiwe njalo baqeqetshwa ngaphansi kwesikolo senhlupheko. Bahamba endleleni ezincane emhlabeni, bahlanjululwa phakathi komlilo wokuhlupheka. Ngenxa yegama likaJesu bamelana lokuphikiswa, lenzondo njalo lokuqanjelwa amanga. Bamlandela phakathi kokulwiswa okukhulu, bamelana lokuzidela njalo badlula phakathi kokudangala okukhulu. Ngenxa yenkambo zabo ezibuhlungu bafunda ukuthi isono sibi kangakanani, lamandla aso, lokuba lecala ngenxa yaso, lomphumela waso omubi njalo bazasikhangela njengento okumele yenyanywe. Ukuzinikela okwenziwa nguJesu ukwenzela ukuthi aqede isono kuzabenza babe lokuzehlisa njalo kuzagcwalisa inhliziyo zabo ngesibongo esikhulu njalo lokudumisa

okungeke kuzwisiswe njalo kuqathaniswe lalabo abangazange bawele esonweni. Bazathanda kakhulu ngoba bethethelelwe kakhulu. Ngenxa yokuthi bazabe beke baphatheka ekuhluphekeni kukaKrestu, bazabe befanele ukuba baphatheke enkazimulweni yakhe. {GC 649.1}IEP 649.1

Indlalifa zikaNkulunkulu zizabe ziphuma emilindini, lasemigodini, lasekulengisweni, lasezintabeni, lasenkangala, lasembalwini zomhlaba njalo lasembalwini zasolwandle. Emhlabeni “babengumhambuma, behlukumezekile njalo behlutshwa.” Izigidi zangena engcwabeni zisazakala njengezikliwi ngoba babezimisele ukwala ukwamukela amanga kaSathane. Emthethwandabeni yasemhlabeni bagwetshwa njengezephulamthetho ezesabekayo. Kodwa “khathesi uNkulunkulu uzabe esengumahluleli ngokwakhe.” Amahubo 50.6. Khathesi izinqumo ezenziwa emhlabeni zizaguqulwa. “Uzasusa ihlazo labantu bakhe.” Isaya 25:8. “Bazabizwa ngokuthi ngabantu abangcwele, abahlengiweyo beNkosi.” “Nginike labo abalilayo eZiyoni imiqhele endaweni yomlotha, lamafutha enjabulo endaweni yokulila, indumiso endaweni yomoya odanileyo.” Isaya 62:12, 61:3. Khathesi kuzabe sekudlulile ukuba buthakathaka, lokuhlukunyezwa, lokuhlakazwa njalo lokuncindezelwa. Kusukela khathesi bazahlala beleNkosi yabo kokuphela. Bazakuma phambi kwesihlalo sobukhosi begqoke izembatho ezibonisa inotho eyedlula zonke esezike zagqokwa ngamakhosi alumhlaba. Bazabe begqoke imiqhele ekhazimula okwedlula yonke eseke yagqokiswa amakhosi alumhlaba. Izinsuku zobuhlungu njalo lokububula sezidlule kokuphela. INkosi yenkazimulo seyesulile inyembezi ebusweni babo, zonke imbangela zokulila sezisusiwe. Phakathi kokuzunguzwa kwengatsha zamalala, bazahlabela ingoma yokudumisa, emnandi njalo elolongiweyo, wonke umuntu uzangena ngelakhe ilizwi ize izwakale kulo lonke izulu: “Usindiso kuNkulunkulu wethu ohlezi phezu kwesihlalo, njalo lakulo iWundlu.” Njalo bonke abahlali bezulu bazaphendula labo ngamazwi athi: “Ameni, isibusiso, lenkazimulo, njalo lenhlakanipho, njalo lokubonga njalo lodumo, njalo lamandla, makube kuNkulunkulu wethu kuze kube nini lanini.” Sambulo 7:10,12. {GC 650.1}IEP 650.1

Empilweni yalapha emhlabeni siyenelisa nje kuphela, ukuqala ukuzwisisa udaba lolu oluhle kangaka oluphathelene losindiso. Ngokuzwisisa kwethu okufipheleyo singakhangelisisa ihlazo njalo lenkazimulo, impilo njalo lokufa, ukufanela njalo lesihawu, okuhlangana esiphambanweni, kodwa loba kunjalo, loba singazama ukusebenzisa bonke ubungcitshi bengqondo zethu asenelisi ukuzwisisa ngokujulileyo ukuqakatheka kwesiphambano. Ubude lobubanzi, lokudepha kothando lokuhlenga kuzwisiseka nje kancane engqondweni zethu. Icebo losindiso alisoke lizwisiseke ngokuphelela kwalo, ngitsho lanxa abasindisiweyo bebona ngendlela ababonwa ngayo njalo besibakwazi ngendlela abazakala ngayo, kodwa eminyakeni eminengi ezakuza ezulwini amaqiniso amatsha azaqhubeka evezwa engqondweni ezizahlala zilokumangala njalo lentokozo. Loba nje inhlupho lobuhlungu njalo lezilingo zasemhlabeni zizabe zingasekho njalo

lembangela yazo izabe isisusiwe, abantu bakaNkulunkulu bazahlala belolwazi olucacileyo mayelana lentengo yokusindiswa kwabo. {GC 651.1}IEP 651.1

Isiphambano sikaKrestu sizahlala siyisifundo njalo lengoma yamasindisiweyo empilweni yonke ephakade. Ebukhosini bukaKrestu bazabona uKrestu ekubethelweni kwakhe. Akusoke kukhohlakale ukuthi yena ngamandla akhe owadala njalo wasekela imihlaba yonke, yena othandekayo kaNkulunkulu, iNkosi yasezulwini, yena izingilosi ezikhazimulayo ezazithanda ukumbuka, wakhetha ukuzehlisa ukwenzela ukuba aphakamise umuntu owayesewile, njalo lokuthi wathwala amacala njalo lehlazo lesono, njalo lokufihlwa kobuso bukaYise, kwazekwafika esikhathini lapho inhlupho zasemhlabeni ezephula khona inhliziyo yakhe njalo zacobodisa impilo yakhe yaze yaphuma esiphambanweni saseKhalivari. Ukuthi uMdali wezulu lomhlaba, uMlawuli wezinto zonke, wakhetha ukutshiya ubukhosi bakhe njalo wazifaka ihlazo ngenxa yokuthanda umuntu kuzahlala kuletha ukumangala njalo lokuthandwa ezidalweni zonke. Nxa izizwe zonke zabahlengiweyo zikhangela uMsindisi wazo njalo nxa zikhangela inkazimulo kaBaba ezabe ikhazimula ebusweni bakhe, nxa bekhangela isihlalo sakhe, esizabe sisuka ekungaphelini sisiya ekungaphelini, njalo nxa besibakwazi ukuthi umbuso wakhe awusayi kuba lesiphetho, bazaqala ingoma ethi: “Lifanele, lifanele iWundlu elahlatshwayo, njalo elisihlengele kuNkulunkulu ngenxa yegazi lakhe eliligugu!” {GC 651.2}IEP 651.2

Imfihlo yesiphambano yiyo elamandla okuchasisa zonke imfihlo. Ekukhanyeni okuphuma eKhalivari zonke izinto ezimayelana loNkulunkulu ezazijwayele ukusesabisa zizaqala ukubonakala ebuhleni lasekuthathekiseni kwazo. Isihawu, lesineke njalo lothando lomzali konke kuzabonakala kubambana lobungcwele, lokulunga njalo lamandla. Nxa sikhangela ubukhosi besihlalo sakhe, esizabe siphakeme, sizabona isimilo sakhe emuseni ozabe ubonisiwe, njalo sizazwisisa okwedlula zonke izikhathi, ukuqakatheka kwebizo elithi, “Baba wethu.” {GC 652.1}IEP 652.1

Kuzabonakala ukuthi lowo olenhlakanipho engapheliyo wayengeke asungule elinye icebo lokusisindisa ngaphandle kokunikela iNdodana yakhe. Isithelo sokuzinikela lokhu sizaba yinjabulo yokugcwalisa umhlaba ngabantu abahlengiweyo, abazabe belobungcwele, bethabile njalo bengasayi kwamukela ukufa. Impumela yokulwisana lamandla obunyama okwenziwa nguMsindisi izaba yinjabulo yabahlengiweyo, abazahlala enkazimulweni kaNkulunkulu okweminyaka engelakubalwa. Njalo lesi yiso isisindo somphefumulo okuzakwenza ukuthi uBaba asuthiseke ngentengo ayibhadalayo, njalo loKrestu uqobo lwakhe, nxa ekhangela izithelo sokuzidela kwakhe, uzaba lokusuthiseka. {GC 652.2}IEP 652.2

Isahluko 41—Ukubhidlizwa komhlaba

“Ngoba izono zayo zixhumene zaze zafika ezulwini, loNkulunkulu ukhumbulile ukungalungi kwayo...Phindiselani kuyo inkezo njengokuphindisela kwayo kini, liphinde kabili kuyo njengokwemisebenzi yayo, enkezweni eyigcwalisileyo, gcwalisani kiyo ngesilinganiso esiphindwe kabili. Njengokuzidumisa okungaka, ezitika enothweni ngokunjalo ubuhlungu lokulila kupheni yona, ngoba ithi enhliziyweni yayo: Ngihlezi ngiyindlovukazi njalo kangisuye umfelokazi, futhi kangisoze ngabona ukulila. Ngakho zizafika ngosuku lunye izinhlupheko zayo, ukufa lokulila lendlala, futhi izatshiswa ngomlilo, ngoba ilamandla iNkosi uNkulunkulu eyigwebayo. Lamakhosi omhlaba aphinga layo ezitika enothweni azayikhalela alile ngenxa yayo, lapho ebona intuthu yokutsha kwayo, esima khatshana ngokwesaba kobuhlungu bayo esithi: Maye maye, umuzi omkhulu iBhabhiloni, umuzi olamandla, ngoba ngehola elilodwa isigwebo sakho sifikile!” Sambulo 18:5-10. {GC 653.1}IEP 653.1

“Labathengisi bomhlaba,” abazuze “inotho ngamandla okuzitika ngenotho yayo,” “bazakuma khatshana ngokwesabeka kobuhlungu bayo, bekhala belila, njalo besithi: Maye maye, lomuzi omkhulu owawembathiswe ngelembu elicolekileyo kakhulu lokuyibubende lokubomvu ucecisiwe ngegolide lelitshe eliligugu lamapharele! Ngoba ngehola elilodwa inotho engaka ichithiwe.” Sambulo 18:11, 3, 15-17. {GC 653.2}IEP 653.2

Zinjalo izijeziso ezehlela phezu kweBhabhiloni ngosuku lapho ezakwethekelelwa khona lulaka lukaNkulunkulu. Ngaleso isikhathi izabe isigcwalisile isilinganiso sokona kwayo, njalo isikhathi salo sizabe sesifikile, izabe isilungele ukubhidlizwa. {GC 653.3}IEP 653.3

Lapho ilizwi likaNkulunkulu seliguqula ukuthunjwa kwabantu bakhe, kuzaba lokuvuka phakathi kwalabo abazabe sebelahlekelwe yikho konke okubalulekileyo empini yempilo. Ngesikhathi umusa usavuliwe bavumela ukuthi uSathane abavale amehlo ngenxa yokudukisa kwakhe, njalo benza imizamo yokuvikela indlela yabo yokona. Izinothi zazilokuzikhukhumeza ngenxa yokuthi babengcono kulabaswelayo, kodwa babethole inotho yabo ngokwephula imilayo kaNkulunkulu. Babeyekelile ukunakekela abalambileyo, lokwembesa labo abahamba ze, lokuphatha kahle abanye njalo lokuthanda isihawu. Ekuphileni kwabo babehlala bezikhukhumeza befuna ukuba bakhothanyelwe ngabantu ababengaphansi kwabo. Ngalesi isikhathi bazabe sebelahlekelwe yikho konke obekubenza bazibone bengcono njalo bazabe sebengasela lutho njalo bengaselakho ukuzivikela. Bazakhangela ngokwesaba nxa bebona ukubhidlizwa kwezithixo lezi abaziphakamisa okwedlula uMdali wabo. Bazabona ukuthi bathengisile imphefumulo yabo enothweni yasemhlabeni njalo lokuzithokozisa kwawo, njalo bayekelile ukudinga inotho eholela kuNkulunkulu. Impumela yakhona yikuthi impilo zabo zizabonisa ukuthi behlulekile, konke obekubajabulisa sekuphenduke kwaba munyu, lenotho yabo isiyize.

Konke abakuzuze ngenxa yokusebenza okwempilo yabo yonke kuzatshabalala ngomzuzu owodwa. Bonke abanothileyo bazakhalela ukubhidlizwa kwezindlu zabo ezinhle kakhulu, lokuhlakazeka kwegolide njalo lesiliva sabo. Kodwa ukukhala kwabo kuzathuliswa yikwesaba ukuthi labo bazabhujiswa ndawonye lezithombe zabo. {GC 654.1}IEP 654.1

Ababi bafikelwa yikuzisola, hatshi ngenxa yokuthi abazange banake uNkulunkulu labantu abakade bephila labo, kodwa ngenxa yokuthi uNkulunkulu esenqobile. Bakhala ukuthi impumela yakho konke iyilokho esiyikho khona, kodwa abasoke baphenduke ezonweni zabo. Bebengeke bayekele ngitsho lokukodwa abekade bengakwenza ukunqoba ngabe bebengaba lalo ithuba lokukwenza lokhu. {GC 654.2}IEP 654.2

Umhlaba ubona iqula leli abebekade belihlukumeza, belichothoza njalo befuna ukulesula embalini yomhlaba, bedlula phakathi kwenhlupho, lezikhukhula njalo lokuzamazama komhlaba bengalimali. Lowo ongumlilo oqothulayo kulabo abephula imilayo yakhe uyindawo yokuphepha ebantwini bakhe. {GC 654.3}IEP 654.3

Bonke abafundisi abakhethe ukuba bathandwe ngabantu kulokuthi batshumayele iqiniso ngalesi isikhathi babona isimo njalo lendonsela yokufundisa kwabo. Kusobala ukuthi ilihlo likaNkulunkulu elingafiphaliyo lalimlandela nxa wayetshumayela phambi kwabantu, lanxa wayehamba emigwaqweni, njalo lalapho wayehlangana labantu ekuphileni kwakhe. Konke akwenzayo evusa imizwa yabantu, lakuwo wonke amabala awalobayo, lawo wonke amazwi awakhulumayo, lazo zonke izenzo ezaholela ukuthi abantu bazizwe bephephile ngaphansi kwemfundiso zamanga, konke lokhu bekuhlanyela inhlanyelo, njalo khathesi ebantwini abalahliweyo phambi kwakhe, ubona isivuno sakhona. {GC 654.4}IEP 654.4

INkosi ithi: “Kabawelaphisisi amanxeba abantu bami, bathi: Konke kulungile, khona kungalunganga.” Jeremiya 8:11. “Ngoba libadukisile abalungileyo ngamanga, lapho ngingabadukisanga mina, lakhuthaza ababi ukuze bangaphenduki endleleni zabo ezimbi, basile.” Hezekheli 13:22. {GC 655.1}IEP 655.1

“Maye kubo abelusi abachitha behlakaza izimvu zomhlambi wami! …Khangelani ngizakwehlisa phezu kwenu umvuzo wezenzo zenu ezimbi, kutsho iNkosi.” “Lilani lina belusi, likhale, zibhuqeni emlotheni lina ziphathamandla zomhlambi, ngoba insuku zokuhlatshwa kwenu lezokuhlakazeka sezifikile...abelusi kabayikuba lesiphephelo, leziphathamandla zomhlambi kaziyikuphunyuka. Jeremiya 23:1,2; 25:34,35. {GC 655.2}IEP 655.2

Abafundisi ndawonye labantu bonke bananzelela ukuba abazange bagcine ubudlelwane obuqondileyo phakathi kwabo loNkulunkulu. Bananzelela ukuthi bamhlamukele uMlobi womthetho olungileyo njalo longcwele. Ukubeka eceleni imilayo yakhe yikho okwabangela ububi, lenzondo, lokuxabana, kwaze kwafika isikhathi lapho

umhlaba owaphenduka khona waba yinsimu enkulu yengxabano njalo lechibi lenkohlakalo. Lokhu yikho okuzaba sobala engqondweni zalabo abakhetha ukuphika iqiniso njalo labakhetha ukuthokoziswa ngamanga. Awakho amazwi angachaza ukulangazelela abantu abakhetha ukwephula imilayo abazaba lakho ngenxa yokufisa lokho okuzabe sekubalahlekele kokuphela, khona okuyimpilo ephakade. Amadoda abekade ekhonzwa njalo ebabazwa emhlabeni ngenxa yobungcitshi babo khathesi babona zonke izinto ekukhanyeni kwazo. Bananzelela konke okubalahlekeleyo ngenxa yempilo yokona, njalo bawela ezinyaweni zalabo abekade bebachothoza ngenxa yokwethembeka kwabo njalo bayavuma ukuba uNkulunkulu ubathandile. {GC 655.3}IEP 655.3

Abantu bayabona ukuthi isikhathi sonke lesi bebephila ngaphansi kokukhohliswa. Babekana icala lokuholelana ekulahlweni, kodwa bonke babambana emsebenzini wokubeka icala phezu kwabafundisi babo. Abafundisi laba abangathembekanga bebekade betshumayela amazwi abuthakathaka, bakhokhelele abalaleli babo ukuba bephule imilayo kaNkulunkulu njalo lokuthi bazingele labo abayigcina ngcwele. Khathesi ekudangaleni kwabo, abafundisi laba bayavuma phambi komhlaba wonke ukuba bebesenza umsebenzi wokukhohlisa. Amaxuku abantu agcwala ulaka nxa bekuzwa lokhu. “Silahliwe!” lokhu kuyikukhala kwabo, “njalo yini imbangela yokulahlwa kwethu,” njalo bajikela abelusi laba abamanga. Abantu abafananayo ababekade bebaphakamisa bazakhuluma amazwi okuqalekisa phezu kwabo. Izandla ezifananayo ezazijwayele ukubaqakisa seziphakanyiselwe ukubabhidliza. Inkemba ezazilungiselwe ukubulala abantwana bakaNkulunkulu zizasetshenziswa ukubulala izitha zabo. Endaweni zonke kuzaba khona izimpi njalo lokuchitheka kwegazi. {GC 655.4}IEP 655.4

“Umsindo uzafinyelela emikhawulweni yomhlaba, ngoba iNkosi iyamelana lelizwe, iyakwehlulela yonke inyama, ababi izabanikela ekubulaweni.” Jeremiya 25:31. Okweminyaka ezinkulungwane eziyisithupha impi leyi ephakathi kobuhle lobubi ibiqhubeka, iNdodana kaNkulunkulu lezithunywa zakhe zezulu sekukade belwisana lamandla omubi, bezama ukubaxwayisa, lokukhanyisela, njalo lokuhlenga abantu bonke abaphile emhlabeni. Ngalesi isikhathi bonke sebeyenzile izinqumo zabo, ababi sebekhethe ukubambana loSathane ngokuphelela empini yakhe yokulwisana loNkulunkulu. Isikhathi sesifikile esokuthi uNkulunkulu aphindisele amandla omlayo wakhe abawunyathezele phansi. Khathesi impi leyi ayisaqondiswanga kuSathane kuphela kodwa lasebantwini. “INkosi izamelana lezizwe,” “Ababi izabanikela ekubulaweni.” {GC 656.1}IEP 656.1

Uphawu lokuhlengwa luzabe selufakiwe kulabo “abakhalayo njalo lababubulayo ngenxa yobubi obenzakalayo.” Ngalesi isikhathi ingilosi yokubulala izakungena ngendlela uHezekheli embonweni ayibone imelwe ngamadoda ayethwele inkemba yokubulala abanikwa ilizwi elokuthi: “libulale liqede amaxhegu, amajaha lezintombi ezigcweleyo, abantwana abancinyane labesifazana, kodwa lingathinti loyedwa olophawu, liqalise endlini engcwele. Baqala ngamadoda amadala ayephambi kwethempeli.” Hezekheli 9:1-6.

Umsebenzi wokubulala uzaqala kulabo ababezibiza ngokuthi bangabaholi babantu emabandleni. Abalindi bamanga laba yibo abazaqala ukuwa. Akusoke kube loyedwa ozakwamukela uzwelo kumbe ozatshiywa. Amadoda, labesifazane, lamantombazana njalo labantwana abancane bonke bazakufa ndawonye. {GC 656.2}IEP 656.2

"Ngoba khangelani iNkosi iyaphuma endaweni yayo ukuthi ijezise abahlali bomhlaba ngenxa yobubi babo; lomhlaba uzaveza igazi lawo, ungabe usafihla ababuleweyo bawo." Isaya 26:21. "Nansi isifo iNkosi ezasehlisela bonke abantu abahlasela iJerusalema, inyama yabo izabola besemi ngenyawo zabo, lamehlo abo abolele emikhoxweni yawo, lenlimi zabo zibolele emilonyeni yabo. Ngalolosuku iNkosi izabehlisela ukwesaba okukhulu kuthi lowo lalowo abambe isandla sikamakhelwane wakhe ukuze asizwe nguye, kodwa isandla sikamakhelwane siphakamele ukumtshaya." Zekhariya 14:12,13. Phakathi kwempi yemizwa yabo njalo sekuhlangene lokuthululwa kolaka lukaNkulunkulu olungaxutshaniswanga, kuzakuwa bonke ababi basemhlabeni, abapristi, lababusi, njalo labantu, izinothi labayanga, abaphakemeyo labaphansi. "Ngalolosuku ababulewe yiNkosi bazasukela komunye umkhawulo womhlaba baze bafike komunye, kabayikukhalelwa, kabayikubuthwa bangcwatshwe, bazakuba ngamalongwe emhlabathini." Jeremiya 25:33. {GC 656.3}IEP 656.3

Ekubuyeni kukaKrestu bonke ababi bayesulwa ebusweni bomhlaba wonke, babulawa ngumoya ophuma emlonyeni wakhe njalo batshabalaliswe yikukhanya kwenkazimulo yakhe. UKrestu uthatha abantu bakhe abase eMzini kaNkulunkulu, njalo umhlaba usala ungelabantu. "Khangela iNkosi yenza umhlaba ube yize, iwenze ube yincithakalo, yone ubuso bawo, ihlakaze abahlali bawo." "Umhlaba uzachitheka lokuchitheka, uphangwe lokuphangwa, ngoba iNkosi ilikhulumile lelilizwi." "Umhlaba lawo ungcolisiwe ngaphansi kwabahlali bawo, ngoba beqile imilayo baguqula isimiso, bephula isivumelwano esilaphakade." "Ngenxa yalokho isiqalekiso siwuqedile umhlaba, labahlali kuwo bayachitheka, ngakho-ke abahlali bomhlaba batshisiwe, njalo kusale abantu abalutshwana." Isaya 24:1,3,5,6. {GC 657.1}IEP 657.1

Umhlaba wonke usubukeka njengogwadule lwasenkangala. Ukubhidlika kwezindlu emadolobheni njalo lasemaphandleni okubangelwa yikuzamazama komhlaba, lezihlahla eziqutshulwe ngempande, lamadwala ekhafulwe lulwandle kumbe aphoswe ngumhlabathi ngokwawo, asegcwele endaweni zonke, ngesikhathi esifanayo kubonakala amagodi amakhulu azabe ebonisa lapho intaba eziqutshulwe khona. {GC 657.2}IEP 657.2

Ngalesi isikhathi isehlakalo esasivezwe njengomfanekiso ngosuku olucolekileyo lokubuyisana ethabanekelini sizakwenzakala. Nxa umsebenzi owawuqhutshwa ngumpristi omkhulu endaweni engcwele ngcwele wawusuphelile endulo, njalo lezono zakoIsrayeli zasezisusiwe ethempelini ngenxa yegazi lomnikelo wesono, ngemva kwalokho imbuzi yokulahlwa yayilethwa phambi kaNkulunkulu iphila, phambili kwamehlo abantu bonke

umpristi omkhulu wayevuma phezu kwayo “zonke izono zabantwana bakoIsrayeli, njalo leziphambeko zabo ekoneni kwabo, ezibeka phezu kwekhanda lempongo leyi.” Levi 16:21. Ngokufanayo nxa umsebenzi wokubuyisana ethempelini lasezulwini usuphelile, phambi kukaNkulunkulu laphambi kwezingiloso, laphambi kwexuku labahlengiweyo, izono zabantwana bakaNkulunkulu zizabekwa phezu kukaSathane, uzabekwa icala lezono zonke abangela ukuba bazenze. Njalo ngendlela impongo yokulahlwa eyayithunyelwa ngayo enkangala, uSathane laye uzaxotshelwa emhlabeni lowu ozabe ungaselamuntu njalo usulugwadule. {GC 658.1}IEP 658.1

Umambuleli wazisela isenzo lesi esokuxotshwa kukaSathane njalo lesimo sembhidliko n lokuba ngamanxuwa umhlaba ozabe usungakhona, njalo uyachaza ukuthi isimo lesi sizabakhona okweminyaka eyinkulungwane. Ngemva kokuchaza izehlakalo zokuza kukaKrestu kwesibili lokubhujiswa kwababi, ilizwi lesiprofethi liqhubeka lisithi: “Ngasengibona ingilosi isehla ivela ezulwini, ilesihluthulelo somgodi ongelamkhawulo, leketane elikhulu esandleni sayo. Yasiwubamba umgobho, inyoka endala, enguDiyabhola njalo obizwa ngokuthi nguSathane, yasiwubopha okweminyaka eyinkulungwane, yasiwuphosela emgodini ongelamkhawulo, yawuvalela, yasibeka uphawu phezu kwawo, ukuze ungabe usaduhisa izizwe ize iphele iminyaka eyinkulungwane, ngemva kwalokho kumele ukuthi akhululwe okwesikhatshana.” Sambulo 20:1-3. {GC 658.2}IEP 658.2

Amazwi lawa asetshenzisiweyo awokuthi “umgodi ongelamkhawulo” amele isimo somhlaba lapho ozabe usugcwele ukusangana njalo lobunyama okuyikho okuvezwe kwezinye izehluko zeBhayibhili. Nxa kuchazwa isimo somhlaba “ekuqaleni” iBhayibhili liyaveza ukuthi umhlaba “wawungelasimo, njalo ungelalutho, njalo lobunyama babuphezukokujula.” Genesisi 1:2. [Ibala lesiHebheru elisetshenziswe lapha elithi “ukujula” lisetshenziswe eBhayibhilini lesiGreek limelwe libala elifananayo elithi “umgodi ongelamkhawulo elitholakala kuSambulo 20:1-3.] Isiprofethi sifundisa ukuthi isimo lesi sizalethwa futhi, loba nje kuzabe kukuncane kulasekuqaleni esimeni esifanayo. Nxa umprofethi uJeremiya wayekhangela phambili echaza usuku lukaNkulunkulu olukhulu, wasebenzisa amazwi athi: “Ngabona umhlaba, khangela wawuze ungelalutho, lamazulu ayengelakukhanya. Ngabona izintaba khangela, zazinyikinyeka lamaqaqa wonke ayenyakazela. Ngabona khangela, kakulamuntu, lenyoni zonke zamazulu zasezibalekile. Ngabona khangela, ilizwe elivundileyo liyinkangala, lemizi yalo yonke yayidiliziwe phambi kweNkosi, laphambi kolaka lwayo oluvuthayo.” Jeremiya 4:23-26. {GC 658.3}IEP 658.3

Lowu yiwo ozaba ngumuzi kaSathane kanye lezingilosi zakhe okweminyaka eyinkulungwane. Bazabe bevunyelwe kuphela ukuba semhlabeni lowu, uSathane kasoke avunyelwe ukulinga eminye imihlaba engawanga njalo lokubanenga. Kungenxa yalokho ukuthi uvezwe njengomuntu obotshiweyo, kuzabe kungasela muntu osele ephila emhlabeni, angasebenzisa phezu kwabo amandla wakhe. Uzabe esengasenelisi ukwenza

umsebenzi wakhe wokukhohlisa njalo lokubhubhisa asekwenze okweminyaka eminengi njengendlela yokuzithokozisa. {GC 659.1}IEP 659.1

Umprofethi nxa wayekhangela phambili esikhathini lapho uSathane azakunqotshwa khona uthi: “Uwe njani uvela ezulwini wena okhanyayo, ndodana yokusa! Uqunyelwe emhlabathini wena owawisela phansi izizwe. Wena wawusithi enhliziyweni yakho: Ngizakwenyukela emazulwini, ngaphezu kwenkanyezi zikaNkulunkulu ngiphakamise isihlalo sami sobukhosi...ngizenze ngifanane loPhezukonke. Kodwa uzakwehlisela esihogweni ezinhlangothini zomgodi. Abakubonayo bazakujolozela, bakuqaphele besithi, nguye lo umuntu yini owenza ukuthi umhlaba uthuthumele, owanyakazisa imibuso, owamisa ilizwe laba njengenkangala, wachitha imizi yalo, ongavulelanga umnyango izibotshwa zakhe?” Isaya 14:12-17. {GC 659.2}IEP 659.2

Okweminyaka ezinkulungwane eziyisithupha umsebenzi kaSathane owokuhlamuka “sewenze ukuba umhlaba uqhaqhazele.” Wenze “ukuba umhlaba ubenjengenkangala njalo wabhidliza lamadolobho akhona.” Njalo “kavulanga indlu yezibotshwa zakhe.” Okweminyaka ezinkulugwane eziyisithupha indlu yakhe eyintolongo yamukele abantu bakaNkulunkulu, njalo ubengabagcina kokuphela beyizigqili kodwa uKrestu seyephulile amaketane akhe njalo wakhulula izibotshwa ebezikuyo. {GC 659.3}IEP 659.3

Ngitsho labantu ababi abalahliweyo ngalesi isikhathi bazabe sebebekwe esimeni lapho uSathane angeke ngamandla akhe abafinyelele, njalo uzakuba yedwa ndawonye lezingilosi zakhe ukuba ananzelele impumela ezabe isilethwe yisono emhlabeni. “Wonke amakhosi ezizwe, wonke alala phansi ngodumo, ileyo laleyo endlini yayo, kodwa wena uphoselwe ngaphandle kwengcwaba lakho, njengehlumela elinengekayo... Kawuyikuhlanganiswa kanye labo ekungcwatshweni ngoba ulichithile ilizwe lakini, wabulala abantu bakini. Inzalo yabenzi bobubi kayiyikubizwa kuze kube nininini.” Isaya 14:18-20. {GC 660.1}IEP 660.1

Okweminyaka eyinkulungwane uSathane uzazula zula emhlabeni ozabe usungamanxuwa ukuze abone impumela yokuhlamukela imilayo kaNkulunkulu akwenzayo. Phakathi kwesikhathi lesi ukuhlupheka kwakhe kuzabe kukukhulu kakhulu. Kusukela ekuweni kwakhe impilo yakhe yokungami ukulinga abantu yenza ukuthi angabi lesikhathi sokucabangisisa izenzo zakhe, kodwa khathesi uzabe engaselawo amandla akhe njalo uzatshiywa ukuba acubungule izenzo zakhe kusukela ekuqaleni lapho ahlamukela khona umbuso wezulu, njalo lokuba akhangele phambili ngokwesaba ukujeziswa okumele akwamukele ngenxa yobubi abenzileyo njalo lokuba kuzamele ajeziswe ngenxa yezono abangele ukuba abantu bazenze. {GC 660.2}IEP 660.2

Ebantwini bakaNkulunkulu ukubotshwa kukaSathane kuzabangela intokozo enkulu kakhulu. Umprofethi uthi: “Kuzakuthi-ke ngosuku iNkosi ezaliphumuza ngalo ebuhlungwini benu lekuhluphekeni kwenu lemtshikatshikeni onzima ebelisetshenziswa

kiwo, lizaphakamisa lesisaga ngenkosi yeBhabhiloni [lapha emele uSathane] lithi: Uphele njani umncindezeli! Ubutha sebuphelile! Inkosi ilwephule udondolo lwabakhohlakeleyo, intonga yababusi, owatshaya abantu entukuthelweni ngokutshaya okungapheliyo, owabusa izizwe ngolaka wazingela kungekho onqandayo. Isaya 14:3-6. {GC 660.3}IEP 660.3

Eminyakeni leyi eyinkulungwane phakathi laphakathi kovuko lwakuqala lovuko lwesibili yikho lapho ukwehlulelwa kwababi okuzakwenzakala khona. Umpostoli uPhawuli uchaza ukwehlulela lokhu njengesehlakalo esenzakala ngemva kokuza kukaKrestu kwesibili. “Ngakho lingehluleli lutho isikhathi singakafiki, ize ifike iNkosi ezaveza futhi ekukhanyeni izinto ezifihlakeleyo emnyameni, njalo iveze obala amacebo ezinhliziyo, njalo khona ngulowo lalowo ezakuba lokubongwa okuvela kuNkulunkulu.” 1 Khorinte 4:5. UDanyeli uyaveza ukuba ngesikhathi lapho uMdala wezinsuku eza khona “ukwahlulela kwanikwa abangcwele boPhezu konke.” Danyeli 7:22. Ngesikhathi lesi abangcwele bazakubusa njengamakhosi labapristi kuNkulunkulu. UJohane kuSambulo uthi: “Ngabona izihlalo njalo basebehlala phezu kwazo, njalo banikwa amandla okwehlulela.” “Bazaba ngabapristi kuNkulunkulu njalo lakuKrestu, njalo bazakubusa ndawonye laye okweminyaka eyinkulungwane.” Sambulo 20:4,6. Kusesikhathini lesi esivezwe nguPhawuli nxa wayesithi, “abangcwele bazakwehlulela umhlaba.” 1 Khorinte 6:2. Ndawonye loKrestu bazahlanganyela emsebenzini wokwahlulela ababi, beqathanisa izenzo zabo lalokho okulotshwe encwadini yemilayo, eliBhayibhili njalo bazakwenza izinqumo ngaye wonke umuntu ngemisebenzi azabe eyenzile. Ngemva kwalokho isijeziso ababi okuzamele basamukele sizaphawulwa, kukhangelwa imisebenzi yabo njalo kuzabhalwa eceleni kwamabizo abo encwadini yokufa. {GC 660.4}IEP 660.4

USathane laye ndawonye lezingilosi zakhe bazakwehlulelwa nguKrestu kanye labantu bakhe. UPhawuli uthi: “Kalazi yini ukuthi lizakwehlulela ingilosi na?” 1 Khorinte 4:3. UJuda laye uyaveza ukuthi “lengilosi ezingagcinanga isimo sazo sakuqala kodwa ezatshiya eyazo indawo yokuhlala, uzigcinele isigwebo sosuku olukhulu, ngezibopho ezaphakade ngaphansi kobumnyama. Juda 1: 6. {GC 661.1}IEP 661.1

Ekupheleni kweminyaka eyinkulungwane uvuko lwesibili luzakwenzakala. Yikho lapho bonke abantu ababi abazavuswa njalo bame phambi kukaNkulunkulu ukuze bamukele isigwebo “sokwahlulela esilotshiweyo.” Ngakho nxa umambuleli eseqedile ukuchaza ukuvuka kwabangcwele uthi, “kodwa abaseleyo kwabafileyo kabaphindanga baphila ize iphele iminyaka eyinkulungwane.” Sambulo 20:5. UIsaya laye nxa ekhuluma ngabantu ababi uthi: “bazabuthelwa ndawonye njenge zibotshwa zibuthelwa emgodini, bavalelwe entolongweni langemva kwensuku ezinengi bethekelelwe.” Isaya 24:22. {GC 661.2}IEP 661.2

Isahluko 42—Ukuphethwa Kwempikiswano.

Ekupheleni kweminyaka eyinkulungwane, uKrestu uzakuza njalo emhlabeni lowu. Uzabe ephelekezelwa yibo bonke abasindisiweyo njalo lexuku lezingilosi. Nxa esehla ngenkazimulo enkulu uzavusa bonke ababi abafileyo ukuze bamukele umvuzo wabo. Bazavuka ngobunengi obesabekayo, bengalakubalwa njengetshebetshebe yasolwandle. Khepha umehluko ozabe ukhona phakathi kwabo lalabo ababalengxenye evukweni lwakuqala. Abalungileyo bavuka bembathiswe imizimba emitsha njalo lemihle. Ababi bazavuka belemizimba elokhe ibonisa imikhuhlane njalo lokufa. {GC 662.1}IEP 662.1

Wonke amehlo abo azajolozela inkazimulo yeNdodana kaNkulunkulu. Ngelizwe linye ixuku labantu laba lizakuthi: “Ubusisiwe lowo oza ngegama leNkosi!” Amazwi lawa awasoke aphume ngenxa yokuthanda kwabo uKrestu. Amandla eqiniso yiwo azakhipha amazwi lawa endebeni zabo. Ngendlela abantu ababi abangena ngayo engcwabeni, bazavuka belokhe bezonda uKrestu ngendlela abafa beyiyo futhi belomoya wokuhlamuka ofananayo. Abasoke bathole elinye ithuba lokulungisisa izimilo zabo. Bekungeke kudale umehluko ukubanika leli thuba. Impilo yesono abayiphililileyo ayizange yenze ukuba inhliziyo zabo zibe buthakathaka. Ngabe bebenganikwa elinye ithuba lokuthi balungise izimilo zabo, bebezaphila ngendlela efana leyakuqala, eyokwephula imilayo kaNkulunkulu njalo lokwenza ukuthi abanye bamhlamukele. {GC 662.2}IEP 662.2

UKrestu uzakwehlela entabeni yaseOlivethi, lapho ngemva kokuvuka kwakhe, enyukela khona, njalo lapho ingilosi ezaphinda amazwi esithembiso sokuza kwakhe ngokwesibili. Umprofethi uthi: “INkosi uNkulunkulu wami izakuza njalo labo bonke abangcwele ndawonye layo.” Njalo inyawo zakhe ngalolosuku zizakuma entabeni yase Olivethi, esempumalanga kwedolobho laseJerusalema, njalo intaba yaseOlivethi izadabuka phakathi,…kubekhona isihotsha esikhulu.” “Njalo iNkosi izakuba yinkosi emhlabeni wonke, ngalolosuku kuzakubakhona iNkosi eyodwa njalo legama layo elilodwa.” Zekhariya 14:5, 4, 9. Nxa iJerusalema elitsha, ebuhleni bayo, isehla ivela ezulwini, izakuhlala endaweni ehlanjululiweyo njalo elungiselwe ukulamukela, njalo uKrestu, labantu bakhe, njalo lezingilosi bazakungena eMzini oNgcwele. {GC 662.3}IEP 662.3

Ngalesi isikhathi uSathane uzalungiselela impi yakhe yokucina eyokuthola ithuba lokubusa. Ngesikhathi amandla wakhe ewathathelwe njalo kungelabantu abengabalinga, inkosi yobunyama ibihlulukelwe, kodwa nxa abababi abafileyo sebevusiwe uzabona ubunengi bexuku elesabekayo elizabe lisehlangothini lakhe, lokhu kuzavuselela ithemba lakhe, njalo uzazimisela ukuthi angavumi ukuthi adele empikiswaneni leyi enkulu. Uzahola ibutho lonke labalahliweyo njalo ngabo uzazama ukuphumelelisa amacebo akhe. Bonke abalahliweyo bazabe sebengabathunjiweyo bakaSathane. Ngokuphika uKrestu bamukele umholi lowu ongumhlamuki. Ngokwenza njalo sebelungele ukwenza konke

akutshoyo. Njengobuqili bakhe bakudala, kasoke aziveze njengoSathane. Uzabatshela ukuthi nguye indlalifa yedolobho kanye lelifa elikulo asandakulithathelwa ngokungekho emthethweni. Uzaziveza phambi kwabo njengomsindisi, njalo uzabazisa ukuthi nguye obavusileyo njalo lokuthi uselungiselela ukubahlenga ezandleni zombulali omkhulu. Ngesikhathi lapho uKrestu engasabonakali emehlweni abantu laba, uSathane uzakwenza izimanga ezizasekela amazwi wakhe. Uzakwenza ukuba ababuthakathaka babelamandla, njalo uzabagcwalisa bonke ngomoya njalo langamandla akhe. Uzabanika icebo lokubahola ekulweni labangcwele lelokubathathela umuzi kaNkulunkulu. Ngokuziqhenya uzabakhomba ezigidini ezingelakubalwa ezizabe sezivuswe emathuneni njalo uzabatshela ukuba njengomholi wabo ulamandla okunqoba idolobho njalo athathe isihlalo sakhe lombuso wakhe. {GC 663.1}IEP 663.1

Phakathi kwexuku leli elesabekayo kuzabe kulabantu abaphila iminyaka eminengi ngaphambi kukazamcolo, amadoda alethambo elikhulu njalo lenhlakanipho enkulu kakhulu, abathi ngokuvumela ukulingwa zingilosi zikaSathane, bakhetha ukusebenzisa ubungcitshi njalo lolwazi lwabo ekuzikhukhumezeni kwabo, amadoda izenzo zabo eziyisimanga ezahola umhlaba ukuthi ukhonze ubungcitshi babo, kodwa uchuku lwabo njalo lezenzo ezimbi abazisungulayo, abangcolisa umhlaba babuya bangcolisa umfanekiso kaNkulunkulu, okuyikho okwabangela ukuthi abesule ebusweni bendalo yakhe. Kuzabe kukhona amakhosi njalo lezikhulu zempi ezanqoba amazwe amanengi, amadoda alesibindi angazange anqotshwe empini, amabutho aziphakamisayo, ayehlala efuna ukunqoba, umbiko wokuza kwawo owawuqhaqhazelisa izizwe. Ekufeni kwabo laba abazange baguquke ezimilweni zabo. Nxa bevuka emathuneni, imicabango yabo izaqala lapho eyacina khona ngesikhathi besifa. Bazabe belesifiso sokunqoba esifananayo esasibabusa ngesikhathi besifa. {GC 664.1}IEP 664.1

USathane uzakukhulimisana lezingilosi zakhe, ngemva kwalokho abesekhulumisana lamakhosi kanye lenduna zebutho njalo lamadoda alamandla. Bazakukhangela ubunengi babo babone amandla abalawo ngenxa yaleso sizatho, besebesitsho ukuba ibutho elingaphakathi kwedobho lincane nxa kuqathaniswa lelabo ngakho bengabanqoba kalula. Bazabeka amacebo abo okubathathela inotho yabo njalo lenkazimulo yomuzi waseJerusalema. Bonke ngemva kwalokho bazahle baqale ukulungiselela impi leyi. Amadoda akhaliphileyo ayenelisa ukwenza izikhali azaqala ukuzenza. Induna zamabutho, ezilodumo ngenxa yezimpi abazinqobayo, bazahola amaqula amabutho azafakwa emaqenjini ayehlukeneyo. {GC 664.2}IEP 664.2

Ekucineni ilizwi lokuthi bahlasele lizakunikwa, njalo ibutho leli elingelakho ukubalwa lizaqala ukulanda umuzi ongcwele, kuzabe kulibutho elingeke lalinganiswa lamabutho ake abakhona emhlabeni, njalo elingeke lalinganiswa lamabutho wonke omhlaba ehlanganisiwe. USathane uqobo lwakhe oliqhawe elikhulu kulawo wonke, uzabe engumholi wabo, njalo ingilosi zakhe zizakubambana laye empini leyi eyokucina.

Amakhosi ndawonye lamaqhawe empi azabe ekhona kuleli qula, lamaxuku abantu azabe elandela emuva bonke bengaphansi kwenduna ethile. Ngobuciko obukhulu kwezempi bonke bazahamba phezu kwezicucu zomhlaba belanda umuzi kaNkulunkulu. UKrestu uzakutsho ilizwi lokuthi amasango omuzi weJerusalema elitsha avalwe, njalo ibutho likaSathane lizakugombolozela umuzi lowu njalo lilindele ukuhlasela. {GC 664.3}IEP 664.3

Ngaleso isikhathi uKrestu uzakubonakala njalo phambi kwezitha zakhe. Uzabe ephakame waba phezulu kwedolobho, phezu kwensika yegolide kuzabe kulesihlalo esiphakemeyo njalo saphakanyiselwa phezulu. Esihlalweni lesi kuzabe kuhleli iNdodana kaNkulunkulu, njalo uzabe ehanqwe zindlalifa zombuso wakhe. Awekho amazwi njalo losiba olungachaza inkazimulo uKrestu azabe elayo. Inkazimulo kaBaba izabe yembese iNdodana yakhe. Inkazimulo yakhe izagcwala umuzi kaNkulunkulu, iphinde iphumele ngaphandle kwawo, igwalise umhlaba wonke ngokukhazimula kwayo. {GC 665.1}IEP 665.1

Eduzane lesihlalo sobukhosi kuzabe kukhona labo empilweni yabo yasendulo abake basebenzela uSathane ngamandla abo onke, kodwa abahlengwayo njengesikhuni emlilweni, bakhetha ukulandela uMsindisi wabo ngokuzimisela okukhulu. Bazalandelwa yilabo ababumba izimilo zobuKrestu phakathi kwemfundiso zamanga njalo lokungakholwa, labo abahlonipha imilayo kaNkulunkulu ngesikhathi lapho amaKrestu onke ewenza into engelamsebenzi, njalo lapho izigidi zabantu kusukela endulo ezabulawelwa ukholo lwabo khona. Ngemva kwabo kuzabe kukhona “ixuku elikhulu elingelakubalwa, abaphuma ezizweni zonke, lasemihlotsheni yonke, lasendimini zonke…bemi phambi kwesihlalo, laphambi kwewundlu, begqoke izembatho ezimhlophe, belamalala ezandleni zabo.” Sambulo 7:9. Impi yabo isiphelile, njalo sebenqobile. Sebewugijimile umjaho wabo njalo bafinyelela izicoco zabo. Ilala ezandleni zabo limele ukunqoba kwabo, isembatho esimhlophe simele ukubamsulwa kokulunga kukaKrestu okuzabe sekungokwabo. {GC 665.2}IEP 665.2

Abasindisiweyo baqala ingoma yokudumisa ezakuduma isuka eziphaleni zezulu: “Usindiso kuNkulunkulu wethu ohlezi esihlalweni sobukhosi, lakulo iWundlu.” Sambulo 7:10. Njalo ingilosi kanye lamaserafi ahlanganyela engomeni leyi yokudumisa. Ngemva kokuthi abasindisiweyo sebebonile amandla njalo lobubi bukaSathane, bazabe sebenanzelele ngendlela abangazange babone ngayo ngaphambilini ukuba awakho amanye amandla ngaphandle kwakaKrestu abengabenza ukuba babengabanqobi. Phakathi kwequla leli elikhazimulayo kakho loyedwa ongaziqhenya ngokuthi usindiswe ngenxa yokulunga kwakhe, sengathi banqoba ngawabo amandla njalo langokulunga kwabo. Akusoke kuphume ngitsho lelilodwa ilizwi mayelana lalokho abakwenzileyo kumbe abavivinywe ngakho, kodwa indikimba yengoma zonke, lamazwi amqoka kizo azakuba ngathi: Usindiso kuNkulunkulu wethu njalo lakulo iWundlu. {GC 665.3}IEP 665.3

Phambi kwabo bonke abasele emhlabeni laphambi kwezulu, ukugcotshwa kweNdodana kaNkulunkulu kuzakwenzakala. Njalo manje, esephiwe ubukhosi njalo lamandla, iNkosi yamakhosi izakubeka isigwebo phezu kwalabo abahlamukela uhulumende wakhe njalo uzabanika isijeziso esifanele labo abephule imilayo yakhe njalo bahlukumeza abantu bakhe. Umprofethi kaNkulunkulu uthi: “Ngasengibona isihlalo sobukhosi esikhulu lesimhlophe lohlezi kuso, umhlaba lezulu kwabalekela ubuso bakhe, njalo kakutholelwanga indawo. Ngasengibona abafileyo abancinyane labakhulu, bemi phambi kukaNkulunkulu, lengwalo zavulwa, njalo olunye ugwalo lwavulwa, olungolokuphila, abafileyo basebesahlulelwa ngezinto ezibhalwe ezingwalweni ngokwemisebenzi yabo.” Sambulo 20:11,12. {GC 666.1}IEP 666.1

Ngemva kokuvulwa kwezingwalo okulotshwe khona imisebenzi yabantu, ilihlo likaKrestu lizahlala phezu kwalaba abenze okubi, bonke bazakhumbula izono zonke abazenzileyo. Bazabona lapho inyawo zabo eziphambuke endleleni yokulunga lobungcwele khona, bazabona ukuba ukuziqakisa njalo lokuhlamuka kubafikise ngaphi emsebenzini wokwephula umlayo kaNkulunkulu. Izilingo ezihugayo abazihlakulelayo ngokuthanda isono, lezibusiso abaziguqulela ebubini, lezithunywa zikaNkulunkulu abazihleka ulunya, lamazwi okulimukisa abawaphikayo, lamagagasi omusa abawakhahlelela emuva ngenxa yenhliziyo yobuqholo njalo lengavumiyo, konke lokhu kuzabonakala sengathi kulotshwe ngomlilo. {GC 666.2}IEP 666.2

Phezu kwesihlalo sobukhosi kuzabonakala isiphambano, njalo njengombukiso kuzabonakala izehlakalo zokulingwa kukaAdamu njalo lokuwa kwakhe, njalo lamanyathelo onke ecebo losindiso alandela ukuwa kwakhe. Kuzabonakala ukuzalwa koMsindisi njengomuntukazana, impilo yakhe yokuzehlisa njalo lokulandela imilayo, ukubhabhathizwa kwakhe eJodani, ukuzila kwakhe ukudla njalo lokulingwa enkangala, ukusebenza akwenza phakathi kwabantu, lapho avezela khona abantu izibusiso eziligugu kakhulu, amalanga onke abonakalisa khona izenzo zothando njalo lesihawu, lobusuku abuchitha ekhuleka njalo ekhangele ezintabeni, lamaqhinga omhawu, lenzondo, lobubi izenzo zakhe ezinhle ababembhadala ngakho, ububi njalo lobuhlungu obabungazwisiseki adlula phakathi kwabo ensimini yaseGetsemani ngaphansi komthwalo onzima kakhulu owawufuna ukumcobodisa ngenxa yezono zomhlaba wonke ezazibekwe phezu kwakhe, ukuthengiswa kwakhe ezandleni zexuku lababulali, zonke izehlakalo ezesabekayo ezosuku lolu olubuhlungu obehlela isibotshwa lesi esingazange silwise, esetshiywe ngabafundi bakhe, ehudulwa ngochuku emigwaqweni yaseJerusalema, iNdodana kaNkulunkulu imiswa phambi kukaAnnas, emiswa njalo phambi kompristi omkhulu, laphambi kukaPhilathu, laphambi kukaHerodi owayelochuku, eklolodelwa, ethethiswa, ezwiswa ubuhlungu, njalo egwetshelwa ukufa, konke lokhu kuzavezwa sobala phambi komuntu wonke. {GC 666.3}IEP 666.3

Ngalesi isikhathi phambi komuntu wonke kuzabonakala izehlakalo zokucina, kuzabonakala uMsindisi ehamba indlela yokucina yaseKhalivari, iNkosi yezulu ilenga esiphambanweni, labapristi abakhohlakeleyo bemklolodela ebuhlungwini bakhe, lobumnyama obungajwayelekanga, lokuzamazama komhlaba, lokwephuka kwamadwala, lokuvuleka kwamathuna, okwenzakala ngenhloso yokubonisa isikhathi lapho uMsindisi womhlaba anikela khona impilo yakhe. {GC 667.1}IEP 667.1

Izehlakalo lezi ezimbi zizabonakala xathu ngendlela ezalandelana ngayo. USathane kanye lengilosi zakhe abasoke babelawo amandla okufulathela umpikitsha wezenzo zabo. Wonke umuntu owayekhona ngaleso isikhathi uzakhumbula ingxenye ayidlalayo. UHerodi owabulala abantwana baseBethlehema ababengelacala ngoba efuna ukubulala iNkosi yakoIsrayeli, loHerodias olecala legazi lomprofethi uJohane umbhabhathizi, loPhilathu owayengalaso isibindi sokumela iqiniso, lamasotsha ayemklolodela, labapristi kanye lababusi kanye labantu abakhala ngelizwi elikhulu besithi, “Igazi lakhe alibe phezu kwethu njalo laphezu kwabantwana bethu!” bonke bazabona ubukhulu bamacala abo. Bazazama ngeze ukucatshela ubuso beNkosi, obuzabe bukhazimula okwedlula ilanga, ngesikhathi esifanayo abasindisiweyo bazaphosela imiqhele yabo ezinyaweni zomsindisi besithi: “Wafela mina!” {GC 667.2}IEP 667.2

Phakathi kwexuku labasindisiweyo kuzabe kukhona abafundi bakaKrestu, ndawonye leqhawe elinguPhawuli, loPetro, loJohane othandekayo, kanye labazalwane babo ababelenhliziyo ezinhle, njalo ndawonye labo kuzabe kulexuku elikhulu elalabo ababulawelwa iqiniso, kuthi ngaphandle kwemiduli, ndowonye labo bonke ububi kanye lezinto zonke ezinyanyisayo, kuzabe kulalabo ababahlukumezayo, babaphosela entolongweni njalo bababulala. Kuzabe kukhona uNero, owayeyisikliwi esilochuku olwesabekayo, uzabona intokozo njalo lenjabulo yalabo ake abahlukumeza, njalo owayethokoza ebuhlungwini babo. Unina laye uzabe ekhona ukuze abone umphumela wemisebenzi yakhe, ukuze abone ububi besimilo asinika indodana yakhe, lemizwa ayihlakulela ngenxa yomzekeliso njalo lendonsela yakhe, uzabona izithelo ezimbi ezaboniswa ngamacala abangela ukuba umhlaba wonke uthuthumele. {GC 667.3}IEP 667.3

Kuzabe kukhona njalo abaholi bebandla leRoma ababefundisa ukuba bangabameli bakaKrestu emhlabeni, kodwa abasebenzisa indawo zokulengisa, kanye lemigodi emnyama, njalo leziko lomlilo ukubamba ngamandla abantu ukuba bangalandeli umzwangedwa wabo. Kuzabe kukhona abaholi babo abalokuzikhukhumeza abazama ukuzibeka phezu kaNkulunkulu njalo bazama ukuguqula imilayo yakhe. Bonke laba ababezibiza ngokuba ngobaba bebandla balecala okumele baziphendulele phambi kaNkulunkulu. Bazabona ithuba seliphelile ukuthi uSomandla ulobukhwele ngomlayo wakhe njalo kasoke ayekele ukumbeka icala lowo owephulayo. Bazafunda khathesi ukuba uKrestu uzibeka esimeni sabantu bakhe abahlukunyezwayo njalo bazawezwa ngamandla

amazwi wakhe athi: “Njengoba likwenzile komunye walaba abazalwane bami abancinyane, likwenzile kimi.” Mathewu 25:40. {GC 668.1}IEP 668.1

Bonke ababi basemhlabeni bazakuma phambi komthethwandaba kaNkulunkulu belecala lokufuna ukugenqula uhulumende wezulu. Kuzabe kungekho ozabancengela, bazabe bengelalo izaba, njalo isigwebo sokufa sizabekwa phezu kwabo. {GC 668.2}IEP 668.2

Kuzaba sobala emuntwini wonke ukuba imbadalo yesono ayisikho ukuzibusa njalo lempilo engapheliyo, kodwa yibugqili, lokubhidlizwa, njalo lokufa. Ababi bazabona lokho abakhethe ukukufulathela ngenxa yempilo yokuhlamuka. Isisindo esikhulu senkazimulo engelakuphela saphikwa yibo nxa babesiphiwa, yeka indlela abazasingalathelela ngayo khathesi nxa besikhangele. ‘Konke lokhu,” bazakhala, “bengizakuzuza, kodwa ngakhetha ukubeka zonke lezi izinto khatshana lami. Yeka ukuyengeka okungaka! Ngithengise ukuthula, lenjabulo njalo lokuphakanyiswa, ngathatha ukulahlwa, lempilo yokona njalo lokuhlulukelwa.” Bonke bazabona ukuba isinqumo sokubavalela ngaphandle kwezulu silungile. Ngenxa yempilo abayiphililileyo bakhiphe ilizwi lokuthi: “Asisoke sivumele uJesu lo ukuthi abuse phezu kwethu.” {GC 668.3}IEP 668.3

Njengabantu abangathi baphakathi kombono ababi bazabe sebebone ukugcotshwa kweNdodana kaNkulunkulu. Bazabona ezandleni zakhe amatshe amabili okuzabe kulotshwe khona imilayo yakhe, okuyiziqondiso abaziphikileyo njalo bazephula. Bazabona ukuqubuka kwenjabulo, lokumangala njalo lokuthokoza kwabasindisiweyo, njalo igagasi lengoma leyi lifinyelela bonke abangaphandle komuzi, ngelizwi elilodwa bazakhipha amazwi athi, “Mikhulu njalo iyamangalisa imisebenzi yakho Nkosi Nkulunkulu Somandla ziqotho indlela zakho, Nkosi yabangcwele” (Sambulo 15:3); njalo bazawela phansi, bakhonze iNkosi yokuphila. {GC 668.4}IEP 668.4

USathane uzabonakala njengomuntu osephelelwe ngamandla nxa ekhangela inkazimulo njalo lobukhosi bukaKrestu. Yena owake waba likherubhi lokulinda uzakhumbula lapho awa esuka khona. Wayeyiserafi ekhazimulayo, “indodana yokusa;’ yeka indlela aseguquke njalo wehliswa ngayo! Emhlanganweni ake ayingena, khathesi uzabe engasayikwenelisa ukuphatheka kuyo futhi. Uzabona eyinye ingilosi imile eceleni kukaBaba, ivale inkazimulo yakhe. Uzabe esebonile umqhele ubekwa ekhanda likaKresu yingilosi ephakemeyo njalo lehloniphekayo, njalo uzabakwazi ukuthi isikhundla sengilosi leyi esiphezulu kangaka, besingaba ngesakhe ngabe wayengahlamukanga. {GC 669.1}IEP 669.1

Ingqondo yakhe izakhumbula ikhaya lakhe engakabikwazi okubi, ukuthula ndawonye lokusuthiseka okwakungokwakhe kwazekwafika isikhathi lapho akhonona ngoNkulunkulu khona, njalo wabalomona ngesikhundla sikaKrestu khona. Insolo yakhe, lokuhlamuka, ubuqili bakhe abusebenzisa ukuthola uzwelo njalo lokusekelwa zingilosi,

lenkani ayibonisa ngokungenzi imizamo yokuguquka ngesikhathi lapho uNkulunkulu ayengamthethelela khona - konke lokhu kuzakuza sobala phambi kwakhe. Uzahluza imisebenzi yakhe phakathi kwabantu njalo lemphumela yayo, okuyinzondo ebekhona phakathi kwabantu, lokuthathwa kwempilo zabantu, lokuphakama njalo lokuwa kwezizwe, lokuthathwa kwezihlalo zokubusa, lokulandelana kwezimpi njalo lomvukela emazweni atshiyeneyo. Uzakhumbula imizamo yakhe eyehlala eyenza eyokuphikisa umsebenzi kaKrestu njalo lokusebenzela ukuwisa abantu ukuze bahlale becwila ebubini. Uzabona ukuthi wonke amaqhinga wakhe amabi awazange abelamandla okubhubhisa labo abafake ithemba labo kuJesu. Nxa uSathane ekhangela umbuso wakhe, izithelo zokushikisha kwakhe, uzabona ukwehluleka kuphela njalo lokubhubha. Uzabe esekhokhele abantu bonke laba ukuba bakholwe ukuthi umuzi kaNkulunkulu uzanqobeka lula nje, kodwa uzabe ekwazi ukuthi konke lokhu kungamanga. Kusukela ekuqaleni ekuhambeni kwempikiswano leyi enkulu ubehlezi enqotshwa, aze avume ukuhlehla. Uyawazi kahle amandla njalo lobukhulu bukaSimakade. {GC 669.2}IEP 669.2

Inhloso yomhlamuki lowu kusukela ekuqaleni ibingeyokuzigeza yena njalo leyokukhomba abantu bonke ukuthi uhulumende wezulu nguye olecala lokuhlamuka okukhona emhlabeni. Usebenzise wonke amandla obungcitshi bakhe ukukwenza lokhu kusukela ekuqaleni. Usebenze ngenhloso njalo langokuhleleka, futhi ngokuphumelela okukhulu, wahola abantu abanengi ukuba bakholwe ingcazelo yakhe mayelana lempikiswano leyi enkulu esiqhubeke okwesikhathi eside kangaka. Okwezinkulugwane zeminyaka umkhohlisi omkhulu uphakamise amanga endaweni yeqiniso. Kodwa isikhathi sesifikile khathesi esokuthi ukuhlamuka lokhu kunqotshwe njalo lembali kaSathane ivalwe. Kuqhinga lakhe lokuthatha isikhundla sikaKrestu, lelokubulala abantubakhe, njalo lokuthatha umuzi kaNkulunkulu, umkhohlisi omkhulu uzabe esechaywe egcekeni. Labo abakhethe ukubambana laye bazabona ukwehlulwa kwamaqhinga njalo lomsebenzi wakhe. Abalandeli bakaKrestu njalo lengilosi ezithembekileyo zizabona ubukhulu bamaqhinga akhe awasebenzise ukulwisana lohulumende kaNkulunkulu. USathane usesenyanywa manje yizidalwa zonke zomhlaba. {GC 670.1}IEP 670.1

USathane uyabona ukuthi ukuhlamuka kwakhe azikhethela khona sekubangele ukuthi angafaneli ukuba sezulwini. Ufundise wonke amandla akhe ukuthi alwisane loNkulunkulu, ukubamsulwa, lokuthula, njalo lobudlelwano obusezulwini kuye bekuzaba yikuhlukumezeka okukhulu. Konke abekutsho okungamanga mayelana lesihawu njalo lokulunga kukaNkulunkulu kuzabe sekuthulisiwe ngalesi iskhathi. Ukungcolisa igama likaJehova abezama ukukwenza khathesi kuzawela phezu kwakhe. Njalo ngalesi isikhathi uSathane uzaguqa phansi avume ukulunga kwesegwebo sakhe. {GC 670.2}IEP 670.2

“Ngubani ongayikukwesaba Nkosi, abesedumisa ibizo lakho? Ngoba nguwe wedwa ongcwele; ngoba izizwe zonke zizakuza zidumise phambi kwakho, ngoba izenzo zakho zokulunga zibonakalisiwe.” Sambulo 15:4. Yonke imbuzo emayelana leqiniso njalo

lamanga empikiswaneni leyi endala kangaka izabe seyenziwe yaba sobala. Impumela yokuhlamuka, lezithelo zokubeka eceleni imilayo kaNkulunkulu, sezichaywe egcekeni ukuba zibonwe yizidalwa zonke. Umphumela wokubusa kukaSathane nxa kuqathaniswa lohulumende kaNkulunkulu uzabe usobonisiwe phambi kwemihlaba yonke. Imisebenzi kaSathane ngokwayo yiyo ezamgweba. Ukukhalipha kukaNkulunkulu, lokulunga kwakhe, njalo lobuhle bakhe kuzakuma kuhlambulukile ngoba isimo sika Sathane sizabonakala sobala. Kuyabonakala ukuthi wonke amanyethelo akhe phakathi kwempikiswano leyi enkulu athethwe ngenhloso yokunika abantu bakhe ikusasa elihle njalo lokuvikela yonke imihlaba ayidalayo. “Yonke imisebenzi yakho izakudumisa, wena Nkosi, njalo labangcwele bakho bazakudumisa.” Amahubo 145:10. Imbali yesono izakuma iphakade njengobufakazi bokuthi ngobukhona bemilayo kaNkulunkulu kuqukethwe ndawonye intokozo yezidalwa zonke azidalayo. Nxa wonke amaqiniso empikiswano leyi enkulu eseveziwe, indalo yonke, engazange iwe leyawayo, ngelizwi elilodwa izakuthi: ” Ziqotho njalo zilungile indlela zakho, wena Nkosi yabangcwele.” {GC 670.3}IEP 670.3

Phambi kwezidalwa zonke kuzabe sekuveziwe umnikelo omkhulu owenziwa nguBaba ndawonye leNdodana ngenxa yokuthanda kwabo abantu. Ihola lizabe selifikile lapho uKrestu azathatha khona indawo yakhe eqondileyo njalo uzakuphakanyiselwa phezu kwezidalwa njalo lamandla, kanye lamabizo wonke akhona. Kwakungenxa yentokozo eyayiphambi kwakhe, ukwenzela ukuba alethe imphefumulo eminengi enkazimulweni, okwabangela ukuba adlule phakathi kochuku lehlazo lesiphambano. Usizi njalo lehlazo lakhona lalilikhulu okungachasisekiyo, kodwa loba kunjalo inkulu injabulo njalo lenkazimulo yakho. Uzakukhangela abahlengiweyo, sekuvuselelwe kubo umfanekiso wakhe, inhliziyo zabo bonke zilophawu lwezulu, ubuso babo bonke bubonisa umfanekiso weNkosi yabo. Uzabona kibo umphumela wokudabuka komoya wakhe, njalo uzasuthiseka. Ngelizwi elizafinyelela iqula labantu laba abazabe bebuthene elabalungileyo lababi, uzakuthi: “Khangelani lokho engakuthenga ngegazi lami! Ngenxa yalaba ngahlupheka, ngenxa yalaba ngafa, ukwenzela ukuba bahlale eduze lami okweminyaka yonke engelakubalwa.” Ngemva kwalokho kuzaqubuka ingoma yokudumisa ephuma endebeni zalabo abazabe bembethe izembatho ezimhlophe abazabe begombolozele isihlalo: “Lifanele iWundlu elahlatshelwa ukwamukela amandla, lenotho, lenhlakanipho, lobukhulu, lenhlonipho, lenkazimulo, njalo lezibusiso.” Sambulo 5:12. {GC 671.1}IEP 671.1

Loba nje uSathane efuqwe ukuthi avume ukulunga kukaNkulunkulu njalo lobukhulu bukaKrestu, isimilo sakhe sizabe singaguqukanga. Umoya wokuhlamuka, njengesikhukhula esikhulu, uzaqubuka njalo. Uzagcwala amadlabuzane ayenze isinqumo sokuthi kasoke atshiya ukulwa abekwenza phakathi kwempikiswano enkulu. Isikhathi sizabe sesifikile esokuthi alwe ukulwa kokucina leNkosi yasezulwini. Uzagijima ayephakathi kwenceku zakhe azame ukubanika ulaka lwakhe njalo abanike amadlabuzane

okulwa. Kodwa kuzo zonke izigidi ezingelakubalwa azidukuse ukuba zihlamukele uNkulunkulu, kakho loyedwa ozakholwa njalo avume ubukhulu lobu azabe ezinika bona. Amandla akhe azabe esefike emaphethelweni. Ababi bazabe bemzonda uNkulunkulu ngendlela uSathane laye amzonda ngayo, kodwa bayabona ukuthi imizamo yabo yonke iyize, ngeke bamnqobe uJehova. Inzondo yabo izabhekiswa kuSathane njalo lakulabo abekade beyizisebenzi zakhe emsebenzini wokukhohlisa, njalo ngolaka lwamadimoni bazabamphendukela. {GC 671.2}IEP 671.2

INkosi ithi: “Ngoba uzitshaya ohlakaniphileyo njengoNkulunkulu, khangela ngizakulethela abezizwe ngilethe izizwe ezesabekayo kakhulu, zizahwatsha inkemba zazo, zichithe ubuhle bokuhlakanipha kwakho, zone udumo lwakho. Zizakuphosela phansi egodini.” “Ngizakubhubhisa wena Kherubhi yokulinda, phakathi kwamatshe avutha umlilo… Ngizakuphosela phansi, ngikuchaye phambi kwamakhosi, ukuba bakubone…Ngizakutshisa ube ngumlotha emhlabathini phambi kwamehlo abo bonke abakukhangeleyo…Uzakuba yinto eyesabekayo njalo awusoke usabakhona njalo.” Hezekheli 28:6-8, 16-19. {GC 672.1}IEP 672.1

“Konke ukulwa kwebutho kulomsindo wokudideka, njalo lezembatho ezigcwele igazi, kodwa lokhu kuzakuba lokuvutha njalo lamandla omlilo.” Isaya 9:5. “Ngoba intukuthelo yeNkosi iphezu kwazo zonke izizwe, lolaka lwayo phezu kwawo wonke amabutho azo, izitshabalalisile, izinikele ekubulaweni.” Isaya 34:2. “Uzanisa phezu kwababi imijibila, umlilo, lesolufa, lomoya otshisayo, kuzakuba yisabelo senkezo yabo.” Amahubo 11:6. Umlilo uzabuya uvela kuNkulunkulu uphuma ezulwini. Umhlaba uzakwephuka. Izikhali ezifihlwe phakathi kokujula kwawo zizakhitshwa. Amalangabi avuthayo azaphuma endaweni zonke. Ngitsho lamadwala ngokwawo azabe esengamalangabi. Usuku oluvutha njengeziko luzabe selufikile. Zonke izinto zizancibilika ngenxa yokutshisa, lomhlaba lawo, njalo lakho konke okukiwo kuzakutsha kuphele. Malachi 4:1, 2 Petro 3:10. Umhlabathi wasemhlabeni uzabonakala sengathi ulichibi lomlilo. Kuzabe sekuyisikhathi sokwahlulela njalo lokufa kwabangalunganga, “usuku lokuphindisela kweNkosi, njalo lomnyaka wokubuyiselwa kwempikiswano yeZiyoni.” Isaya 34:8. {GC 672.2}IEP 672.2

Bonke ababi bazakwamukela umvuzo wabo emhlabeni. Zaga 11:31. “Bazakuba ngumlotha, njalo lolosuku oluzayo luzabatshisa lubaqede, kutsho iNkosi yamabandla.” Malakhi 4:1. Abanye bazabhujiswa ngesikhatshana esincane, kuthi abanye bazakutsha okwensuku ezinengi. Bonke bazakujeziswa “ngesilinganiso sokona kwabo.” Izono zabalungileyo ngenxa yokuthi zizabe sezibekwe ekhanda likaSathane, kuzamele ajeziswe hatshi kuphela ngenxa yokuhlamuka kwakhe, kodwa langenxa yezono abangele ukuthi abantwana bakaNkulunkulu bazenze besesemhlabeni. Ukujeziswa kwakhe kuzaba kukhulu okwedlula lokho okwalabo abadukisayo. Nxa bonke abawa ngenxa yokudukisa kwakhe sebetshe baphela, yena uzaqhubeka ephila phakathi kobuhlungu bokutsha. Emalangabini

agezisa isono bonke ababi ekucineni bazakutshabalaliswa, impande ndawonye lengatsha, uSathane yena oyimpande, abalandeli bakhe abamele ingatsha. Isijeziso esipheleleyo sokwephula imilayo sizabe sesilethiwe, njalo lentengo yokulunga izabe isibhadelwe, njalo izulu kanye lomhlaba, nxa bekhangele, kuzamemezela okulunga kukaJehova. {GC 673.1}IEP 673.1

Umsebenzi kaSathane owokubhubhisa uzabe usuphelile kokuphela. Okweminyaka eyinkulungwane eziyisithupha wenze intando yakhe, wagcwalisa umhlaba ngosizi njalo waletha ubuhlungu phezu kwendalo yonke. Indalo yonke ibubulile njalo yathwala nzima ngobuhlungu. Ngalesi isikhathi izidalwa zikaNkulunkulu zizabe sezikhululwe kumlingi lezilingo zakhe. “Umhlaba wonke usekuphumuleni, njalo kuthule, abangcwele baqhamuka ngokuhlabela.” Isaya 14:7. Njalo kuzezwakala ingoma yokudumisa ivela kuyo yonke imihlaba eyadalwayo. “Ilizwi elikhulu elongathi ngumdumo wamanzi amanengi, njalo kungathi ngumsindo wemidumo elamandla, kusithi Haleluya! Ngoba iNkosi uNkulunkulu uSomandla uyabusa. Sambulo 19:6. {GC 673.2}IEP 673.2

Ngesikhathi umhlaba ungaphansi kwamalangabi, abangcwele bazabebephephile eMzini oNgcwele. Kulabo ababalengxenye evukweni lwakuqala, ukufa kwesibili akulamandla. Ngesikhathi lapho uNkulunkulu kwababi elilangabi eliqothulayo, ebantwini bakhe ulilanga njalo lehawu. Sambulo 20:6; Amahubo 84:11. {GC 673.3}IEP 673.3

“Ngasengibona izulu elitsha lomhlaba omutsha; ngoba izulu lokuqala lomhlaba wokuqala kwasekudlulile, lolwandle lungasekho.” Sambulo 21:1. Umlilo oqothula ababi uzahlambulula umhlaba. Yonke imithonselanyana yesiqalekiso iyabe isithanyelwe yaphela nya. Akusoke kube legehena evutha kokuphela ezabangela ukuthi abahlengiweyo bahlale bekhunjuzwa ngomvuzo wesono owesabekayo. {GC 674.1}IEP 674.1

Sinye isikhumbuzo esizahlala sikhona: uMsindisi wethu uzahlala elamanxeba okubethelwa kwakhe. Ekhanda lakhe elalinyazwayo, lasemhlane, lasezandleni njalo lasenyaweni, kuzahlala kulobufakazi bochuku olwalethwa yisono. Umprofethi nxa ekhangela uKrestu enkazimulweni yakhe uthi: “Wayelemisebe ekhanyayo ephuma ehlangothini lwakhe, njalo yikho lapho okwakufihlwe khona amandla akhe.” Habhakhuki 3:4. Yilo uhlangothi lwakhe lapho okwageleza khona isifula segazi esabuyisa umuntu loNkulunkulu, yikho lapho okulenkazimulo yoMsindisi, lapho “okufihlwe khona amandla akhe.” “Yena olamandla okusindisa,” ngenxa yokuzinikela ecebeni lokusindisa, wayelawo amandla okuphindisela phezu kwalabo abayala ukwamukela umusa kaNkulunkulu. Njalo izinto ezifakaza ihlazo adlula kilo ziletha inhlonipho enkulu kuye, kuyo yonke iminyaka engelakubalwa ezakuza amanxeba aseKhalivari azaletha udumo kuye njalo abonise lamandla wakhe. {GC 674.2}IEP 674.2

“Wena mphotshongo wemihlambi, ntaba yeZiyoni, kuzafika kuwe ukubusa kwakuqala, umbuso weJerusalema.” Mikha 4:8. Isikhathi sizabe sesifikile

esasilangazelelwa ngamadoda angcwele endulo kusukela ngosuku lapho inkemba ezilelangabi ezavimba khona ukuthi uAdamu loEva bangabuyeli ensimini yase Edeni, khona okuyisikhathi ‘sokuhlengwa kwabathengiweyo bakhe.” Efesu 1:14. Umhlaba owawunikwe umuntu njengombuso wakhe, awuthengisa ezandleni zikaSathane, njalo okweminyaka eminengi obungaphansi kwamandla esitha lesi esikhulu, ngalesi isikhathi uzabe usuhlengiwe ngenxa yecebo elikhulu losindiso. Konke okwakulahlekile ngenxa yesono kuzabe sekubuyisiwe. “INkosi ithi…eyadala izulu lomhlaba, eyabumba umhlaba yawenza, yona yawumisa ingawudalelanga ize, yawubumbela ukuze kuhlalwe kuwo.” Isaya 45:18. Inhloso kaNkulunkulu kusukela ekuqaleni nxa wayedala umhlaba izagcwaliseka lapho uzakubakhona yindawo yokuhlala yabasindisiweyo. “Abangcwele bazakudla ilifa lelizwe, bahlale kulo kuze kube nininini.” Amahubo 37:29. {GC 674.3}IEP 674.3

Abanye ngenxa yokwesaba ukuveza umhlaba omutsha njengendawo okuqakathekiswa inotho nje, bayenze imizamo yokufiphalisa amaqiniso amqoka ayiwo abangela ukuthi asiholele ukuba siwulangazelele lowo mhlaba njengomuzi wethu. UKrestu wanika abafundi bakhe isiqiniseko sokuthi wayesiya balungisela indawo emzini kaBaba. Labo abamukela imfundiso yelizwi likaNkulunkulu abasoke beyekele ukuba lolwazi mayelana lomuzi wasezulwini. Kodwa loba kunjalo, “ilihlo alikubonanga, lendlebe ayikuzwanga, futhi akungenanga enhliziyweni yomuntu, izinto uNkulunkulu azilungisele abamthandayo. 1 Khorinte 2:9. Indimi zabantu azilawo amazwi okuchaza umvuzo obekelwe abalungileyo. Kuzaba sobala kuphela kulabo abazakubona. Ayikho leyodwa ingqondo yomuntu engenelisa ukuqedisisa iParadayisi kaNkulunkulu. {GC 674.4}IEP 674.4

EBhayibhilini ilifa labahlengiweyo libizwa ngokuthi “lilizwe.” Amahebheru 11:14-16. Kulelolizwe uMalusi wasezulwini uhola umhlambi wakhe emithonjeni elamanzi okuphila. Isihlahla sokuphila sithela izithelo zaso inyanga zonke, njalo lamahlamvu aso ngawokusilisa izizwe. Kukhona izifula ezigeleza kokuphela, ezilamanzi akhanya njengengilazi, njalo ekhunjini lwazo izihlahla zakhona ziyanyikinyeka zifaka umthunzi wazo endleleni elungiselwe abasindisiweyo bakaNkulunkulu. Kulowo muzi amagceke akhona alamaqaqa amahle kakhulu, njalo lezintaba zikaNkulunkulu zibonisa ubuhle beziqongo zazo. Emagcekeni lawa alokuthula, eduzane lezifula ezilamanzi okuphila, abantu bakaNkulunkulu osekukade beyizihambi, njalo lemhambuma, bazathola khona ikhaya. {GC 675.1}IEP 675.1

“Labantu bami bazahlala endaweni yokuhlala elokuthula. Lezindaweni zokuhlala ezivikelekileyo, lezindaweni zokuphumula ezonwabileyo.” “Isihluku kasisayikuba khona elizweni lakho, lokuchitheka lokubhubhisa phakathi kwelizwe lakho, uzakutha imiduli yakho uthi yikuKhululwa, lamasango akho uthi yiNdumiso.” “Abantu bazakwakha izindlu bahlale kuzo, bahlanyele izivini, badle izithelo zazo. Kabayikwakha kuhlale omunye,

kabayikuhlanyela kudle omunye, ngoba insuku zabantu bami zizakuba njengensuku zesihlahla, labakhethiweyo bami bazakudla izithelo zomsebenzi wabo." Isaya 32:18; 60:18; 65:21,22. {GC 675.2}IEP 675.2

Kulelo lizwe, "inkangala logwadule kuzajabula, lehlane ithokoze, ikhahlele njengamaluba." Isaya 35:1. "Endaweni yameva kuzamila isihlala esibuthakathaka, lendaweni yokhula kumile umtshekisane, lokhu kuzakwenzela iNkosi udumo, kube yisikhumbuzo esilaphakade esingayikususwa." Isaya 55:13. "Lempisi izahlala lewundlu, lengwe ilale lezinyane, lethole ndawonye lesilwane, lokunonisiweyo ndawonye, lomfana omncinyane uzaziqhuba. "Kabayikwenza okubi, njalo kabayikona entabeni yami yonke engcwele, ngoba umhlaba uzagcwala ulwazi lweNkosi njengamanzi esibekela ulwandle. Isaya 11:6,9. {GC 675.3}IEP 675.3

Ubuhlungu ngeke bubekhona ezulwini. Akusoke kubekhona njalo inyembezi, lembuthano yezimfa, ngitsho lokububula. "Lokufa kakusayikuba khona, kumbe ukulila, kumbe ukukhala loba ubuhlungu abusayikuba khona, ngoba izinto zakuqala sezidlulile." Sambulo 21:4. "Lomhlali kayikuthi, ngiyagula. Abantu abahlala khona bazathethelelwa iziphambeko zabo." Isaya 33:24. {GC 676.1}IEP 676.1

Lapho kuzakuba khona iJerusalema elitsha, isigodlo somhlaba omutsha okhazimulisiweyo, "uzakuba ngumqhele omuhle ophethwe yiNkosi, lomqhele wobukhosi ophethwe nguNkulunkulu wakho." Isaya 62:3. "Ukukhanya kwawo kwakunjengelitshe eliligugu elikhulukazi njengelitshe lejaspi, likhanyisa njengekristali." "Lezizwe zabasindisiweyo zizahamba ekukhanyeni kwawo, lamakhosi omhlaba aletha ubukhosi lodumo lwawo kuwo." Sambulo 21:11,24. INkosi ithi: "Ngizathokoza ngeJerusalema, ngithokoze ngabantu bami." Isaya 65:19. "Khangela ithabanekeli likaNkulunkulu lisebantwini, njalo uzahlala labo, futhi bona bazakuba ngabantu bakhe, loNkulunkulu uqobo uzakuba labo enguNkulunkulu wabo." Sambulo 21:3. {GC 676.2}IEP 676.2

Emzini kaNkulunkulu "akusoke kube khona ubusuku." Kakho ozadinga kumbe afise ukuphumula. Akusoke kubekhona ukudinwa ngenxa yokwenza intando kaNkulunkulu njalo lokuletha udumo kuye. Sizahlala sisizwa ubumnandi bokuphephetha kungathi ngokwekuseni kuqhubeka ngokungapheliyo. "Kabadingi isibane, loba ukukhanyisa kwelanga, ngoba iNkosi uNkulunkulu izabakhanyisela." Sambulo 22:5. Ukukhanyisa kwelanga kuzathathelwa indawo yakho yinkazimulo engaphandliyo emehlweni, kodwa ezakukhanyisa okwedlula okwenziwa lilanga emini enkulu. Inkazimulo kaNkulunkulu leyeWundlu izagcwalisa idolobho lonke ngokukhanya okungafiphaliyo. Abahlengiweyo bazahamba phakathi kokukhanya okungelalanga ngitsho lobusuku. {GC 676.3}IEP 676.3

"Njalo kangibonanga ithempeli phakathi kwawo, ngoba iNkosi uNkulunkulu uSomandla ulithempeli lawo kanye leWundlu." Sambulo 21:22. Abantu bakaNkulunkulu bazakuba lethuba lokukhulumisana mangqamu loBaba njalo leNdodana. "Ngoba khathesi

sibona esibukweni kalufifi.” 1 Khorinte 13:12. Sibona umfanekiso kaNkulunkulu, sengathi usesibukweni, emisebenzini yendalo njalo lendlela asebenza ngayo labantu, kodwa ngaleso sikhathi sizambona ubuso nobuso kungekho iveyili yokusisitha. Sizakuma phambi kwakhe njalo sibone inkazimulo yobuso bakhe. {GC 676.4}IEP 676.4

Kulelolizwe abahlengiweyo bazakwazi, ngendlela labo abaziwa ngayo. Uthando njalo lozwelo uNkulunkulu ayeluhlanyele enhliziyweni luzasetshenziswa ngendlela eqotho njalo emnandi khonale. Ubudlelwano obuqotho lezidalwa ezingcwele, lokuhlalisana kuhle lengilosi ezibusisekileyo, njalo labathembekileyo abatshiyeneyo kusukela ekuqaleni abageze izembatho zabo egazini leWundlu, lobudlelwano obungcwele obubambanisa “imuli yonke ezulwini lasemhlabeni” (Efesu 3:15), konke lokhu kuyancedisa ukubumba injabulo yabasindisiweyo. {GC 677.1}IEP 677.1

Kulelolizwe ingqondo ezingasayikwazi ukufa zizajulisa ngentokozo engapheliyo izimanga zamandla okudala, njalo lemfihlo yothando lokuhlenga. Kakusoke kubekhona isitha esilochuku njalo lesilinga abantu ukuba bakhohlwe uNkulunkulu. Zonke izigaba zengqondo zizakhula, njalo lamandla wayo azakhuliswa. Ukudinga ulwazi akusoze kwadinisa ingqondo kumbe kuqede amandla. Lapha zonke izinto ezinkulu zizenziwa, lezifiso ezinkulu zifinyelelelwe, lamaphupho afezeke, njalo kuzahlala kulezinga eliphezulu elokufinyelelwa, lezimanga ezintsha ezokubukwa, lamaqiniso amatsha okuwaqedisisa, lezinto ezinengi ezintsha ezizadinga amandla engqondo, lawomphefumulo njalo lomzimba. {GC 677.2}IEP 677.2

Zonke imfihlo zezulu zizavulelwa abahlengiweyo bakaNkulunkulu ukuthi bazifunde. Kungaselakufa kokubagwema, bazakuphaphela kweminye imhlaba ekhatshana, imhlaba leyi eyagcwala usizi nxa yayibona ubuhlungu lobubi obabusehlela abantu emhlabeni ngemva kokungena kwesono, njalo eyajabula ngengoma yokuthokoza ngemva kokuzwa umbiko wokuhlengwa komphefumulo owodwa. Ngentokozo engachasisekiyo abantwana bomhlaba lo bazangena enjabulweni njalo lasenhlakanipheni yezidalwa ezingazange ziwele esonweni. Bazabachathekela ulwazi njalo lokuqedisisa abakuthola phakathi kweminyaka eminengi lapho ababecabangisisa khona ngendalo kaNkulunkulu. Ngelihlo elingafiphalanga bazakhangela enkazimulweni yendalo, bazabona ilanga, inkanyezi njalo lendalo esebenzisanayo, konke lokhu kusenza okuwuphawulelweyo kugqagqele isihlalo sobukhosi. Kuzo zonke izinto kusukela kokuncane kusiyakokukhulu, ibizo loMdali lizabe libhaliwe, njalo kukho konke kuzabonakala inotho yamandla wakhe. {GC 677.3}IEP 677.3

Njalo nxa imnyaka engapheliyo iqhubeka ihamba, izaletha ukuvezwa kwenkazimulo kaNkulunkulu lekaKrestu ngendlela ejule kakhulu. Njengoba ulwazi luqhubeka lungamanga ndawonye, kuzakuba njalo lothando, lenhlonipho, njalo lentokozo layo izahlala ikhula. Nxa abantu beqhubeka befunda ngoNkulunkulu, kuzakhula ngokufanayo ukumangaliswa yisimo sakhe. Nxa uJesu evula phambi kwabo inotho yecebo lokusindiswa

njalo lokunqoba okwatholakala phakathi kwempikiswano enkulu loSathane, inhliziyo zabasindisiweyo zizagcwala ukubonga, njalo ngenjabulo enkulu bazaqhunsa ingoma ngamachacho abo egolide, njalo izinkulungwane zezinkulungwane njalo lezinkulungwane zamazwi zizabambana ekuhlatshelweni kwengoma yokudumisa. {GC 678.1}IEP 678.1

“Lazo zonke izidalwa ezisezulwini, lemhlabeni, langaphansi komhlaba, lezinto eziselwandle, lakho konke okukikho, ngakuzwa kusithi: Kuye ohlezi esihlalweni sobukhosi lakulo iWundlu kakube ukudunyiswa lodumo lobukhosi lamandla kuze kube nini lanini.” Sambulo 5:13. {GC 678.2}IEP 678.2

Impikiswano enkulu kakhulu isiphelile. Isono kanye lezoni kakusekho. Imihlaba yonke eyadalwayo izabe isihlanzekile. Indalo yonke izabe isigcwele ukubambana njalo lentokozo eyodwa. Kusuka Kuye owadala konke, kugeleza impilo, lokukhanya njalo lentokozo, kuzo zonke indawo ezidaliweyo. Kusukela ezintweni ezincuncuncu kusiya emhlabeni omkhulu kulayo yonke, zonke izinto, eziphilayo lezingaphiliyo, ebuhleni bazo obungasithwanga njalo lentokozo epheleleyo, konke kuthi uNkulunkulu uluthando. {GC 678.3}IEP 678.3

Silindele ukuphela kwezinto zonke